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WOMAN'S WORK FOR WOMAN

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THE CHURCH AT HOME AND ABROAD.

JANUARY, 1895.

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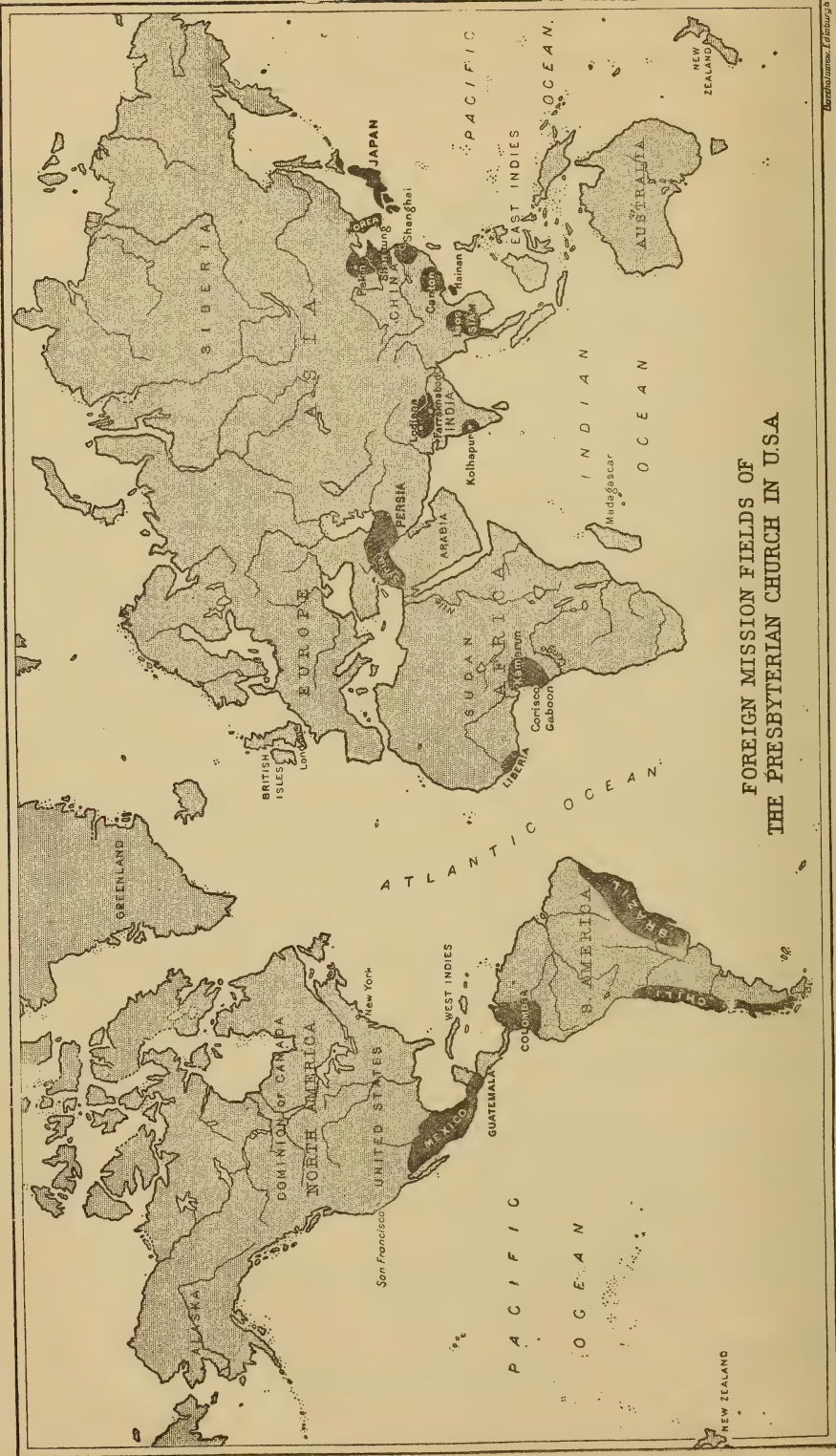
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FOREIGN MISSION FIELDS OF
THE PRESBYTERIAN CHURCH IN U.S.A.

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1895.

GOD AND CÆSAR.

There has been no real and safe progress in religious liberty in all the weary and bloody ages, nor in all the more tranquil and thoughtful periods, which was not demanded by that saying of Jesus: "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." No religious liberty is needed or desirable that is not guaranteed by the fulfillment of that divine word.

It is not true, however, that the things of Cæsar and the things of God are to be or can be kept apart from each other. That is an exaggeration and perversion of the Lord's saying. The authority of civil rulers and the authority of God, the duty of a citizen and the duty of a Christian, can no more be completely separated than the authority of parents and the duties and rights of families can be completely separated from those which pertain to the state.

There is indeed a domestic sphere into which national, state or municipal authority must not intrude. "In England every man's house is his castle. It may be only a straw-built shed. Every wind of heaven may enter it. But the king cannot. The king dare not." That noble utterance of Burke was not a more eloquent than just assertion of English liberty under English law. That liberty and that security we have inherited, and our Republican jurisprudence as sacredly guards it. Our rulers are entrusted with no more sacred responsibility than that of protecting the homes of the people, and the peculiar rights of their families. But no family can isolate or separate itself altogether

from the state, nor can the state wholly let the family alone. The state does not allow the home to be a harem. No man may make his domestic castle a refuge for criminals, nor a den of smugglers or counterfeiters. If any man, in his home, brings up his children to be thieves, or fails to bring them up to be good citizens, he perpetrates a wrong against the state. The law of every household is: "Render to the family the things that are the family's, and to the state the things that are the state's." No one can neglect his domestic duties for the sake of serving the commonwealth, and no one can be disloyal to the commonwealth in order to promote the interests of his family without really wronging both. Certainly he deeply wrongs his family who does not do all he can to leave them citizens of a happy country; and what worse wrong can any citizen do to his country than to rear and leave in it a family of criminals, or of ignorant and besotted sons? The domestic and the civil spheres are distinct, but they are not and cannot be separate.

The same is true of the civil and the religious spheres. The things of Cæsar and the things of God are to be distinguished but they cannot be separated. To be a good citizen and to be a good Christian are two quite distinguishable things, but they cannot be two separate things. Neither can be perfect apart from the other. A good citizen recognizes his duty to his country, and cannot knowingly neglect it. A good citizen cannot do his best for his country while disregarding his obligations to God. All

duties of citizenship are duties to God. A Christian can no more exclude his religion from his politics than from the training of his children. He should adopt and hold his political opinions as conscientiously as his religious creed. He should defend and advocate the one with as scrupulous truthfulness as the other. He should go to the polls with as serious reference to the will of God as he should go to the prayer-meeting. If he judges that he can be most influential for what he believes to be right by being connected with a political party, he should choose his party connection as conscientiously as his church connection; and he should no more allow his party to control his conscience or constrain him to violate his conscience than he should allow a corrupt church or a false-hearted pastor to do so.

In our country there is vastly more danger of consciences being oppressed or corrupted by political parties than by civil rulers, by caucus than by Cæsar.

There is no effectual remedy for this but practical Christianity, the habitual recognition of God as Lord of the conscience, and the habitual obedient recollection that in all our relations and situations our obligations to God are supreme and pervasive.

The obligation to render unto God the things that are God's is as binding upon Cæsar as upon the lowliest subject of Cæsar. Rulers have personally the same religious obligations and needs as if they were not rulers. He who is born heir to a throne is none the less born in sin, and none the less needs the blood of Christ and the mercy of God. He who is raised to official dignity by the votes of his fellow-citizens is not thereby raised above any of the religious obligations which rest upon them all.

Beyond all that, there are obligations to God which rest upon rulers as such, over and above those which are common to all men. This must be so if government is an ordinance of God and rulers are ministers of God. With admirable clearness and solemnity was this stated by the most gifted and illustrious of the kings of Israel: "He that ruleth over men must be just, ruling in the fear of God."

This special and grave obligation rests upon every ruler, no matter in what way he has acquired his position and his power—whether by inheritance, by conquest, or by the election of a free people.

It follows inevitably that a free people owe it to God always to elect rulers who will be just and rule in the fear of God. Every citizen owes it to God to direct his use of the elective franchise and all his political influence as wisely as he can, to that high and holy end.

—

The above was written before the November elections. So far as those elections expressed the judgment and will of the people on the tariff and the currency, or any other questions of secular economy or policy, the CHURCH AT HOME AND ABROAD has nothing to say upon them. But we believe that, at least, in the greatest of the States, and in the greatest of the cities of the United States, questions of righteousness, had unusual prominence. Less conspicuously, yet really, this seems to have been true in other cities and other states, especially in Kentucky.

"When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting." Such seemed to us to be the November rejoicing in leading American cities—such the sound of the shouting that was borne on the November winds.

"O Lord God of our fathers, keep this forever in the imagination of the thoughts of the heart of thy people: and give unto [our chosen rulers] a perfect heart, to keep thy commandments, thy testimonies, and thy statutes."

"O, blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible!

And blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!"

CURRENT EVENTS AND THE KINGDOM.

"There are two kinds of education," said Wendell Phillips, "the education of Yale and Harvard, and that of the *New York Tribune* and *New York Times*." The newspaper is among the most influential forces in guiding the thought and moulding the opinion of the public.

But what is the news? Is it that with which so many papers are largely filled—the sensational reports of crimes and scandals, prize fights, brutal games, and of the police courts? The time which vast numbers spend with the newspaper is worse than wasted. Others wisely use this daily text book of current life in order to keep themselves in sympathy with the political and social movements of the civilized world, to see the unfolding drama of history. But is that all?

Jonathan Edwards eagerly read the meagre news-letters of his day, hoping to find "some news favorable to the interests of religion in the world." John Newton used to read the New Testament to see how God loved the world, and the newspaper to see how he governed the world. God is in his world, controlling the progress of events. A loyal disciple of the Master cannot be guilty of apathetic indifference. He will read the daily press reports with the missionary instinct, in the spirit of Edwards. He will ask: What relation has this event to the growth of Christ's kingdom at home and abroad.

It is the purpose of the paragraphs that follow to suggest briefly an application of this thought to a few recent events.

THE PRESIDENT OF BRAZIL.

November 15, 1894, just five years after the abdication of Dom Pedro, Dr. Prudente de Moraes was inaugurated third President of Brazil. His election was the first in which the people had a voice, Fonseca and Peixoto having been chosen by Congress. With this man of experience, ability and sterling character as its Chief Magistrate, it is hoped that our sister Republic is at last established on a firm basis. The President's daughters, now the foremost ladies of Brazil, owe much of their culture and fitness for this position to

the efforts of a Woman's Foreign Missionary Society. Read in the November issue of this magazine of the recent almost unprecedented growth of Presbyterianism in Brazil.

NEW TREATY WITH JAPAN.

"Our relations with this progressive nation," said President Cleveland in his message, "should not be less broad and liberal than those with other powers." Heretofore our relations have been narrow and illiberal. One provision of the existing treaty takes from Japan the power to try or punish foreigners who commit crimes against her people—thus placing Japan in the class of barbarous nations. Under the new treaty, signed by Secretary Gresham and Minister Kurino, judicial rights, even in the foreign settlements, are to be exercised by Japanese judges. Is it Christian courtesy to speak of the Japanese as "heathen?"

LONDON MISSIONARY SOCIETY.

In a coffee house in the heart of London there met, November 4, 1794, eight ministers, of earnest purpose and large ideas, who after much thought and prayer resolved that something on a large scale must be attempted for the evangelizing of the nations. Not until the following year was the London Missionary Society formally organized. In 1796 it sent 30 missionaries to Tahiti.

TERCENTENARY OF GUSTAVUS ADOLPHUS.

Celebrated December 9, 1894. For a brief account of his missionary zeal, see page 67.

PERU'S DOMESTIC DISTURBANCE.

"Her difficulties invite our kindly sympathy," said President Cleveland in his message. It is believed that the malcontents are stirred up by an ex-Vice President and an ex-Dictator from their safe retreat in Chile. A report that the Harvard Observatory on Mount Misti had been destroyed by the revolutionists suggested the article in *Harper's Weekly*, November 10, 1894, on the "Conquest of the Misti." The information in this article will deepen interest and quicken sympathy.

MASSACRE OF ARMENIANS.

Early in November many thousands of Armenians were slaughtered at Sassoun in

Turkish Armenia, by Turkish soldiers. A Kurdish raid on Armenian cattle resulted in a fight in which some Kurds were killed. Then a sensational story about the Armenians overrunning the land was the pretext for massing the troops to "put down the Armenian rebellion." Repeated invasions of the Kurds have so impoverished the Armenians that they are unable to meet the demands of the tax-gatherer.

The treaty of Berlin, 1878, assigned this portion of Armenia, with a population of 2,000,000, to Turkey, on condition that reforms should be carried out and the Armenians secured against the Kurds. A Commission of the Powers is to visit the scene of the massacre and investigate.

The Armenians are active, enterprising men, the bankers and merchants of the country. Although Christians since the Apostolic age, their form of Christianity had become corrupt. American missionaries have labored among them since 1831.

THE FRENCH IN MADAGASCAR.

November 27, 1894, the French Chamber of Deputies voted the credit of \$13,000,000 for

the Madagascar expedition. It is reported, December 7, that French troops have landed.

By the treaty of December 12, 1885, Madagascar passed under French protection. The Hovas have not cordially accepted the French protectorate. A writer in the *Fortnightly Review*, October, 1894, declares that they have fulfilled their part of the treaty in its minutest provisions, and have treated their unwelcome guests with chivalrous courtesy. An article from the French, in the December *Chautauquan*, says the Hova prime minister has refused to accept the channel of diplomatic intercourse with other nations—the French residency—for which the treaty provides. Both articles should be read.

The immediate occasion of the present unpleasantness was a boundary dispute between a Hova Governor-General and the Governor of the French colony: the real reason for provoking the quarrel is the naval and military importance of Madagascar.

To the French demand which includes a cession to France of strategic points, the Hovas reply that they will only yield to force.

The Story of Madagascar relates the marvellous history of the Malagasy Church.

QUESTIONS FOR THE JANUARY MEETING.

[Answers to the following questions may be found in this number of THE CHURCH AT HOME AND ABROAD.]

Name the various missionary enterprises of the 16th century. What effort was made in Formosa in the 17th century? Result of the missionary zeal of Gustavus Adolphus? Tell something of the work of John Eliot; also of Ziegenbalg, Dober, Schmidt and Schwartz.

Name some of the hopeful features in the foreign mission record of 1894. What progress has been made during the past year in Bible translation? What encouragement comes from the action of a society of non-Christian Bengali gentlemen in Calcutta? What two missionary societies report increased rather than diminished receipts?

Give a summary of the lives of Dr. Henry Little and Dr. A. P. Happer.

Why do we not expect a large proportion of educated men among the Christians of India? Relate the story of the recent con-

version of a Brahmin. What does Dr. Ellinwood find to commend in Mr. Mozoomdar, and what to criticize?

What is the proportion in Japan of Buddhist and Shinto priests to the population? State the nature of the spiritual conflict in which the Japanese Christians are engaged and its effect upon Christian character. What are the proposed reforms in Korea?

How does the population of our New West, compare with that of the thirteen original states? What proportion of this population is ignorant of the gospel or indifferent to its claims?

State the one reason why, as population increases, we have not increased the gospel forces in the New West?

How many of our churches have given nothing thus far, this year, for Home Missions?

CHRISTIAN WORK IN COLLEGES.

JOHN FALCONER SINCLAIR.

Christian activity among college students was promoted in the early years of this century by a variety of unaffiliated organizations or societies, isolated from one another and working on various lines.

The adaptation of the Young Men's Christian Association and its methods to the college field was appreciated as early as 1857, when such associations were organized in two of our leading universities. The growth from 1857 to 1877 was slow, averaging only one new organization a year. Moreover, these were formed in institutions widely separated, from North Carolina to Ontario and as far west as Illinois, and were without any intercollegiate bond or effort toward uniform methods.

The total number of associations in 1877 did not exceed twenty-five, but sufficient success had been realized in these few to make clear the great possibilities of the work, if it could only be extended and the organizations affiliated. In this year the International Convention of Young Men's Christian Associations established an intercollegiate department, with a visiting college secretary.

This was a first step. After it had been taken, the whole field which disclosed itself to the college secretary was a student body of 150,000 men attending 1,300 institutions.

The nine years from 1877-1886 were marked by rapid extension, 200 new organizations being effected in representative institutions in thirty states, two territories, the Canadian Provinces, and Manitoba. Such a field of opportunity could not long escape the notice of a Christian worker like Mr. Moody, and, after Conference with the college secretary, he invited students from these associations to spend a part of their summer vacation of 1886 with him at his Mount Hermon School. It is not strange that 251 students from 225 college associations accepted Mr. Moody's invitation, and spent a month in the study of the Bible and of practical methods of Christian work under his inspiring leadership. This gathering became memorable as the birthplace of the Student Volunteer Movement for Foreign Missions.

The inspiration received through Mr. Moody and other prominent leaders whom he invited to Mount Hermon gave a fresh impetus to this college movement. The organization of 41 new associations, a deeper and more active interest in religious work among students, the uplifting of many individual lives, and the rise of a genuine missionary spirit, were among the happy results immediately apparent.

Greatly encouraged, Mr. Moody issued his call for a second conference, to meet this time in his home in Northfield. So that in 1887, as in the preceding year, the Christian men of our colleges assembled for Bible study and Conference. Since that year each summer has seen an increasingly large attendance of college men at these Conferences.

In 1890, owing to the success which attended the Northfield gatherings, an additional meeting was established at Lake Geneva, Wisconsin, while the students of Great Britain, Germany, Scandinavia, and Ceylon enjoyed similar gatherings. Especially remarkable, however, was the one held in Japan in 1889. The fame of Northfield had reached the Japanese from their countrymen in America, and, aided by Mr. Wishard, who had co-operated with Mr. Moody in planning for the Mount Hermon meeting, there rallied, with the watchword, "Make Jesus King," five hundred Japanese students, for an eleven day's Conference, at Neesima's famous Doshisha School in Kyoto.

In 1890 the number of the American College Associations had increased to 340, and the force of traveling secretaries had been enlarged from one man to three.

Bible study, so strongly emphasized at the summer schools, had become more general and practical, while as an outgrowth of the intercollegiate work the Student Volunteer Movement for Foreign Missions had been formed.

The 340 college associations of 1890 have been increased to 444 in 1894. Of these thirty-six have been organized during the past year. These 444 associations have a total membership of more than 25,000 stu-

dents. The current expenses of these associations amount to more than \$44,000 per year and this sum is raised almost entirely by and from the students themselves. Not a cent of the money contributed to the Intercollegiate Committee is ever used to meet the current expenses of these associations. The work of the Intercollegiate Committee is one of supervision and the funds contributed to it are used only in carrying out this object.

More than 85,000 young men are in these 444 institutions which have Young Men's Christian Associations and less than one-half of them are professing Christians.

The purpose of the College Young Men's Christian Associations is three-fold and may be indicated as follows:

1. To bring the students of the world to Christ.
2. To guard and develop them in Christ.
3. To send them forth to work for Christ.

With all that has been done, and besides the ground already occupied and which must be cultivated, there still exists an untouched field in our own country containing 1,000 preparatory schools, 160 normal schools, 55 agricultural schools, 50 law schools, and many other professional schools and commercial colleges.

The field is large and varied. The opportunities are great. The possibilities are beyond our comprehension.

May we not count on the prayerful consideration and help of the entire Church?

SAVE OUR BOYS AND GIRLS.

The last General Assembly gave indication of its high estimate of the importance of the temperance education of the young. Its temperance resolutions relate very largely to that one line of effort. And yet to the question addressed by the Permanent Committee on Temperance to every church session, "Are the children of the public schools receiving the temperance instruction required by law?" many make reply, "We don't know." Manifestly there are many not yet duly impressed with the importance of this department of temperance work.

The enactment in all but five States in the Union of laws requiring that the children in the public schools shall receive scientific temperance instruction, is truly matter for thanksgiving to God.

It was observed that in all the display of Educational work at the World's Columbian Exposition, no exhibit attracted more thoughtful attention than that of Scientific Temperance. Educational officials from almost every civilized nation represented at the Fair made a careful study of what they termed our "Educational method for the prevention of intemperance," and sent recommendations to their countries, with copies of our Temperance Education Laws, specimens of our text books, and methods of study.

More than 13,000,000 children in our country now under Temperance Education laws! We may almost hear the united voice of this vast, advancing throng, "Tremble, King Alcohol; we shall grow up!"

It should be born in mind, however, that if these laws are not to be a mere dead letter, school officers and teachers must feel the pressure of public sentiment demanding their faithful observance. If church officers and Christian people are indifferent, it is a foregone conclusion that, despite these laws, Scientific Temperance education will soon fall into desuetude. In every community there lies to the hand of Christ's people this service in aid of his little ones.

We desire to commend this work to all our Christian Endeavor and other young people's associations, who with girded loins are asking, "Lord, what wilt thou have me to do?"

The last General Assembly recommended "that our churches appoint special committees to make efforts for the enforcement of these laws."

A leaflet entitled "Save the Children," issued by the Permanent Committee on Temperance, will be sent for free distribution on application to the Corresponding Secretary, Rev. J. F. Hill, Penn Building, Pittsburgh, Pa.

PRESBYTERIAN CATHEDRALS.

REV. ARCHIBALD A. MURPHY.

There are few things that embody our Presbyterian history so well as our Presbyterian cathedrals. There are a considerable number of them in Europe. Besides that of St. Giles, in Edinburgh, where John Knox used to preach, and that of Glasgow, the best preserved specimen of mediæval ecclesiastical architecture in Great Britain, with its exquisite modern stained-glass windows, there are a number of others scattered throughout Scotland, such as that of Sterling, where the coronation sermon of Mary Queen of Scots was preached, and that of Brechin, of which the late Dr. McCosh was the pastor.

Besides these there are a number of Presbyterian cathedrals on the European Continent, and especially in Switzerland. One of them is at Bâle. There were several of us who went into this grand old minster with the statue of Oecolampadius behind it, and the tomb of Erasmus of Rotterdam, within. Upon entering, noticing the simplicity of the ecclesiastical apparatus, a gentleman said to me, "This is not a Roman Catholic church; ask the sacristan what kind it is?" The answer was, "It is Calvinistic." The minster at Berne with its fine old stained-glass windows, curiously carved stalls and grand organ, is of the same persuasion.

Many of us, no doubt, have been in the cathedral of Geneva and sat in John Calvin's chair under the pulpit. The interior is a little cold and bare, which is more than atoned for, however, by the warmth and richness of the Maccabean Chapel at one side. The Genevese are not allowing their cathedral to decay, but at the present time are restoring portions of it, including a new tower that completes the design.

In Paris we Presbyterians have no cathedral. Yet if any denomination ever deserved a memorial to preserve its history it is that of the French Presbyterians. The history of French Protestantism is one of the strangest and most romantic in the world. In France the Reformation prevailed among the nobility largely. Seven bishops—so I was told by a high-churchman—went out of the Church of Rome with the Huguenots. Among the Prot-

estants were Queen Margaret of Navarre and her son, afterwards Henry IV of France, the Prince of Condé and Admiral Coligny.

The French Presbyterians are the descendants of the Huguenots. Consequently we find some distinguished men among them. Thus Guizot, the writer of history, was a Presbyterian, so was a former president of the French Republic, and, strange as it may seem, where the great mass is Roman Catholic, not long ago the cabinet officer who was minister of public worship, belonged to our body. Pressensé, the well-known writer and pastor, a Presbyterian, was a senator.

Presbyterians who go to Paris can join in divine worship in the English language, either in the Scotch or the American churches. The latter is not distinctively Presbyterian, however, as I understand it, but is supported by the Congregationalist and Dutch Reformed bodies, as well. The service is a little after the pattern of the Reformed churches on that Continent. Whenever I have been there a large congregation has been present. Dr. Thurber is the able and efficient pastor. At the present time he is endeavoring to found a Home under Christian influences, where strangers in Paris, and young people especially, art students, for instance, can obtain comfort and enjoy social life.

The American Methodist and Baptist denominations also, I believe, have chapels in Paris. That of the American Episcopal is not far from the American Church.

For the sake of the historical associations and bond of sympathies, if possible, every Presbyterian ought to attend a service of the French Presbyterian or Reformed Church while in Paris. The places of worship of this body are usually called "temples." That which I chose on a certain Sunday morning however, not long ago, is the "Church of the Oratoire." It stands upon the Rue de Rivoli, almost hidden by the series of arches, where the latter end. Its front, however, is upon the Rue de St. Honoré. It used to be a Roman Catholic church, but was given some time ago to the Protestants. At its back, on the Rue de Rivoli, is a fine new statue of

Admiral Coligny, with an open Bible in front of it. Coligny was the first victim of the massacre of St. Bartholomew. The French have a keen sense and appreciation of that which is fitting and appropriate. Can it be therefore, that this church out of which the Roman Catholics were turned, was given to the Presbyterians because it stands almost if not quite, opposite to that portion of the Louvre from whence the troops issued on the eve of the fatal day? The Church of St. Germain l'Auxerrais, in the tower of which hung the bell that gave the signal to butcher the Protestants, is not far away. When the news of this deed spread throughout Europe, the Protestants were in consternation.

Queen Elizabeth offered an asylum to the persecuted Presbyterians of France and Flanders. The crypt of Canterbury cathedral was offered for their use. Marks of the looms set up by them are to be seen at the present day. Their descendents still use the chapel at one side as a place of worship. The communion is still celebrated by them in the old fashioned Presbyterian manner of sitting around a table; and the officiating minister wears the Geneva gown and bands.

When I went into the Church of the Oratoire I was agreeably surprised at the character of the audience. I have heard so much of the dead formality of the Protestant Churches on the European continent, and so many assertions that men never attend church at all in France, that I expected to find nought but services of the most perfunctory character with an audience of old women. Imagine my surprise therefore at a large congregation composed of good dames not only, but of their husbands too, and sons and daughters as well. It was a representative audience, such as one is apt to find in our churches at home. There seemed to be whole families, father, mother and children present, together. "The rich and the poor met together and the Lord was the maker of them all." I was particularly pleased to find as large a proportion of young men in the church as I ever saw in an ordinary congregation. Two young fellows I recall especially, in the government uniform, who appeared to be paying the strictest attention

to the sermon. After the service at the Oratoire was over I had a few moments left before lunch time, to hear the superb music at St. Eustache (R. C.) that is not far off, and there I *did* see a congregation made up of old women, sisters of charity, a girls' school, clergy, some tourists and a few boys.

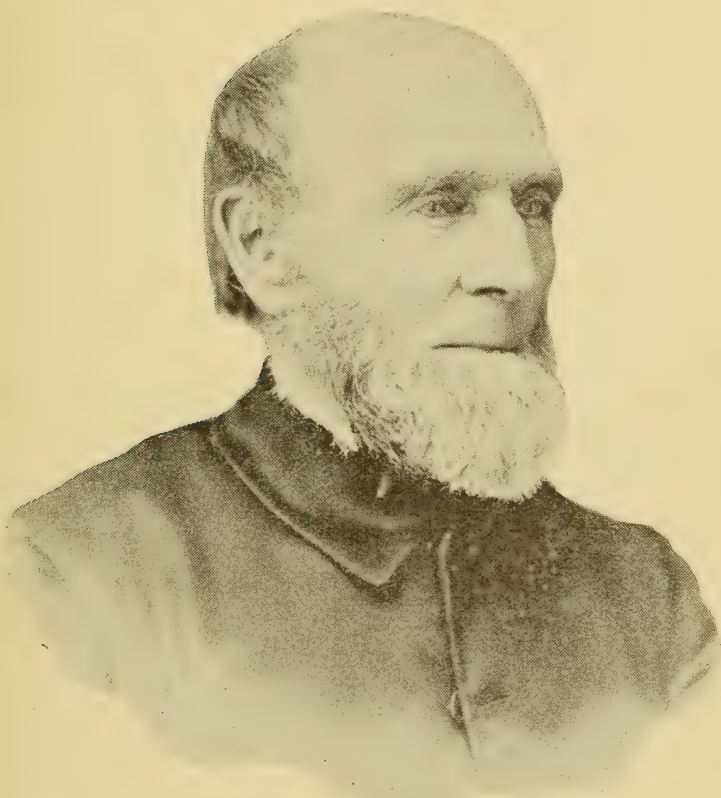
The service at the Oratoire, exceedingly plain and simple, appeared to me to be neither perfunctory, cold nor dead. Of course, I am sorry to say, I could not understand much of the sermon, but the congregation listened to it attentively. The Scripture was read as though it meant something and the singing was congregational. At the end there was a short liturgical service, the music of which was accompanied by the great organ, but the singing of the psalms had nothing to sustain it but a harmonium that stood near the high, canopied pulpit.

To be in sympathy with these worshipers, however, I found that it was not necessary to understand the mere words of the service. Did we not worship the same God and believe in the same Lord Jesus Christ? Moreover, were we not of the same faith and order? The same doctrines had been taught us, our views were the same and we saw the Gospel through the same theological medium. When "episcopacy" and "presbytery" were mentioned in the sermon, I knew well enough, without aid of further language, that the sprightly preacher was objecting to the former and commending the latter to the congregation. No, though no one addressed me, much less did I speak to any of them on the way out, an introduction was not needed. I had been with brethren, we were in sympathy together, I had experienced Christian fellowship, and worshiping with the French Presbyterians had done me good.

Locarno, Switzerland, September 14, 1894.

The call for sample copies of our December number has been greater than we had reason from past experience to expect, and the edition is exhausted. If any of our subscribers who have finished reading that number and do not care to keep it, will return it to us, the favor will be gratefully appreciated.

HOME MISSIONS.



REV. HENRY LITTLE, D. D.

PRES. D. W. FISHER, D. D., HANOVER COLLEGE.

Henry Little was born in Boscawen, N. H., March 30, 1800. He died in Madison, Ind., February 25, 1882. His early life was spent on his father's farm, and as soon as he was old enough he assisted in the agricultural operations peculiar to that period. In later years he was accustomed to say in a vein of mingled pleasantry and seriousness, that he was afraid to own any land, lest his fondness for farming might keep him from the ministry. He thus related an incident of his boyhood: "When I was fifteen years old Captain Crowningshield, of Salem, Mass., who had sold ten merino sheep for \$11,000, and gone

to Spain and purchased the hold of a vessel full, many of them from the improved flock of the King, brought 128 of them to 'Little's Hill,' and selected me to be their shepherd. I was with them in the pasture all day; and when I folded them for the night I stood at the bars and had them all pass between my knees, so that I could count them correctly. In December of the same year I drove the flock to Hanover, some 75 miles, through the snow, without the loss or injury of a single sheep. I had a man to help me, but I had the purse and the whole management and as I was only fifteen and had never spent a night in a tavern before, *I look upon it as the great exploit of my life.*"

Down to old age he continued to manifest his fondness for rural pursuits.

A CHRISTIAN CHILD.

The religious life of Dr. Little dated back so far into his childhood that of its beginning there is no incident to be related. In it there was no break until death. Rather, it would be correct to say, that the little rill which began away back among the hills of New Hampshire almost insensibly widened and deepened and grew until it reached the waters of the great ocean of the immortal life. It ran in the main, in the regular channels, as to the means of grace and belief and without sudden floods or long seasons of declension. One of the most prominent features of his religious character was his Christian activity. For him to be at work for his master seemed to be as natural and as necessary as it is for the physical vitality of a child to manifest itself in the exercise of its bodily powers. Another of these characteristics was the entire absence of any thought of magnifying himself. I doubt whether a more useful minister of the gospel has lived in our country during the period covered by his life, but of what he had done he seldom spoke unless he was compelled to do so by some direct inquiry. He thus modestly expressed himself in 1877. "When about fifty years ago, beginning for a year as agent for the Education Society in New England; then coming west and locating at Cincinnati, with the whole West for my field, and preaching at many camp-meetings and in school houses, in private houses, in barns, in groves, on steamboats and canal boats, also in so many large cities and towns, and often in new fields where no minister had ever preached a sermon before, *I do not know that I ever looked at the question in just this light before*, but really I cannot think of a bishop, presiding elder, agent, evangelist, or any old minister in any of our church work, whose duties have given him a chance to preach in so many places in the more than forty-eight years since I was licensed." This statement was found after his death in a private letter to a relative who called forth the response. W. N. Jackson, of Indianapolis, a man who in connection with the management of large railroad interests, in an

important centre and who is himself highly respected for his religious character sends me this encomium: "Dr. Little's character from its meridian to the end, was one of the most perfect that has ever been presented to a community in which I have lived. As a Christian he came as near perfection perhaps as any one in the age in which he lived. As the head of a family where will his equal be found? As a financier, he would have excelled as a Secretary of the Treasury." What is thus said especially as to his Christian character will be endorsed by all who knew him well. Now join with this one of the incidents of his last sickness. He died of cancer in the face, a slow, excruciatingly painful malady. He endured it with a patience, submission and quietness that were sublime. Not once did a murmur escape his lips. Nevertheless once during his last sickness for a short time he was in some distress of mind. About what? He had always been so "*hungry*" to save souls by the gospel that he was now apprehensive, lest in his life work he had been animated by a desire to gratify this passion rather than to please his Master. So far removed had he been from all baser desires, such as the magnifying of his own reputation in the eyes of men, that only by probing these other depths could he discover cause of apprehension about his motives.

HIS INTELLECTUAL RANK.

When he was seventeen years of age he was already engaged in teaching school during the winter months. When he was twenty he commenced to fit himself for college, having by that time decided to give himself to the ministry of the gospel. In due time he entered Dartmouth College, where he graduated in 1826. The class numbered thirty-six, one of them being Dr. Kendrick, who was so favorably known, first as a professor in Kenyon College, and then for more than fifty years in a similar position in Marietta College; and another was the late Chief Justice of the United States, Salmon P. Chase. In rank at Commencement, Henry Little received the *second* place, and he was then offered a tutorship in Dartmouth. Of course the peripatetic life, which, during the most of his ministry he

was compelled to lead, made it impossible for him to perfect what had been so well begun; but the development and discipline of his mental faculties always remained.

Two years after he graduated from the Theological Seminary at Andover, he became the pastor of the Presbyterian Church at Oxford, Ohio, the seat of the Miami University, then perhaps the most influential college west of the Ohio river. The young pastor not only satisfied such men as President Bishop and Professor McGuffey with his preaching, but also saw under his ministry a great revival.

HIS POWER AS A PREACHER.

Some of his sermons are still vividly remembered by scores of the generation that is now just lingering on the bank of the river which he has already crossed. Dr. Tuttle, of Wabash College, has in print said of him: "Dr. Little had a famous sermon which he trumpeted like a king's herald over two states, and how much further I know not. And we, who have heard him preach it more than once and with fresh delight, have not always repressed a smile as we noted his announcement of the fine old text as if it were 'brand new'—one flashing on him for the first time—'And who knoweth whether thou art come to the Kingdom for such a time as this?' Then he had a noble sermon on 'God so loved the world;' another on 'Curse ye Meroz;' another on the words, 'The God of heaven he will prosper us;' another on the text, 'Should such a man as I flee?' another on Ruth's reply to Naomi; another on the Prodigal Son, and several others which I cannot recall. How tremendous the sermon on the words, 'He wist not that the Lord had left him;' and also his sermon on the Judgment of the Great Day; and also the one on 'Lot's Choice.' This was the closing one he preached after a month's glorious labor in Center Church, Crawfordsville, in January, 1867." As one illustration of the power with which at least at times he preached, the following from some notes by his son, Rev. Dr. Charles H. Little, is a good example. "He helped to organize the New Albany camp-meetings.

Dr. Lyman Beecher exhorted after one of my father's sermons, and when ninety-nine had been counted who came forward to the anxious seat, a call was made for 'the lost sheep,' and thirty more came forward. One old man showed me the tree to which he clung, 'lest he should fall into hell if he let go.' He went forward and was one of the useful men in the church built on the camp-meeting ground."

Physically Dr. Little was a strong, healthy man, with a constitution the vigor of which was partly inherited from his Puritan ancestry, and partly nurtured into still greater endurance by his youthful experience among the hills of his native state.

HIS DEVOTION TO HOME MISSIONS.

All that he was spiritually, mentally, physically was consecrated to home missions. He was ordained, in 1829, at Park Street Church, Boston, with fifteen others, all of whom were to be home or foreign missionaries. It is worthy of remark that the hymn, "Watchman, What of the Night?" was composed and set to music for that occasion. After his ordination he spent one year in the employment of the American Education Society, and in this service he was successful both in turning a score or more of young men to the ministry, and in raising money. His brother, the Rev. Dr. Jacob Little, who was for forty years the pastor of the Congregational Church of Granville, O., had already come to the "West," as it was then called, and Henry in 1831 became the pastor of the Presbyterian Church at Oxford. At the end of two years he was pressed by several of the great ecclesiastical or semi-ecclesiastical societies to become their agent, and most urgently of all, by the American Home Missionary Society. That Association was just then in special need of a suitable Western agent and secretary. The principal secretary, Absalom Peters, wrote to him: "The more I think of it the more I am persuaded that duty requires you to take hold. What *can* we do without you? I feel oppressed when I think it possible you may decline. But I will not think so. * * * And now if you find yourself beginning to waver and hesitate, I trust you will do me the favor to read this letter to

Dr. Bishop and Prof. McGuffie, and tell them for me that I depend on them to hold you to the point, and *compel you to come in*. I do not ordinarily tease a brother at this rate, but immense results are depending on your decision of this question. I dare not let you go wrong without earnestly entreating you to go right. But you promised to pray over it, and I trust the Lord will direct you." Under date of New York, April 9, 1833, Secretary Peters welcomes Mr. Little's acceptance, and adds: "After getting your letter I went to take tea with a friend, Mr. Joseph Brewster, of Cincinnati. In the early part of the winter he had subscribed \$200 to the A. H. M. S. for the current year. I had much conversation with him in relation to my late tour, the claims of the West and so forth, and at the close of the interview he requested me to change his subscription from \$200 and make it \$600, and this amount, if needed, at my suggestion, he wished to have appropriated to your support as our agent." From 1838 to 1840 Dr. Little was pastor of the Second Presbyterian Church of Madison, Ind., but at the end of that brief interval he was again almost compelled by importunity of others to return to his home missionary work, and in it he continued until his death. The entire period of this service, making a deduction of two years for his pastorate at Madison, was about forty-seven years. Down to 1861 his connection was with the American Home Missionary Society, then until 1869 it was with the Presbyterian Committee of Home Missions; and from this latter date until his death it was with the Presbyterian Board of Home Missions.

HIS VAST FIELD.

There were for many years no definite boundaries to his territory, but Ohio, Indiana, Illinois, Missouri, Kentucky and Tennessee were a very prominent part of it, Cincinnati being headquarters. That time may be regarded as belonging to the second of the epochs in the settlement of this vast region. Population was rapidly increasing, as many as a thousand a day on the average pouring, it is claimed, into Ohio alone. As a consequence the work of Dr. Little did not bring him into contact with any of the thrilling

adventures, with which at an earlier period the border life of such a man would have been apt to be filled. On the contrary, his great business was to overtake with the gospel and with the church the large population which had already come hither; and in a race that demanded the utmost haste to keep abreast of the mighty tide of emigration.

HOOSIERS NOT SAVAGES.

People who form their conception of the character of the inhabitants of this region from such fictitious literature as "The Hoosier Schoolmaster," get a wrong idea of it. There were in all of these states persons no higher in their civilization than is depicted in such works, and there may have been considerable districts in which these predominated. But as a rule this was not the state of society. Most of the immigration there was American born, and it came from New England, New York, New Jersey, Pennsylvania, Virginia and the Carolinas. The overwhelming majority had at least the rudiments of an education, and many were possessed of not a little intelligence and culture. They were for the most part strong men and women, some of whom had been born here, and had known life only amid the comparative privations of a new country; and some had slowly travelled hither across mountain and river and prairie with the determination to make for themselves a home and, if possible, affluence. Madison, which became the residence of Dr. Little from 1838 until his death, was, when he came to it, one of the most remarkable towns in the United States. Here the immigration from the North and from the South met and commingled, and the result was a little city which for three or four decades by the amount and variety of its business, by the ability of its professional men, and especially by the numbers which it sent out all over the west to stations of large influence, has made its name memorable. The day was gone when a rough backwoodsman like Peter Cartwright could be the successful leader of the forces by which churches might reasonably hope to overtake these people with the Gospel.

Dr. Little said: "Some time after I came West, in 1830, we sent a minister to Chicago,

when all that the Congregationalists and Presbyterians could raise toward his salary was \$40. The first churches in Detroit, St. Louis, and other large cities in the West were organized only a little before I left New England."

For his work as a general agent of the Missionary Society he had some precious preparation in the way of experience. When he was a Senior at Andover Professor Porter gave him the credit of bringing twenty from the classes below him to the Seminary. He himself says, "In December 1829 and January 1830, I rode horseback seventy-five miles, all the dreary length of Cape Cod, and preached in every Congregational Church. In the summer of 1830 I preached in every Congregational Church in Worcester Co., Mass., and raised very liberal donations for the Society. I spent almost a year in New Hampshire and Massachusetts in that work, and saw largely those two states." It was also in this service that he came to the West, and during the greater part of the year previous to his settlement at Oxford, in the prosecution of it he took long rides on horseback in Ohio and Indiana and southward into Kentucky and Tennessee. He quaintly observes: "I soon learned that a Yankee asks questions and says little of his plans, but a Kentuckian does just the reverse of this; so, in Kentucky I almost at once made myself so sociable and free that I often passed as a Virginian."

By necessity he became a great traveller, because of the enormous extent of his field. In 1833 the steamboat was already plying its trade on almost every navigable river of the central west, and whenever it was practicable he availed himself of this means of travel. At that time there were only 380 miles of railroad on this Continent, and not until a decade later were railroads common west of the Alleghenies. "Over this wide region," he says, "I rode with 'much tribulation' in all the modes of travel then available, through muddy and uncertain roads, crossing rivers and creeks, and sometimes at the risk of my life. One of the qualifications of a good horse was expressed in the question, 'Can he swim well?' In those days three of my

comrades were drowned, one in Ohio, one in Indiana, and one in Illinois.

PERILS OF WATERS.

"One day I had a journey to make, and was told that the river could be forded; but in the first ten feet, the water was running over my horse's neck and into my boots. So I was obliged to go a long way around by the bridge, and I rode all that bitter cold day with wet feet. Just as the sun was setting, I crossed a terrible stream—the water running over my horse's neck and into my boots again—and I was all but carried over the falls; but I safely reached the shore, and in half an hour was welcomed by kind friends.

"While the good lady was preparing something to break the fast which had lasted for twelve hours, I took off my socks and wrung out the water, put them on wet, then ate my supper, walked a half mile to meeting, warmed myself up preaching, and came out all right next morning.

"At least fifteen times I have been on trains when the locomotives have run off the track, and I have been upset in all kinds of stages and carriages."

HOSPITALITY QUAIN'T BUT TRUE.

In the record of his experience in central Ohio, he says: "After preaching at night I walked home with an Irish Presbyterian, who had never before enjoyed the luxury of entertaining a minister in this country. So, we sat down and had a good talk, and about ten o'clock, his wife said: 'Now make on a fire and we will have some supper.' So, this hot night in June they kindled the fire and we had three kinds of meat, three or four varieties of fruit, which, of course I enjoyed, as I had had no full meal since morning. They had but one chair, but they let me have that. * * * They had two or three three-legged stools for others to sit upon. In that one little room they gave me a bed by myself. How or where the rest of them slept I don't know, but we came out all right in the morning, had a good meeting, and organized a church."

In all the multitude and variety of his labors, there was one great passion by which, far above every other, he was impelled to put his entire consecrated being into the ser-

vice. This was "THE HUNGER FOR SOULS," as to which he was temporarily disturbed in mind when upon his dying bed. He was eager to do good to men in every way that was possible to him, and therefore he did not hesitate to pour out his information upon secular affairs; to tell men how to plant and sow and harvest, if they lived in the country; and where and how to build if they resided in the town. Of the sagacity with which he sometimes advised even city men as to business, there are well authenticated instances. He never became in the least degree "secularized" in the predominant temper of his mind. He evidently always felt that he had one thing above every thing else to do, and that was to save souls by bringing them to Christ. This supreme passion manifested itself before he reached full manhood. He relates of himself that when he was nineteen and teaching a school in New Hampshire, there was a revival in which fourteen of his scholars became Christians, and he spent but one evening at his boarding place during the twelve weeks. He was helping in the meetings, or visiting families, and by personal effort helped twelve men to commence family worship that winter. He adds, "the revival of that winter settled the question I had been thinking and praying about for years." That is, he decided to go to college and prepare himself for the ministry.

HIS CLASSMATE S. P. CHASE.

In 1826, while he was a student in Dartmouth, there was a great revival in which 60 of the students and many of the citizens of Hanover became Christians. In all of this he was an earnest worker, and at the request of President Tyler he visited one third of the families of that town and had personal conversation with most of them. It was in this revival that Salmon P. Chase was converted, and with this conversion his classmate had directly to do. While he was a student at Andover he was one of three to visit twice a year 22 Sabbath-schools in that vicinity, and to perform this work he walked several hundred miles. He was also Superintendent of a Sunday-school of 300 scholars at that place, and during one year when there was no revival

apparent among the rest of the congregation, 36 of his scholars united with the church.

During his pastorate of less than 2 years at Oxford 297 additions were made to his church, and during his subsequent pastorate for about the same length of time at Madison more than 60 were added to the membership. No one can form even an approximate estimate of the number who were won to Christ by him during the long period of his missionary service. Conversion with him meant something deep and thorough, with regeneration at the bottom of it.

One of the things which this hunger for souls prompted him to do whenever he could discover or make an opportunity was to *preach* the gospel. His modest record is, "In many of the past years, between our fall and spring meetings of presbyteries, I have preached as often as once a day and sometimes more, for 5 and 6 months, and have seen thousands become Christians."

HIS PORTRAIT AS A PREACHER.

Dr. Tuttle pictures him as follows: "Physically he was a fine specimen of manhood. He used no notes. His voice ordinarily conversational, at times sounded like a trumpet. His face was serious, but all aglow. His gesture—how shall I describe the main one?—was animated and impressive. He did not stand still. He was a preacher, not acting, but full of action. He used both hands in gesticulation, but the great gesture was with the right hand. I can never forget the impression made by that right hand. I have never heard him speak in public and hardly in animated conversation without seeing that gesture—the long fingers forming an obtuse angle with the main part of the hand, and the thumb at right angles with the palm. I have sometimes thought he owed a considerable part of his power to that grand gesture, or rather the series of gestures he made with that hand. It was a sceptered hand, the motions of which generated the electricity of real eloquence, and the grasp of which imparted the warmth of sincere and brotherly affection." As to substance his sermons were always scriptural with law and Gospel duly mingled, spiritual, practical; adapted to con-

vert or edify. Back of both manner and matter was the personality of the preacher, a man whose integrity, profound piety, greatness of heart, and unselfish anxiety to do good to everybody were clearly evident. No wonder that under God such a combination was so mightily efficient.

AN ORGANIZER OF CHURCHES.

In his agency for the Missionary Society he was expected to perform a large variety of duties, besides the preaching of the Gospel. The organization of churches was one of these, and there are many for which he performed this part. When asked in 1877 how many, he wrote "I have no data to reply with accuracy, but for forty years I have been at work in the line of the following facts. I went out eleven miles from Zionsville, taking another brother with me, and preached in a barn, with a double width floor, where they trod out their grain with horses, to seventy-five hearers. Many of them became Christians and a church was organized, in which one of the Zionsville boys has just completed a long and very successful pastorate. At College Corner, near Oxford, O., I, with another brother, preached a few days in such a barn and started another good church." So he continues in his simple narrative to give examples of this part of his work.

A PEACE-MAKER.

Another service which he often performed was that of a peace-maker. For this he was peculiarly qualified, not only because of the great respect which his whole character commanded, but also because of his readiness to listen to all parties and see the best side of things. One of his sons says with justice, "Of all the men I have ever known I think he was the most loving, in seeing all the good in every man." John Loughmiller, for many years an elder of the Second Church of New Albany, used often to tell of Dr. Little's influence in that city at the time of the separation between the Old and the New School Presbyterians. "The excitement was running high when Brother Little came along, and told us in his simple, earnest way the story of Abraham and Lot. 'Now,' said he, 'there is room in this thriving young city for all; and

more than all can do. Let one party go forth and organize a new church, and the other remain, and so, with peace and good will, let us do twice the work we have ever done.' He made us so ashamed of ourselves that there was not another bitter word spoken, but the Second Church was organized, and both churches have ever since exerted a wide influence in New Albany and in the surrounding country."

HOME MISSION HORSES.

Before me lies a faded paper, once held by Dr. Little, which reads thus:

PARIS, September 12, 1843.

REV. T. A. MILLS:

I send by Mr. Swift a bay horse 5 years old last spring, saddle, blanket, saddlebags, and martingale to you for the Home Missionary Society. I am, dear sir,

Yours sincerely,

A. H. WRIGHT.

Dr. Little was expected to raise funds for the support of the home missionaries who were sent into his field, many of them directly at his solicitation. Money, in the earlier period of his labors, often was harder to get than other articles of value, which could either be sent for the use of these laborers, or could be sold for their support. Consequently some of his collections were quite unusual in their character. For instance, he says of his first visit to a certain church, "I asked the minister how much *more* would your folks give, to subscribe now (in April), wheat they would sow, or corn, and pay on the next Christmas, and he said, at least twice as much. So I preached a missionary sermon on the Sabbath, and Monday morning they came together, and one gave a horse, one a two dollar calf, one his highest priced fat wether, one the making of a suit of clothes, one a half and another a quarter of an acre of wheat, one a pound of butter a week till Christmas, and so on; and as much cash as if I had asked only for cash. Then a man gave a new bridle, and it was on the horse which stood there, and the men who stood looking on knew I had to ride twenty-five miles and preach that night, and I told them I could not ride well without a saddle, and in five minutes seven of them gave \$2 each and put a \$15 saddle on my

horse, the saddler who gave me the bridle throwing in his profits. The next six years *they gave me eight good horses for eight home missionaries*, and all with the most hearty good cheer as at the time when young Stuart gave me his colt."

In cases of urgency he turned aside from his regular work to help other good causes that were contributing, and he is thought to have secured at one time by his efforts for Lane Theological Seminary the sum of \$50,000 and at another for the Western Female Seminary at Oxford, O., \$10,000.

He was an active friend of the colleges and female seminaries. When he came into Indiana he found the common schools in a poor condition and he set to work to elevate them. He wrote articles for newspapers; he made speeches; he gave lectures on the subject throughout the state, and he was a powerful agent in bringing these schools up to their present high standard of excellence. In the Centennial Report of the state, Dr. Henry Little's name is given as the originator of the first of its *graded* schools.

GOLDEN WEDDING.

September 19, 1881, the golden wedding of Dr. Little and his wife was appropriately celebrated at their home in Madison, Ind. It was an occasion memorable not only in itself but also by reason of its incidents. People of distinction were present from far and near, and others sent letters to express their hearty pleasure in the event. Addresses were made full of hearty commendation. Many gifts of value were presented, among them a purse of \$1,600, which had been without any previous intimation to the venerable recipients quietly raised among some of their wealthier friends. The exercises had been arranged and were, in the main, conducted by a committee of the Presbytery of New Albany appointed for this purpose. Part of them were held in the Second Presbyterian Church, of which Dr. Little once had been pastor, and with which all of his family had been members. His eight children all were present—the four sons being honored ministers of the Gospel, one of the daughters being the wife of a minister. Both of the

Presbyterian churches had heartily co-operated to make the whole celebration worthy of the occasion.

HIS NOBLE WIFE.

In connection with this interesting commemoration the noble wife of Dr. Little received some of the recognition which was due her for the help she had rendered to her husband and to the cause of Christ. While he was away from home almost constantly for most of these fifty years she remained behind to practice economy and to train up the children in the fear of the Lord. They began their missionary life on a salary of \$600, and it averaged for the entire period of service about \$1,200. Not until he was an old man did he own a watch, one of his sons then presenting him with a silver time-piece which he had himself previously carried. But between them he and his wife managed to send the four sons through college and into the ministry and to give the girls the higher education. Best of all their children have all been Christians from an early age. All honor to Susan Norton Smith, who left her place as a teacher at Chillicothe, O., in 1831, whither she had removed from New England, to become the wife of Henry Little, and to ride on horseback across the country to her new home in the parsonage at Oxford, and then to be his companion and "an help meet for him" in his great missionary work. She survived him until last year and then entered into her rest and reward. In the later life of Dr. Little there had been considerable complaint of the hard work and poor pay of the average minister. When Father Little had borne it as long as he could, he arose and with loving protest began to tell of his happy ministry—how many thousands he had seen accept the great salvation; how many young men he had turned toward the ministry; how many friends he had; what evidence of the divine favor. "*And now*," said he, "*I am near the end of the journey, but I have four sons to hold forth the word of life after I am gone.*" LET NO MAN PITY ME, A VERY HUMBLE BUT A VERY HAPPY MINISTER OF THE GOSPEL." Nothing better or more appropriate than this could have been said of him by any person.



The hideous monster in the accompanying cut marks the grave of a chief. The Presbyterian church is seen in the distance. This building was the first Protestant house of worship erected in Alaska. The church was organized by Drs. Kendall, Lindsley and Jackson in 1879, and was the outgrowth of Mrs. A. R. McFarland's school begun two years earlier, and the ministerial labors of the Rev. S. Hall Young. The present membership is 76. The Rev. Clarence Thwing, M. D., is the pastor.

This is the way a missionary in Arizona does it: "I have been up in a thunder cloud in the mountains, and down in the valley, preaching Christ in cooking and washing dishes—across the desert interviewing our "Brainerd," Brother Cook—preaching on the street at night, with beer barrels burning to give physical light, while I tried—poorly enough—to give spiritual light, to saloon men and gamblers, with ladies and gentlemen by my side on a railroad platform."

While we have been trying to keep within our resources and avoid increasing our debt the work has gone on in spite of us, and the people in neglected communities are clamoring for the preaching of the gospel.

While our advance has been held in check during the whole of the past two or three years, our past successes open and secure almost unparalleled opportunities which almost irresistably beckon us onward into the wide opening area of the great South and West. Thus, the work held over for the past, and that which naturally falls to us at the beginning of the coming year, is very large and very pressing. There is great demand for an immediate "advance all along the line." To pause is equivalent to falling back. The people and the missionaries in all parts of the land are calling for helpers. How can we pause when so much needs to be done, and when we are importuned to enter in and reap the whitening harvest? How can we, as the church of God, entrusted with great resources, withhold the Bread of Life from the famishing?

We are in danger of another large debt at the close of the year. But almost 4,500 churches, of which yours may be one, and many of them strong ones, have given us nothing, so far, this year. May we not expect these churches to bring us to the next General Assembly free from debt and prepared for an advance?

The figures used in the concert article were taken from the latest official government

reports. But the last twelve months have wrought a great change in the growth and strength of our churches in some states and territories. Rev. W. R. King, our synodical missionary for Indian Territory and Oklahoma, says:

Notwithstanding the embargo against new work, the hard times, the cry "*no men, and no money*," we have reasons for encouragement. We have held our own very favorably this year as compared with last year, and the years previous. Our increase during the year has been 625, a percentage of 14.1, a larger gain than any Synod in the Assembly save Utah, which has a percentage of 15.1. Surely we have reason for a little holy pride in this record. During the year ten churches have been added to the list, making in all an even 100 churches. In these 100 churches we have 68 Sabbath-schools with a total membership of 3,652. Our church membership now numbers 2,987, or an average membership of 29.87.

Our churches gave to the Boards last year \$2,557.25 and for congregational expenses, \$10,700; the Sabbath-schools gave to the Boards and toward their own expenses \$1,284, making a grand total of money contributed by the Synod during the year \$14,541.25, or an average of \$4.80 per member. We have welcomed to our body this year 12 fellow ministers, making the whole number now 62. All our fields are supplied save one or two.

The school work is another very encouraging and hopeful feature. The Board has changed its policy somewhat to meet the demands of this rapidly growing country. "Fewer schools and better schools" is the motto. One of the grandest triumphs of Presbyterianism in the Territory was the establishment of Henry Kendall College at Muskogee this year. This school is to crystallize the memory of Dr. Kendall who spent so many years as Secretary of our Board. It has a faculty of 11 teachers, under the presidency of Prof. W. A. Caldwell. The present enrollment is 160, and others coming every week. Besides this school the Board has 13 others in the Synod, having in all 51 teachers.

A great deal has been published about our NEW WEST in recent years, among which we specially commend "The Resources of a Northwest State," in *Review of Reviews* for October, 1894, "The New West," CHURCH AT HOME AND ABROAD, January, 1893. Harper Bros. have recently issued "Our Great

West," by Julian Ralph, pp. 47. "The West From a Car Window," by Richard Harding Davis. "Our Italy," by Charles Dudley Warner; and "South and West" by the same author.

A striking account of the strange fanaticism of the Mexicans in New Mexico is given by Rev. A. M. Darley, of Pueblo, in "The Passionists of the Southwest."

A valuable article on the "New Northwest," by Rev. John H. Edwards, D.D., appeared in the *Evangelist* of November 15. From Houghton, Mifflin & Co., we have of the American Commonwealth series, "Oregon," by Barrows; "California," by Royce; and "Kansas," by Spring.

BLESSED REVIVALS are visiting many parts of our country, and are confidently expected in many others.

In Knoxville, Tenn., there has been a large ingathering. Large numbers of non-church goers were brought under the Spirit's influence. About one hundred and twenty professed faith in Jesus Christ. Of this number, about one third were received into Belle Avenue Church, and the rest went to other churches.

The Presbytery of Hastings, bearing testimony to the unusual evidences of the Spirit's presence and power all over its territory, has appointed a committee to arrange, by exchange of pulpits, for special evangelistic meetings in all the churches.

In Denver the churches are making an organized effort for special meetings to begin after the holidays.

The Evangelist Rankin is at work with blessed results in Salt Lake City.

Evangelistic services are being held in many towns and cities of Michigan. Evangelist Munball is at work in Saginaw, Jenness is in Owasso, Morton Smith in Fenton, Holcomb and Hammer are at Flint and vicinity, Lansing has Evangelist Gray, and Dr. Fleming, of Detroit, is holding meetings at Holly.

The Synod of Texas reports 331 members added to our churches in that state during the past year. A larger number than ever received in one year before.

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A., December 1, 1894:

RECEIPTS, APRIL 1, 1893, TO DECEMBER 1, 1893.

Churches.....	\$111,323 31
Woman's Exec. Com.....	105,531 79
Legacies.....	35,119 80
Miscellaneous.....	21,033 44
	<hr/>
	\$273,008 34

RECEIPTS, APRIL 1, 1894, TO DECEMBER 1, 1894.

Churches.....	\$105,774 40
Woman's Exec. Com.....	144,360 50
Legacies.....	102,050 45
Miscellaneous.....	22,863 51
	<hr/>
	\$375,048 86

Loss in Churches this year..\$ 5,548 91

Gain in Woman's Ex. Com..	38,828 71
“ “ Legacies.....	66,930 65
“ “ Miscellaneous.....	1,830 07
	<hr/>
	\$107,589 43

Total gain to date.....\$102,040 52

O. D. EATON, *Treasurer*,
53 Fifth Avenue, New York.

GRATEFUL REMINISCENCE.

REV. W. E. HAMILTON, AMBLER, PA.

The Presbytery of Milwaukee, has, at my request, retired me and recommended me for a pension. Away back in the fifties I received my first commission from the Board of Home Missions, and my field of labor was Thomasville, Georgia. One of the results of those labors was a very neat and commodious house of worship, which, I think, still holds its body of worshippers, though I am not certain. I had something to do with the early struggles of nearly all the churches of Florida organized from 1850 to the breaking out of the civil war, in which time the Presbyterians increased from 400 to 1,300, and was counted by the papers of the time as among the largest additions proportionately that could then be recorded in this given time. In my work on that field I preached besides my regular work as pastor, 395 times in purely missionary work and in connection with from 12 to 15,000 miles—the first eight years—of travel on horseback and by other private conveyance and at my own expense, being before

the days of railroads. In that time connected with my work there were collected, for home work and the Boards, about \$12,000, and, with the exception of the one short commission I held for Thomasville, there was nothing drawn for home support. From 1869 to 1886 I was in constant home mission work and my labors were in connection with Afton, at two different times, Criston and Corning, in Iowa, with Black Hawk, Central City, Pueblo, Golden and Colorado Springs in Colorado; and with Laramie City and Rawlins in Wyoming. For the church in Afton I labored in its building and dedication, free of debt, in 1869 and 1870, and again fifteen years after returning to it and finding it gone to ruins, in some respects, I again raised money for its complete repair and renovation and a second time dedicated to the service of the Triune Jehovah and as an apparent result of forty days preaching in a protracted service, forty adult persons stood up one Lord's day morning and took the vows of God upon them.

There is credited to "Congregational" for Pueblo in 1873, on Minutes, \$6,200, to the same for Rawlings, \$4,888, in 1885, and in Criston, or rather *for* Criston, I have the written assurance of Mr. Ettian, attorney for Lombard Investment Company, that he would have executed on the property for a bonded debt of \$2,500 and an unbonded debt of \$500, costs and interest making it \$500, only for the assurance he had that my efforts among the churches would become a success. With the above sums of money my efforts stand intimately associated. They are also associated with several precious revivals, one in Central City, where to all the churches were added in 1872 and 1873 130 souls. Pueblo, Rawlings, Afton, Kerney Junction and other places where I labored were more or less revived. To the Master be all the praise!

And now my sun is in the west,
From toil and care I soon must rest;
I soon shall leave the whitened field,
And all my powers to Heaven yield;
I must infallibly decrease,
While you, dear brethren, will increase:
Nor does it pain, at all, my heart
That I so soon shall from you part,
Since you will bear the banner on
And wear, at length the martyrs' crown.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE NEW WEST.

The thirteen states in our New West have a population of 7,367,589, which is considerably more than twice the population of the thirteen original States. If we add the population of the five territories, the aggregate, in which we do not include Alaska, is 8,241,394.

In this number, the aborigines and all the races and nationalities that come to America, are represented. They dwell in climates as varied as that of Europe, from Norway to Italy. This vast stretch of country includes the favored regions which nature waters with seasonable showers, the snow-crowned mountains and the arid plains where the thirsty soil awaits the irrigating waters which the ingenuity of man provides. The occupations of this scattered population are as varied as the resources of that wonderful empire, or as the fertile genius of man can devise, or the infinite wants of Americans invent.

Upon that vast domain the population has gathered with marvelous and unprecedented rapidity, and still the inhabitants are so sparse, as scarcely to be sufficient to spy out the land and report to the world its resources and attractions. Within a generation, a vast unknown and uninhabited wilderness has been organized into eighteen territories. Thirteen of them admitted into the Union as states, while the fourteenth will come out of its swaddling clothes as soon as it can get its trousers made. The others are ready to follow.

Upon that western domain, forces are gathering which are to wield a controlling power in our national affairs.

We are interested to know what forces are dominant in society's formative period in that region.

It is certainly true that the weal or woe of any people is determined by the degree to which the Gospel is a controlling power, for "righteousness exalteth a nation, but sin is a reproach to any people."

In the light of that truth it is an appalling fact, that of that aggregate population of 8,076,394 (leaving the Indian Territory out of the account), there are but 1,049,879 souls who profess to be Evangelical Christians, which is only 9.48 per cent., leaving more than ninety out of every one hundred either ignorant of the Gospel or indifferent to its claims.

The Indian Territory is left out of the reckoning, because its statistics are unsatisfactory. Its population is about 125,000, more than half of whom are whites. A large per cent. of the whites are of the nomadic "cracker" class. Probably 20 per cent. of the population profess some sort of religion.

The following table, prepared from the census reports, gives the briefest and clearest exhibit of the religious conditions in the New West but not quite up to date:

	POPULATION.	PROTESTANTS.	PER CENT.	CATH. & UNCONV'D
Arizona.....	65,000	1,472	2.20	63,528
California.....	1,350,000	123,773	9.16	1,226,227
Colorado.....	422,000	38,086	9.02	383,914
Idaho.....	100,000	5,411	5.41	94,589
Kansas.....	1,400,000	269,167	19.22	1,130,833
Minnesota.....	1,450,000	261,251	18.00	1,188,749
Montana.....	160,000	7,329	4.57	152,671
Nebraska.....	1,060,000	142,963	13.48	917,037
Nevada.....	45,000	1,922	4.27	43,078
New Mexico.....	160,000	5,173	3.25	154,827
North Dakota.....	200,000	33,069	16.53	166,931
Oklahoma.....	250,000	6,631	1.45	246,369
Oregon.....	350,000	40,293	11.51	309,707
South Dakota.....	400,000	59,771	14.94	340,229
Utah.....	233,805	5,958	2.12	227,847
Washington.....	395,589	37,950	9.59	357,639
Wyoming.....	75,000	3,198	4.26	1,802
	8,116,394	1,043,417	12.91	7,072,977

Romanists and Mormons are not included in the religious forces in this table. While there are noble, godly people among the Romanists whose influence individually is felt decidedly on the side of truth and right, that Church, where it is dominant, has not been a felt power in the promotion of civilization or morality. For example, California, where they held, in the early days, almost unquestioned sway, and where they

now outnumber all other religionists combined by 37,000, is the only State in the Union which has no Sunday law whatever. And New Mexico, where for three centuries their control was absolute and where they still have 100,000 of the 105,000 who profess any sort of religion, had never felt the impulse of progress, nor the imperatives of the moral law, nor the privileges which citizenship confers, until evangelical Christianity began to make its influence felt through the schools and the pulpits of our missionaries. Romanists constitute 10.65 per cent. of the entire population of our New West, while all other religious elements combined constitute only 12.89 per cent.

Everybody has felt the blighting curse of Mormonism in the twenty-two States and Territories in which it has its organizations. Utah with its 117,000 "Saints" and Southern Idaho with its 20,000 were held under the sway of an oriental system with its gross immoralities until the light of truth penetrated the darkness.

Instead of helping, these obstruct the truth, and are among the powers of darkness which the gospel forces must overcome.

Kansas was settled at the first on a great moral issue, and moral questions have ever since furnished her party issues. Notwithstanding certain physical detractions, such as a tendency to drought over a large part of the state, the absence of great mineral deposits, the strong attractions of climate and natural wealth to the west, and the agricultural superiority of the territories and Texas to the south, Kansas has always attracted and held the highest classes of western emigration. She has always led her sister western states in the relative strength of her moral and religious forces.

The table above shows her to be far in the lead, with 19.22 per cent. of her population belonging to evangelical churches, and she has four times as many Protestants as Romanists. And yet, even in favored Kansas, *more than eighty out of every hundred persons are still unreached by the Gospel.*

Oklahoma presents a striking example of the effect of the suspension of new work. Its entire population has been acquired since

the heavy deficits in the Treasury of the Board of Home Missions began to restrain it from entering new fields. The only supplies of ministers furnished to that territory, have been sent during the few brief intervals when the embargo against new work was lifted.

This has been manifestly the case with our sister denominations also, since of the 250,000 population, only 4,901 have been reported as belonging to the churches. Of this number, only 1,270 are Romanists. A little less than one-and-a-half per cent. of Oklahoma's population have been gathered into the membership of Protestant Christian churches.

Between the extremes which Kansas and Oklahoma present, the table shows varying percentages of Christians. When we see that for every 12.89 Protestant Christians in the New West, there are 87.11 who are not, we have the reason for the anti-Bible and anti-Sabbath influences which have been rising so steadily all over the country and asserting themselves with such increasing boldness. And if the question be asked: "Why do you not increase your gospel forces in these new states and territories as their population increases?" we can only stand in silence and point to our treasurer's statements: *Closed last fiscal year with a debt of \$249,219.80, which has been increasing ever since.*

Letters.

WASHINGTON.

REV. NORMAN MCLEOD, *Cheney, Wash.*, writes:—A Jewish merchant in Harrington who was with General Connor in Utah and knew of me as Chaplain, came to see me and pledged help to build. The editor of the paper, once an avowed opposer, who for ten years did not enter a place of worship or allow his family to go, is now with us. The change is marked. He is as tender toward me as a brother; tells others that he is fully committed. He is now co-operating in the work, and brings his family to hear me.

I deem it wise to extend Presbyterial rule over territory enough, adjacent to our central churches to keep our ministers fully employed. Now is the time to do it, it will save the Lord's money. For example, Moscow is ten miles from

Harrington. Moscow is surrounded by a fine farming country, it is on the Great Northern, it will develop into an important centre. A church and Sabbath-school at Moscow will strengthen our influence as a denomination in a wide community. Again, in a settlement within ten or twelve miles on the same road, on the other side of Harrington, I have opened up a service in a school house. These three places will make a good field for some minister with the right kind of stuff in him

Again, it is important we should have an adjacent field united with Bonner's Ferry, Boundry 25 miles by water from Bonner's Ferry, easy of access. There are families enough to furnish twenty-five or thirty children for a Sabbath-school,—ranches settled along the river on the valley land and on the fine bench land, a county of resources. I am authorized to organize a church and Sabbath-school at Boundry. The people of Bonner's Ferry are much in earnest about starting a church edifice. They sent a request to Presbytery signed by seventy-five adults, the whole town asking aid to build. The Presbytery was unanimous in doing its part. Let me quote in brief from their petition,—"That there is an intelligent and enthusiastic desire for a building, exclusively for spiritual use, and its influence would, in a peculiar measure, advance the cause of Christianity and stimulate a membership ample to sustain a resident minister."

ALASKA.

REV. J. LOOMIS GOULD, *Jackson*, writes:—We can but regret the summer is gone, and that the time of storms and long dark nights approaches. We have used the time and means at our command to make ready and have not been more comfortably prepared for any winter since our sojourn here, in the matter of room, shelter and the mental and spiritual part of the work, though distressingly short of trained help, especially in Mrs. McFarland's department. She habitually works beyond reasonable limits. Miss Baker, her only assistant, is now absent and the Home is full of native girls. And boys and girls fresh from native homes need *constant personal* supervision, in work or play and in every part of the house. Only thus can they get the full benefit of home training. In the main, our work progresses and enlarges, and with the changes that come there must needs be change of methods. Another year may see a much greater increase of miners in this vicinity. It is important that we do our utmost now. The Girls' Home is

prosperous and encouraging. The Boys' Home grows in numbers faster than we can properly care for them. The boys already contribute something to the supplying of the institution with venison, fish and fuel. The health of our community is excellent, yet some kind of a medical nurse, if not a doctor, would be a great relief to some of us and a boon to our people.

[The following are parts of letters from Home Missionaries, greatly abbreviated and condensed.]

HORSE JOCKEY HELPING MINISTER.—He attended services at Antonito, Col.; heard Rev. D. G. Monfort preach; went to La Jara, fifteen miles away; got an invitation for Mr. Monfort to come and preach there; first service there September 27, 1894; once a week ever since on a week-day; home for Sabbaths; people glad to hear.

October 24. Service for Jews on Jewish Day of Atonement; eight Jews came and listened respectfully to their own Bible, and to "what was said of the Lamb of God that taketh away the sins of the world, whose blood is better than that of bulls and goats;" "perhaps no better friends there than the Jews."

SEASON OF REFRESHING.—A South Dakota minister, *Rev. J. Cairns Cram*, took a trip away into the northwest corner of that state and the southwest corner of North Dakota; spent two days visiting the people; on the Sabbath morning the little school-house filled; every seat occupied; every wagon-seat (seven of them) brought in; some of the young men standing during the whole time of the service. Old lady of 84 had only heard two sermons in her stay of ten years in North Dakota; drove about ten miles in the afternoon to another school, where they celebrated the sacrament of the Lord's Supper. Several of those who attended in the morning came also the ten miles to this service; others had come as far; minister earnestly urged to come back again soon. A most enjoyable time, a season of refreshing, indeed.

RAMSAY'S GROVE, N. D.—Congregation formally organized, membership of twenty-nine;—twenty three received on profession of faith in Christ, and six by certificate. Three elders ordained and other necessary officers appointed.

MEDFORD.—Church organized with membership of nineteen, all of whom come into the church on profession of faith; two elders ordained and other necessary officers appointed.—This from *Rev. J. B. Ferguson*.

ENCOURAGING FEATURES.—German Presbyterian Church organized in Blue Hill with twenty-eight members; German Presbyterian Sabbath-school with nearly fifty scholars; more to come. this a new branch in the true vine.

GREAT NEED.—Numerous youth fearfully neglected, though very hopeful if wisely taken care of; this impossible in present circumstances; little can be done.

WIDOW'S MITE.—A widow lady, the mother of the deceased Rev. H. Diekmann, of the Freeport Presbytery, in her poverty paid part of her subscription towards the salary; money like this estimated in double amount [this is like Christ's reckoning]. The people eager to hear and to receive the word; weekly prayer meeting started under fair expectations, monthly meeting on missions likely to be a success.—This from *Rev. A. Krebs*, Campbell, Neb.

DEPENDENCE OUTGROWN.—Our last quarter as dependent on the Board; marked manifestations of God's favor upon us all through the quarter.

At March communion, thirty-two new members received, nine by letter and twenty-three on confession of faith in Christ; splendid outlook, of which this seems to be but a glimpse; not unusual to have as many men as women at prayer-meeting; twenty men lately received.—So writes *Rev. W. H. Chapman* from Elmira, N. Y.

MT. CARMEL, ILLINOIS.—Union open-air evangelistic meetings, a thousand present; pastors taking turns, and no second service in churches. The additions reported include four families; missionary preaching at points from six to ten miles out.

Christian Endeavor, a most important factor in the work; well sustained; works mainly along lines of Christian development; is laying deep and broad foundations for character, spirituality and work in the future.—*Rev. J. H. Stevenson*.

INDIAN TERRITORY — DISCOURAGEMENTS. — Whiskey sold to the Indians by white men; many of the young learn to drink whiskey, play cards, race horses, swear, profane the Sabbath and avoid religious meetings; deep crimes—stealing, quarreling and murder.

BLESSINGS AND HOPES.—Fifty years ago the whole Seminole nation in heathenish darkness; believed and followed traditions of their ancestors, who knew little of God; no preachers, no churches, no schools. Of course very ignorant, superstitious, cruel and wretched. God pitied us and sent his servants, the missionaries, to

preach the Gospel among us and to teach our children. The Holy Spirit accompanied and blessed their efforts; now many rejoicing in Christ; churches built; schools erected; Christian teachers instructing our children. Those who avail themselves of these advantages living comfortably on farms. At present suffering from severe drought, praying for rain.—So thankfully and trustfully, *Rev. Gilbert Johnson, Wewoka*.

PARK HILL, I. T.—Closing exercises very successful; usual programme varied by recitations of regular lessons, with songs between classes; one class answering almost without mistake all the questions asked from the Shorter Catechism; seventeen in the class. All had already made a perfect recitation to the minister, twelve of them recently to Mr. Lamb; a dozen Bibles presented on Children's Day. A number of the little ones answered the questions asked from the Child's Catechism. They too had gone through the book. Beautiful display of wild flowers adorning the room and setting off the goodly array of young girls and boys, sight well worth looking at again when we assembled for Children's Day.—*Miss Margaret McCarroll*.

ROCK STREAM, N. Y.—Scattered about in this community are a good many people, once professing Christians, now open opposers of the church. Dr. A., a prominent spiritualist, once a Congregational minister. Mr. B., once a member of a church, now a railing accuser of the brethren. Mr. C. has "tried living a Christian life but it did not work." Brethren, pray for us.—*Rev. Joseph E. Tinker*.

HOME MISSION APPOINTMENTS.

C. S. Dewing, Presbyterian Missionary.	
H. McGilvary, Fortland, 1st,	Me.
J. N. Crocker, D. D., Synodical Superintendent,	N. Y.
W. A. Beardsley, Saranac Lake, 1st,	"
C. H. Kilmer, Breesport and Sullivanville,	"
P. A. Schwarz, Melville,	"
J. C. Stinson, Colchester, 1st,	"
F. W. West, Wampsville and Oneida Valley,	"
C. C. Walker, Glen Riddle,	Pa.
W. H. Bancroft, Thurlow, Bethany,	"
R. A. Hunter, Kennett Square, 1st, and stations,	"
G. G. Smith, Bethel, Newton, and station,	"
W. L. Beaumont, Elk City, North Charleston, and station,	W. Va.
I. C. Yeakel, Brunswick,	Md.
L. M. Stevens, Sorrento and Seneca,	Fla.
S. T. Thompson, Tarpon Springs, and station,	"
J. F. Sundell, Upsala, Swedish, and stations,	"
G. F. Ayres, Johnson City, Watanga Ave.,	Tenn.
E. P. Searle, Piney Falls and Spring City,	"
J. S. Eakin, New Market, 1st,	"
D. McDonald, Synodical Missionary,	Ky.

J. Lenman, Princeton, 1st,	Ky.	J. Wilson, Pastor-at-Large,	Mo.
A. Lindsay, Hyden,	"	M. C. Butler, St. Louis, Oak Hill Mission,	"
L. C. McBride, Nevada and Mt. Blanchard,	Ohio	G. H. Duty, Ironton and Graniteville,	"
C. K. Smoyer, Elmore and Genoa,	"	H. M. Gilbert, Sedan, 1st, and Caney, 1st,	Kan.
A. J. Clark, Bluffton,	"	R. G. Carnahan, Halstead,	"
D. E. Jones, Middlepoint, Convoy, Harrison, and station,	"	A. Axline, Arlington, 1st,	"
Q. L. Young, Syracuse and Bashan,	"	A. H. Parks, Pastor-at-Large,	"
J. B. Cherry, Chicago, Bethany,	"	B. F. Smith, La Cygne, Louisville, and Miami,	"
D. Volz, Chicago, 1st German,	Ill.	T. Bracken, Pastor-at-Large,	"
H. Hanson, Oquawka,	"	J. M. Batchelder, Osborne, 1st,	"
J. S. Allan, Otter Lake,	"	T. D. Davis, Pastor-at-Large,	"
A. C. McIver, Bethel, Bingham and stations,	Mich.	M. C. Long, Topeka,	"
L. J. Eymmer, Akron, Columbia and station,	"	E. Hamilton, Chickasha and Rusk Springs,	Okl. Ter.
C. W. Carrick, Gaines and Mundy,	"	S. V. Fait, Anadarko,	"
J. DeHaan, Grindstone City, Port Austin and Huron,	"	H. P. Wilson, Pond Creek, 1st, and station,	"
W. Maclean, Crosswell, 1st,	"	S. E. Henry, Norman, 1st,	"
D. MacDonald, Stambaugh and stations,	"	J. H. Aughey, Mulhall, Langston and Fairview,	"
H. B. Dunning, East Jordan and station,	"	R. C. Townsend, Stillwater, 1st,	"
W. J. Rainey, Harbor Springs, 1st,	"	E. P. Robinson, Eureka and Pleasant Valley,	Ind. Ter.
S. Todd, Munger, 1st, and station,	"	P. Fife, North Fork and station,	"
S. H. Murphy, Phillips, 1st,	"	R. J. Lamb, Park Hill, Woodall and stations,	"
L. Richter, Mauston, 1st,	Wis.	H. S. Little, D. D., Synodical Missionary,	Texas
W. F. Vogt, Beloit, German,	"	J. P. Lyle, Kerrville and stations,	"
K. Knudsen, Old Whitehall, Pleasant Valley and Blair,	"	S. W. Patterson, Dallas, Bethany,	"
T. C. Hill, Neillsville and station,	"	M. May, Dallas Exposition Park,	"
J. F. Cowling, Belleville and Verona,	"	W. K. Marshall, D. D., Waskom and Elysian Field	"
H. A. Winter, St. Paul, German, of Madison, and station,	"	J. A. Menaul, Synodical Missionary,	Texas
R. Pughe, Brodhead and Spring Valley,	"	B. C. Meeker, Las Cruces, 1st,	"
F. Harvey, Fancy Creek and Pleasant Hill,	"	J. J. Gilchrist, Mora and stations,	"
J. S. Wilson, Oxford, 1st,	"	J. M. Whitlock, Toas, El Rancho, Rincones and Embrido,	"
C. A. Adams, Buffalo, Packwaukee and Montello,	"	S. W. Curtis, Las Vegas and station, Spanish,	"
R. N. Adams, D. D., Synodical Missionary,	"	W. Williams, Santa Fé and vicinity, Mexican,	"
T. A. Ambler, Two Harbors, 1st,	"	H. W. Rankin, Synodical Evangelist,	Colo.
L. P. Paulson, Minneapolis, 1st Norwegian,	"	T. McClement, Lone Tree Mission and La Grange,	"
M. L. P. Hill, D. D., St. Paul, Westminster,	Minn.	A. G. Evans, Poncha Springs, 1st,	"
L. V. Nash, Caledonia and Union,	"	W. Mayo, Rocky Ford, 1st,	"
K. Tietema, Greenleaf, Ebenezer, Holland,	"	E. H. Lyle, La Junta, 1st,	"
W. C. Whisnand, Colgate and station,	"	H. S. Waaler, Soda Springs and station,	Idaho
J. H. F. Blue, Buffalo and Tower City,	"	G. W. Martin, Manti, 1st, and Ephraim,	Utah
H. W. Harbaugh, Devil's Lake and New Hope,	"	F. W. Blohm, Pleasant Grove and station,	"
H. P. Carson, D. D., Synodical Missionary,	N. Dak.	J. L. Marquis, Pony, 1st,	Mont.
A. Striemer, Ellendale, 1st,	"	G. Edwards, Lewistown, 1st,	"
B. Vis, Palmer, 1st Holland,	"	R. H. Parker, South Bend, 1st,	Wash.
L. M. Scroggs, Sturgis, 1st, and Pleasant Valley,	S. Dak.	B. Parsons, Centralia, 1st,	"
A. C. McCauley, Bridgewater and Canistota,	"	J. McMillan, White River and stations,	"
L. T. Iobe, Kimball, 1st,	"	A. J. Canney, Palouse, Bethany,	"
E. S. Evans, Parkston and Union Centre,	"	A. Adair, Lapwia, and Supt of Nez Perces Indians, Idaho	"
R. Christison, Dell Rapids, 1st,	"	D. O. Ghormley, Moscow, 1st,	"
T. S. Bailey, D. D., Synodical Missionary,	"	B. F. Harper, Cleveland and Klickitat, 2d,	Wash.
D. Street, Monticello, Anamosa, and station,	Iowa	G. A. McKinlay, Pendleton, Trinity,	Oreg.
M. T. Rainier, Lake Park, Emmet Co., and station,	"	R. M. Hays, La Grande, 1st, and station,	"
A. Martin, Luverne, 1st, Irvington and station,	"	G. Gillespie, Dallas, 1st,	"
J. W. Everds, Ramsey, German, and Germania,	"	G. H. Whiteman, Octorara, Pleasant Grove and Marion,	"
J. C. Bantley, Unity,	"	A. Robinson, Spring Valley and McCoy,	"
N. Feather, Ellicott Creek and Westminster,	"	F. J. Edmunds, Woodburn and Fairfield,	"
N. Clark, Denison, 1st,	"	W. S. Whiteside, Fort Bragg and station,	Cal.
R. H. Fulton, Valentine, 1st,	"	D. M. Stuart, National City, 1st,	"
W. M. Porter, Nelson, 1st,	"	J. J. Marks, D. D., Cucamonga,	"
J. Roelse, Verona and Stockham,	Neb.	G. W. Maxson, D. D., Rivera, 1st,	"
B. Beall, Lincoln, 2d,	"	J. Hemphill, Santa Maria,	"
C. H. Churchill, Stuart and stations,	"	T. Beazley, Anaheim,	"
E. D. Walker, D. D., Synodical Missionary,	"	A. J. Compton, Inglewood, 1st,	"
B. H. Gragg, Ash Grove and Fair Play, 1st,	Mo.	J. W. McLennan, Highland and Wrights,	"
A. H. Bates, Springfield, 2d,	"	M. D. A. Stein, D. D., Woodbridge and stations,	"
W. Mooney, Buffalo and Conroy,	"	J. L. Woods, Sanger, 1st, and stations,	"
J. P. Engstrom, Macon, 1st,	"	A. E. Austin, Sitka,	Alaska
	"	C. Thwing, M. D., Fort Wrangel,	"
	"	W. W. Warne, Chilcat and Haines,	"

FOREIGN MISSIONS.

The kingdom of our Lord is now so extended among the nations of the earth, and involves such varied relations with human events, its leavening influence among men is so manifest, and the workings of Divine Providence on its behalf are so striking that any attempt to take a survey of the events of a single year introduces us at once into a maze of contemporaneous events, and fastens our attention upon some of the most significant and far-reaching forces of human progress. It is a story of cheering successes and enormous difficulties, of forward movements and backward tendencies. It must take cognizance of the wars and tumults among the nations, and of the political and international movements of our times. In the foreground of the scene are mighty reforms which missions are seeking to accomplish, or at least to encourage. There are the dim and as yet shadowy outlines of "a new heaven and a new earth wherein dwelleth righteousness," and there are new things in the old dark places of the earth. There are shining examples of Christian faith and heroism. There is the old story of persecution and even of martyrdom. There are new translations of God's Word, new churches, new educational institutions, new hospitals, new books, new missionaries, and, thank God, there are new souls introduced into His kingdom, while among His believing people in the home churches there is new faith and prayer and consecration. Many "old things" have indeed "become new" as the world has rolled on through the changing scenes of 1894.

The great missionary societies in the majority of cases have had to struggle with a shrinkage in receipts, which has occasioned much anxiety, and crippled their work at many points. The Free Church of Scotland and the Southern Presbyterian Church are interesting exceptions in this connection.

Their receipts have increased rather than diminished. If Christians were determined that whatever happened there should be no collapse in the Lord's treasury, every one would be amazed to see what a simple matter it is to keep the finances up to the standard.

Notwithstanding this all-round disappointment in missionary incomes, it has been a year of high impulses and stirring plans on behalf of the foreign mission cause. The forward movement of the London Missionary Society in connection with its Centenary anniversary, has been staggered for a time, but is rallying, and there is hope that 1895 will bring rejoicings among the supporters of that noble society.

The awakening interest in missions in the universities of Christendom seems to be cumulative in its growth. Almost every university of any importance has its missionary band and is giving much attention to the subject. In the United States there are five hundred institutions where a movement on behalf of missions has been planted, and the actual membership of this missionary contingent is nearly thirty thousand. The movement has extended to foreign lands, and almost all the institutions of any importance in the foreign field are actively participating in organized work. The Student Volunteer Convention at Detroit gave a notable impulse to these plans. The Christian Endeavor Missionary Extension Course has been working diligently to carry out its large plans for simultaneous meetings in the interests of missions. The Christian Endeavor Societies are rapidly changing the significance of their title, which so far as their support of missions is concerned, might more properly be called Christian Achievement than Christian Endeavor. They are already supporting thirty foreign missionaries in connection with the Presbyterian Board, and the record of their gifts has never yet failed to show a gain year after year, and even month after month.

Missionary training institutions are springing up in Great Britain and in the United States. Missionary lectureships are becoming popular in our theological seminaries. Almost every great society has enlarged its plans, and can account for its financial difficulties by the irresistible onward impetus of its work. Hundreds of new missionaries have been sent out to the fields. There is a new departure, or a new push into outlying territory, or a new institution established, or new claims due to advances in the old work, or new appeals from native communities, which keeps up the stir of new hope and new purpose all along the line.

The upheavals of war have shaken the far East, and the tremors of the mighty conflict have extended throughout the world. There is a purpose in it all which God will reveal in His time. Already the national, military and social aspects of the far East have been forever changed. National character and standing have been revealed; significant lessons have been taught; pride, prejudice and ignorance have been rudely shaken; the modern era has been hastened; closed doors have been opened; the "cycles of Cathay," which have dragged on their slow length with weary dullness, have been wonderfully shortened, and the year 1894 will have a marvelous influence in opening the far East for the entrance of modern forces in the interests of Christianity and civilization. History has been made with startling rapidity in Japan, Korea and China. New treaties have been consummated with civilized powers, establishing better relations, and characterized by a higher international consideration.

No one can tell as yet, what is to be the outcome of the disturbed state of Madagascar. The British Protectorate just established over Uganda, must be full of large and hopeful meaning to Central Africa. In South Africa, the English possessions have been extended by the annexation of Pondoland and the subjugation of the Matabele.

It is an era of crises in Japan, and it is interesting to note how God has prepared

the men for the times. Many years ago five Japanese young men came to London, and were there carefully educated under the oversight and parental guardianship of Christian friends, prominent among whom was Mr. Matheson, who is an influential supporter of the London Missionary Society. These young men are now leading spirits in Japan. One of them, Count Ito, is at the head of the government, and seems to be the Prime Minister for the hour. We can now read the meaning of this marvelous development of Japan. In the Providence of God the nation was ripening fast to take its position of responsibility and power in the East. We believe that it will appear more and more that God has been preparing a missionary church in Japan to take a leading part in Asiatic evangelism.

The missionary successes of the year are worthy of grateful mention. There has been a religious movement of astonishing proportions among the lower strata of Indian society. Bishop Thoburn has unfolded this wonderful story to the American churches with characteristic optimism and enthusiasm. He prophesies that the lower castes of to-day will be the higher castes of to-morrow. An uninterrupted average of fifty baptisms a day suggests a heavy responsibility upon the Christian Church, and also awakens many questions as to what will be the practical outcome of such a work in a country like India. The Church certainly will need the help of God in feeding with the bread of life and nourishing with Christian instruction such vast multitudes.

There has been a wave of revival power in North China. It is described as a continuous revival within and without the Church, as a baptism of power upon the native ministers, a general discrediting of idolatry in many communities. Hundreds of villages that have hitherto stoutly resisted the entrance of the truth are now welcoming it. There have been showers of blessing in many localities. China, it has been said, is to be a land of Pentecosts.

The irrepressible opium crusade still goes on. It is a fight against great odds. The

Royal Commission has apparently done little in the interests of reform. The facts in all their urgency and loathsomeness remain as they were. Missionaries in China and Anti-Opium Societies in Great Britain are pressing their cause with renewed energy. The geographical area of the opium scourge is not by any means confined to China. In India and Ceylon there is a call for reform. The question is complicated by the enormous financial interests at stake, but, as *The Church Missionary Intelligencer* says: "If it is a crime it must be discontinued, no matter what the discontinuance may cost." The question of how much money will be lost is one which it refuses to argue. When the whole matter is thoroughly sifted, it becomes in the last analysis, a question of national honor and morality. The financial loss from the entire suppression of the opium trade would amount to about \$25,000,000 annually. As the British Government has been instrumental in establishing this revenue, it becomes a question not only of finance, but of national morality, whether it is not better for the government to assume it rather than to allow it to go on, and thus deliberately to countenance through covetousness a monstrous national crime. No one who knows England will doubt what its final answer will be. The opium curse is doomed.

The translation of God's Word into many languages and dialects has been diligently pushed forward during 1894, and the printing-presses not only of the American and the British and Foreign Bible Societies, but others in various parts of the world, have struck off millions of pages in various languages. The systematic plans adopted at the Shanghai Missionary Conference for standard translations of the Bible in the Chinese are in process of fulfillment. Various committees are hard at work, and the New Testament is already completed. The revision of the Shanghai Colloquial Version of the New Testament has been finished. The entire Bible in the Canton Colloquial is now ready, after labors extending over a quarter of a century. Dr. B. C. Henry and Rev. H. C. Noyes, of our own Board, have been the principal

translators. A new translation for Korea is in progress, and also one for Java. The Book of Genesis and the Gospel of Matthew in the Fang language, both the work of our Presbyterian missionaries, have now been issued from the presses of the British and Foreign Bible Society. A new edition in the Ancient Armenian language is passing through the press at Constantinople. A Kurdish Version is about to be put to press. A committee for revision in Telugu has the New Testament in hand. Progress is reported in the Laos Version, and the entire Bible in Siamese has been issued during the past year for the first time.

The British and Foreign Bible Society have in hand versions in at least ten of the languages of India. New editions have been authorized of portions of the Scriptures in Motu, one of the languages of New Guinea, and in Kaguru, which is spoken in East Equatorial Africa, and of the entire New Testament in Malayan. The Motu language has been hitherto unwritten, but has now been reduced to writing to make it the vehicle of the Word of God. The result has been that it has immediately come to the front, and promises to have a prominence among all the neighboring dialects as the literary language of New Guinea.

An interesting item of news with reference to Bible translation is reported by the Rev. Herbert Anderson of Calcutta, in a letter to the Baptist Missionary Society of England. He writes that a native literary society in Calcutta has been engaged in translating the sacred books of different religions into Classical Bengali, and has now reached the Bible. In connection with the project of translating the sacred Scriptures of Christianity they have invited the co-operation of a representative committee of the Bengali Christian community of Calcutta, and have offered to submit the proofsheets of the translation for comment, suggestion and criticism. The proof of Matthew's Gospel has been already submitted. The translation is free, and somewhat paraphrastic, and in its literary style adapted to the classical tastes of the Bengali *literati*. The apparent purpose of this cour-

tesy on the part of these native scholars is to secure a translation which will be in harmony with Christian sentiment, and free from anything which would not be interpreted as in accord with accepted Christian doctrine. Mr. Anderson concludes his letter with the following sentences:

"It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose. And I have wondered whether it may be that God Himself has chosen them as one of His agencies for establishing His claims upon a growingly important and influential section of the Bengali natives. Christ is conquering and *will* conquer."

The story of the year would not be complete without referring to the martyrdom of a noble missionary of the United Presbyterian Church of Scotland in China. Rev. James Allan Wylie was brutally murdered by Chinese soldiers in Manchuria in the month of August.

Other missionaries have been cruelly maltreated by Chinese mobs, among them Dr. Halverson and Dr. Bigler, two ladies who barely escaped with their lives, who were attacked at Canton.

In Persia and Turkey there is a chronic state of persecution, which breaks out with more or less violence from time to time. The appalling massacre of Armenians is an atrocity which was inspired by both political and religious animosity. The fanatical instincts of Mohammedan rulers are always ready to deal summarily with Christians. The present Armenian agitation has awakened the political fears as well as the religious hatred of the Turks. It is amazing if such deeds of cruelty can be tolerated without vigorous and efficient protest on the part of a United Christendom, which, humanly speaking, is omnipotent to control and cow even Turkish fanaticism.

A cable dispatch received at the Mission Rooms November 16, brought the sad

intelligence of the death of Mrs. Dr. Laffin, of Batanga, West Africa, on November 3. The brief despatch contained no intimation as to the cause of death. Letters received, dated October 3, told of the plans which Dr. and Mrs. Laffin had of spending two weeks among the Mabeyas, a work in which both had become deeply interested.

The blow to the Mission, and especially to the bereaved husband, is a heavy one, as Mrs. Laffin was in every respect a missionary, thoroughly devoted to her work, and enjoying the confidence and affection of the entire Mission. Her journey to the interior made a few months before her death, enlisted her sympathy in behalf of the multitudes of women who had never heard the Gospel, and she would gladly with her husband, have devoted the rest of her life to working among them had it seemed best to the Mission.

Mrs. Laffin was a resident of Binghamton, N. Y., where her mother and brother still reside. These loved ones and the sorrowing husband will doubtless be remembered by many at the throne of grace.

The past year has brought us some notable and valuable contributions to missionary literature. The report of the Student Volunteer Convention held in Detroit early in March, has been issued, under the title of *THE STUDENT MISSIONARY ENTERPRISE*, and is published by the Revell Company. It is a stirring, comprehensive, up to date volume, and contains contributions from many of the leading spirits in the missionary world.

CHRISTIANITY PRACTICALLY APPLIED is the title of the two volumes containing the discussions of the International Christian Conference held in Chicago in connection with the Columbian Exposition, under the auspices of the Evangelical Alliance for the United States. (The Baker and Taylor Co.) The ground covered by these volumes is very comprehensive, and the discussions are stimulating and timely.

Dr. Arthur T. Pierson has given us his Duff lectures under the title of *THE NEW ACTS OF THE APOSTLES*. It is written with his characteristic enthusiasm and intensity, and brings the latest facts and the freshest

phases of the great conflict to a white heat focus. The map which accompanies it is of special value. (Baker & Taylor Co.)

The Morse Lectures for 1894 have been published under the title of *THE RELIGIONS OF JAPAN* (Chas. Scribner's Sons). Dr. William Elliot Griffis has treated his theme in his usual lucid and scholarly style.

CHINESE CHARACTERISTICS by Rev. Arthur H. Smith, is already a classic in its field. (Revell Co.)

THE CONVERSION OF INDIA, by Dr. George Smith, is a valuable study of missionary progress in that great field. (Revell Co.)

THE STORY OF THE CHINA INLAND MISSION, by Miss M. Geraldine Guinness (now Mrs. Taylor) gives in two beautiful volumes the wonderful story of faith and heroism which has been revealed in the history of that mission. (London: Morgan & Scott.) Among other volumes upon China are *OUR SOCIETY IN CHINA*, by R. K. Douglas (Philadelphia: Lippincott), and *A CORNER OF CATHAY*, by Miss Adele M. Fielde. (Macmillan & Co.)

THE GREAT CLOSED LAND, by Annie W. Marston (Revell Co.), *AMONG THE TIBETANS*, by Mrs. Bishop (Revell Co.), and *CHINESE CENTRAL ASIA*, by Rev. Henry Lansdell, D.D., all refer to the as yet undiscovered secrets of that inaccessible land. (London: Sampson Low, Marston & Co.)

New volumes upon Africa are, *AMONG THE MATABELE*, by Rev. D. Carnegie (London: Religious Tract Society), *MISSIONARY VETERANS IN SOUTH AFRICA*, by J. Marratt (London: Kelly), *PIONEERING IN MOROCCO*, by Dr. Robert Kerr (London: H. R. Allenson), *THE ZAMBESI BASIN AND NYASALAND*, by Daniel J. Rankin, (Edinburgh: Blackwood), and *THE LIVES OF ROBERT AND MARY MOFFAT*, which although first issued in 1885, appears in its tenth edition in 1894. (A. C. Armstrong & Son.)

FROM DARKNESS TO LIGHT IN POLYNESIA, by W. W. Gill, gives a comprehensive and able survey of the story of missions in the South Seas, and contains some interesting chapters upon folk lore. (London: Religious Tract Society.)

FATHER EELS, OR THE RESULT OF FIFTY-FIVE YEARS OF MISSIONARY LABORS IN WASHINGTON

AND OREGON, is the story of a heroic missionary life in the last generation in our great Northwest. It is by his son, Myron Eels. (Boston and Chicago: Cong. S. S. and Pub. Soc.) *MEMORIES OF GOSPEL TRIUMPHS AMONG THE JEWS DURING THE VICTORIAN ERA*, by John Dunlop, is a volume dealing with missions to the Jews during the past fifty years. It is issued in connection with the Jubilee of the British Society for the Jews. (London: S. W. Partridge & Co.)

SKETCHES OF MEXICO, by Rev. John W. Butler, D. D., contains his lectures upon the Graves Foundation at Syracuse University. They present in a comprehensive and orderly way the interesting facts in the history of Mexico. The concluding lecture upon "New Life in Mexico" gives a survey of the present status, with special reference to missions. (New York: Hunt & Eaton.)

RELIGION IN JAPAN, by G. A. Cobbold, takes up Shintoism, Buddhism, and Christianity in that land. (London: Christian Knowledge Society.)

THE NEGLECTED CONTINENT, to which we referred in the November number, gives a bird's-eye view of missions in South America.

PROTESTANT MISSIONS, THEIR RISE AND EARLY PROGRESS, is another all-round volume by Dr. A. C. Thompson. It covers the introductory period of modern missions, and is a sympathetic and illuminating study of the somewhat obscure preparatory stages of modern missions from the period of the Reformation to the latter half of the eighteenth century. (New York: Chas. Scribner's Sons.)

An essay on *THE PREVAILING METHODS OF THE EVANGELIZATION OF THE NON-CHRISTIAN WORLD*, by R. N. Cust, is a review of the methods now in operation, some of which are approved by Dr. Cust, and others criticised. (London: Luzac.)

LARGER OUTLOOKS ON MISSIONARY LANDS, by Rev. A. B. Simpson, is what the author announces it to be, descriptive sketches of a missionary journey through Egypt, Palestine, India, Burma, Malaysia, China, Japan, and the Sandwich Islands. It is beautifully and profusely illustrated. It is published by The Christian Alliance Publishing Co.

Among the biographies are REGINALD HEBER,



LADY TEACHERS AND ASSISTANTS OF THE GIRLS' SEMINARY, SAO PAULO, BRAZIL.

BISHOP OF CALCUTTA (Revell Co.), MISSIONARY HEROES (American Tract Soc.), THE NOBLE ARMY OF MARTYRS, by James Croil (Pres. Board of Pub.), and THE HEROIC IN MISSIONS, by Rev. A. R. Buckland (New York: Whit-taker).

AMONG THE MAORIS, OR DAYBREAK IN NEW ZEALAND, is also just published by Revell; and a MISSIONARY DAILY TEXT-BOOK has been compiled by Miss Currie, and is issued by the same publishers. The Women's Foreign Missionary Society of the Presbyterian Church have also issued a beautiful YEAR BOOK of the Foreign Missions of our Church.

THE STORY OF THE SOUTH SEAS, by George Cousins, Editorial Secretary of the London Missionary Society (Snow & Co., London), is a succinct account of the brilliant missionary successes among the islands of the South Pacific.

THE LIFE OF NEESIMA, by Rev. J. D. Davis, D. D., (Revell Co.) is a new edition of a well told story of the life and labors of that remarkable man. It was originally published in Japan, but has been revised and partially rewritten for the American public.

JAMES GILMOUR AND HIS BOYS (Revell Co.), contains entertaining and instructive letters from that distinguished and tireless missionary to his sons in England. It is a book for the young.

WOMAN IN MISSIONS, edited by Rev. E. M. Wherry, D. D., (American Tract Soc.), contains the admirable papers presented at the Woman's Congress of Missions held in Chicago, October, 1893.

The American Board Almanac for 1895, reports converts added upon profession of faith in foreign mission fields during the past year, as follows:—American societies, 25,325, British societies, 27,270, total, 52,595. No report of Continental and other societies is given.

Our illustrations in this number present to us scenes in Brazil and China.

The picture opposite presents a group of missionary teachers and assistants connected with the Primary Department of the Girls' School at Sao Paulo. Thirteen of those

represented in the group are native Brazilians. The educational work at Sao Paulo is systematic, efficient and promising. The work is carefully graded on the American plan, and is conducted by both native and foreign teachers, the natives being trained for their work in the Normal Department. They are all Christians, and every one connected with the work is interested in the spread of the Gospel. The Bible is faithfully taught in all departments. The Sao Paulo schools have been for the last three years not only entirely self-supporting, but a source of revenue to the missions. Consult in this connection a valuable article by Dr. H. M. Lane, entitled, "Education in Brazil: Its Relation to Protestantism," in THE CHURCH AT HOME AND ABROAD, November, 1894, page 406.

The beautiful Dispensary building on page 37, is a part of the working plant of the Mateer Memorial Hospital, Wei Hien, Shantung Mission, China. The funds for the Dispensary were raised by Rev. S. A. Hunter, M. D., and the building was erected in 1889. It is a memorial to the late Mrs. Robert M. Mateer, whose husband is still a member of the Shantung Mission. The Hospital at the present time is under the charge of W. R. Faries, M. D.; the Women's Department being in charge of Miss Mary Brown, M. D. The Dispensary is only one of the buildings constituting the plant. The Annual Report of the work done for 1893 indicates 13,746 male patients and 3,514 female patients treated during the year—a total of 17,260. Of this number 333 have been in-patients who have remained a longer or shorter time in the hospital. There is a native chaplain, who has ministered in spiritual things to the patients during the year. Prayers are held every morning, and a preaching service is always conducted before the opening of the dispensary in the afternoon. Mrs. Crosette has spent her afternoons in teaching the women out of the Bible. The report certainly indicates a large and blessed work for both body and soul.

The picture on page 43 represents the mission compound at Ichowfu, also in the Shantung Mission.

The map of the world, showing the location of our Presbyterian mission fields, is especially interesting in connection with the general review of missions. The fields where the Presbyterian Board is laboring are scattered in strategic positions from Japan to Mexico. It is well for us at the beginning of a new year to take a broad outlook over the entire extent of our missionary operations. Let us purpose and pray that this coming year shall be full of power in the conduct of our work. See page 2.

One element of encouragement is found in the pluck and Christian heroism of our brethren and sisters who stand at the front and do our work for us. Our Board occasionally has to check an advance and perhaps wisely sound a retreat, but the motive for this never comes from the workers most interested. The call comes constantly for more money and more workers, and then more prayer to give the leverage by which alone God can make powerful the means and the service forthcoming. In all these respects the Foreign Board and the mission work at large is in the hands of the churches, of *all* the churches. Retreats can be sounded only when we, all of us, fail to respond to the growing work and are not ready to follow where God leads.

As we look over into 1895 and catch a vision of the lands into which God would have us put our money, our lives, our prayers, let us truly believe the world to be our Promised Land; and, although God may not let us go forth in person to conquer its distant portions, let us prepare the way for others and follow them with such liberality of sympathy and prayer and consecrated gifts that the coming year shall be the best year for foreign missions the world has ever known.

A scheme of reforms has been already announced, which if carried out will be an inestimable benefit to Korea. Among these proposed reforms may be mentioned a change to modern methods of reckoning time, in place of the old Chinese style; appointments to office on account of fitness and merit rather than rank; the limitation of criminal

punishments to the perpetrators of a crime, excluding his relatives; the abolition of early marriages, forced servitude, and of all purchase of human beings; the establishment of a fixed salary for officials; the establishment of a system of education similar to that of Japan; and the guaranteeing of religious freedom. A police system has already been established in Seoul, and a new silver coinage put into circulation in place of the cumbersome medium of exchange hitherto in use.

Our readers will be glad to know that the effort to establish a Protestant daily paper in Paris, France, in which prominent American Christians have taken sympathetic and practical interest, is meeting with encouraging success. We are informed that "*Le Signal* (daily) has been begun and has been issued for the past seven months. It is ably edited by several gentlemen in Paris who command public attention, the chief editor being Eugène Réveillaud, who is well known to many in this country from his visit here fourteen years ago. To the surprise of all who were consulted with reference to this enterprise, its immediate success has so far passed all expectations. It is bringing courage and strength to those who are seeking to stem the tide of infidelity and materialism throughout France. It is giving cohesion to good influences; it is reviving the ancient spirit of the Huguenots, and in many ways strengthening the forces that make for good."

MISSIONARY CALENDAR.

ARRIVALS.

October 23—At Vancouver, B. C., from Shantung Mission, Rev. George S. Hays.

November 24—At New Orleans, La., from Colombia Mission, Mrs. T. S. Pond.

DEATHS.

October 27—At Wooster, Ohio, Rev. A. P. Haffer, D. D., LL. D., of Canton, China.

November 3—At Batanga, West Africa, Mary A. Laffin, wife of C. J. Laffin, M. D.

RESIGNATION.

November 12—From Furrukhabad Mission, Allahabad, India, Emma L. Templin, M. D.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

THE FOREIGN MISSION RECORD OF 1894.

REV. H. W. HULBERT,
LANE THEOLOGICAL SEMINARY.

The law of individuality holds with years as with persons. Eighteen hundred and ninety-four has come to us as a fresh creation from God's hand. It has had its own life to live, its untrained disposition to control, its peculiar tendencies to regulate, its special lessons of instruction and discipline to give. In the providential economy of the world we can be certain we shall never see its exact physiognomy repeated. We cannot say that we regret the fact.

A YEAR OF STORM AND STRESS.

The cause of foreign missions has had its full share of the storm and stress of this strange year. Pagan war has affected very materially three important lands occupied by Presbyterian missions, involving more or less seriously 32 out of our 108 mission stations, 248 out of our total mission army of 635 men and women on the foreign field, 567 out of our 1,741 native helpers, 5,000 and more school children out of our 30,000, and 11,000 native church members out of our total of 30,000. Other missionary forces have suffered in proportion.

What war itself has left undone, mob violence in China and Asia Minor, a spreading distrust in Japan, governmental interference generally throughout the Turkish Empire, wide-spread political and social upheavals in Central and South America, have done to hinder our work and to discourage our workers both native and American. In many respects it has been a year of waiting

on the Lord, as providential hinderances and malignant enemies have delayed the onward march of many divisions of the missionary army.

POINTS OF INTEREST IN THE HOME SURVEY.

At home the churches have felt the full force of the financial stringency—unprecedented for a full quarter century; and that too at a time when our moneyed obligations in the Presbyterian Foreign Board had risen to a round million. But it is safe to say that no business touching so large an area and so certain to reflect the general depression has fared so well as the cause of foreign missions. Wise statesmanship at the helm and consecration among the givers have brought us through so that there is good hope to expect that the debt reported at Saratoga will be almost, if not quite, wiped out.

Here again we are reminded of the fact that the best years are not generally those in which we accomplish just what we have set out to do. We seem to need discipline, often of a severe nature, to prick our bubbles of conceit and to teach us to see facts as God sees them. In this "hard" year our Presbyterian Church has shared with her sister denominations quickening spiritual impulses which have brought to us through confession of faith an army 75,000 strong—a mighty token of what God will still do for us if we will but trust Him and work with Him. With this new life-blood we have every reason to hope that our Church will redouble her missionary ardor.

As might have been expected this has been a year of flood-tide to the Volunteer Movement. At Detroit was concentrated in April the young Christian chivalry of the continent. *Deus vult! Deus vult!* was the firm conviction written on the faces of that earnest throng of young men and women who, with a sobriety and steadiness unexpected by on-lookers, proclaimed a crusade, not to recover an emptied sepulchre, but, to save this generation, the sixtieth since the time of Christ, before it was too late.

Eighteen hundred and ninety-four has seen marked progress in evangelical and missionary zeal among the young people of our

churches. The Young People's Society of Christian Endeavor has surpassed all its previous records in gifts for foreign missions, and the Sabbath-schools are not far behind. A new era of Christian benevolence may be upon us.

Another gratifying feature of the year at home in our synods, presbyteries and churches has been an improved organization of the machinery which calls forth gifts for foreign missions. Synods have undertaken the charge of certain mission stations. Presbyteries, Christian Endeavor Unions, theological seminaries, universities and colleges, as well as single churches and individuals, have undertaken the support of individual missionaries or native helpers. Two synodical missionary congresses—in New York and Ohio—have been largely attended and have been marked influences in awakening enthusiasm for missions.

No year has ever seen such a large volume of valuable mission literature produced or put to such efficient use. In our own Church we hail the advent of *The Assembly Herald*, which aims to find its way into every Presbyterian family in the country. Properly supported this move will in the end aid every other publication of the Church, and pour into the coffers of the various Boards an increasing volume of consecrated gifts. Select mission libraries in churches and Christian Endeavor societies are now the order of the day.

Appropriate hymns are born in the fervor of missionary zeal at home and abroad. The newspapers are paying more attention to international affairs, and special courses of study bring the world to our doors. In view of all these well-known facts, we may be sure that a few hinderances of a temporary nature at home and abroad can no more stop the rising tide of mission interest than Canute, in the English legend, could by his command stop the tide of the Atlantic.

SIGNIFICANT FACTS FROM THE FOREIGN FIELDS.

But, after all, a look abroad at the progress of the work on the various mission fields of the world has many encouragements. Take our own Presbyterian missions. At home

we have reason to be hopeful over the increasing accessions to the Church membership. The Church at large gained 74,826 by profession of faith, a little more than eight per cent. of the membership of last year, and the result was a net gain of 55,089, or four and seven-tenths per cent. The year before, the net gain was but three per cent. Let us see what results the foreign field can produce. By profession of faith our native churches last year gained 3,141, or over 10½ per cent., and the net gain in the various fields is truly encouraging. South America, 5½ per cent., Syria, 6 per cent., Persia, 10 per cent., Canton, 12½ per cent., Siam and Laos, 13 per cent., India, 14 per cent., and Guatemala, 16 per cent. Defective reports make it impossible to ascertain the percentage for the whole field of missions. In several cases the native churches have gained in strength by a severe cutting down of the roll of members. But it may be safely said that if our home churches are a success, the foreign churches are greater successes, on the most superficial reckoning. But we must remember that in all these lands we are as yet but laying foundations, and are getting affairs ready for the time when barriers will fall down and we can march straight into the citadel of heathenism and superstition.

This is pre-eminently true in those lands struggling in the throes of war. Japan is getting into the condition in which she will need from us little more than brotherly aid and inspiration, as the "Church of Christ" in that land takes up the work by itself, and even pushes out into other lands with a truly missionary zeal.

The result of the present war cannot be other than beneficial to poor down-trodden Korea—a people as helpless as a wretched hermit who is compelled to abandon his noisome retreat and come out in the full blaze of a world of activity he knows nothing about. That simple-hearted people are peculiarly open to the Gospel message, and we may be assured that our energetic corps of young missionaries with their brethren of other denominations in that far-away land will take advantage of the open doors and, with God's grace, effectually win those



DISPENSARY—MATEER HOSPITAL, WEI HIEN, CHINA.

children of superstition to the knowledge of the true God.

As for China, we are overawed by the possibilities that lie before the Christian Church as it turns to this last mighty stronghold of purely heathen philosophy and religion. The proud dictators of the Middle Kingdom who have deigned to patronize an amused world, are unutterably humbled. Will some Chinese Constantine the Great in this modern Roman Empire fancy a cross in the sky above some battle field which will indicate to him the true source of national power? And will the intellectual and moral and spiritual wall that girds round this conglomerate nationality, made up of a quarter of the human race, fall at once? Or has God some other plan? We must wait and pray and get ready to follow where a mightier than Constantine may lead us.

THE DEEPENING CONFLICT IN JAPAN.

The Church of Christ in Japan is a native organization, Presbyterian in its polity, which conducts its work in close fellowship and co-operation with the several Presbyterian missions established in that country. The vari-

ous missions co-operating (seven in number) have a "General Council" to facilitate unity of action, and secure an administrative body whose duty it should be to consider all questions arising in connection with this co-operative plan, and give counsel and advice as the occasion may require. At a recent meeting of this General Council of Missions its Annual Report was presented. It was written by Rev. Dr. Hail, of Osaka. We are indebted to Rev. H. M. Landis, of Tokyo, for a full summary of its principal points. The tone of the Report is hopeful, while the enormous difficulties of the situation in Japan are fully revealed. It is indeed a battle royal which Christianity is waging with "principalities and powers" in that excitable, restless and disturbed empire. Christianity has brought its foes to bay, and every resource of the multiform spirit of opposition is taxed to check the advances of the Kingdom of Christ in Japan. Even a brief summary of the difficulties which hinder the progress of Christianity sets in array a formidable army of alert and energetic foes. There is action and reaction. The battle seems to surge now forward and now backward. A Christian advance in any direction seems to be the

signal for massing the opposition at that point.

The spirit of the Japanese army, especially of its military leaders, is anti-Christian. The intellectual leaders of the country are in many cases ardent defenders of all forms of Western scepticism. Every Asiatic cult has its followers and clamorous advocates. There are strong tendencies towards Unitarianism, Naturalism, and Indifferentism. Advantage is taken of the divided aspects of Christianity. "The Imperial Rescript on Morals" is speciously represented as establishing Shintoism as the national cult. Confucianism also uses it to establish its claim to the same honor. The political situation is full of heat and excitement. The question of treaty revision is turned against Christianity as an evidence that it is a foe to the national aspirations of Japan, and that, however loudly it may demand individual righteousness, it is willing to tolerate international wrongs and do a gross injustice to Japanese national interests. The changes which Christianity would demand in Japanese society in the interests of morality and humanity, are misrepresented and caricatured until it is made to appear that Christianity is only another name for social revolution. In contrast, the religions of the soil are exalted as characterized by tolerance and special adaptation to Japanese life, and in harmony with a spirit of loyalty and patriotism. The cry of treason and sedition is thus raised against Christians, and they are made to appear to be unpatriotic and treacherous.

Again, there is an unusual stir of organization in opposition to Christianity throughout the entire country. Western methods are adopted and turned against Christianity. The facility with which Japan imitates the West is exhibited in their prompt adoption of western methods to check the progress of the Christian Church. The question of religion is dragged into politics, and adherence to Christianity is represented as equivalent to political disability. The priesthood of Buddhism and Shintoism arrays itself in bitter and malicious opposition at every point. There is a Buddhist priest to every 340 inhabitants, and, including Shinto priests, there is a

priest to every 165 persons. In the provinces where the Church of Christ in Japan labors there are 42,251 Buddhist priests and 10,607 Shinto priests, making a total of 53,128. In the same provinces there is a total of 226,315 Buddhist and Shinto temples. Some of these priests are well educated and in the role of orators, writers and editors exert great influence. They all know only too well how to use their position to rule the minds and consciences of the people. The ritual of the ancient religions is made as impressive as possible, and all that is genial and pleasant in the line of religious festivity is cultivated, and even the baser passions are freely ministered to in the name of religion. The semblance of reform is adopted. Reformation methods are put in operation. Christian ideas are borrowed. Societies of Buddhist Endeavor are established. All the philanthropies of Christianity are advocated in the name of Buddhism. Women are secured as workers, after the pattern of Christian Biblewomen. Shintoism stands for severe traditionalism; Christianity is denounced as an iconoclastic intruder. The Christians of Japan feel keenly the attacks upon their loyalty, patriotism, and filial piety, but their defence has the true ring. They claim earnestly that loyalty to Christianity is in no sense inconsistent with patriotism.

Japanese Christians, especially the intellectual leaders, have a mighty battle to fight. They must forge their own weapons, and can have only moderate aid from the ordinary apologetic arguments of the West. They must reply to the cowardly and false taunts of nationalistic partisanship. They must fight imported errors by the scores. They must meet a conceited liberalism and a fiery nationalism in combination. They must answer the charge of disloyalty and subservience to foreign ideas, and must vindicate the truths of the Gospel against every opponent. The Christians of Japan rally to the battle with noble earnestness, and fight a good fight of faith against enormous odds. The attacks bring out the metal of these Japanese Christian leaders. Over a year ago Professor Inoue, of the Imperial University, an able scholar who had studied for

years in Europe and was regarded as a master in Eastern and Western philosophy, made "The Imperial Rescript on National Morals" a basis of thorough-going attack upon the loyalty and filial piety of Japanese Christians. Public sentiment promptly endorsed his contention. The newspapers commented favorably upon it. The Buddhist priests rung the changes on it. These unjust accusations, however, only afforded the best possible opportunity for the leaders of Christian thought to explain their position, and to show that Christianity was the only sound basis for the highest patriotism and the purest morality, and to demonstrate that the myths and errors and superstitions of the false religions were no teachers either of morality or of true national loyalty. These replies commanded the intelligent sympathy of many independent thinkers throughout the Empire. Then, there is a strong contention that Christianity, as such, must be modified and essentially changed to make it acceptable and useful in Japan, and the defence of historic Christianity and of the Biblical system of doctrine is called for. Here too there is a brave and loyal contention on the part of our Japanese brethren for the faith once delivered to the saints. Christianity no doubt will have a unique mission in Japan, but there never can be in any essentially distinctive sense a Japanese Christianity. The religion of Christ is not ethnic, but universal. It is based upon the same immutable historic facts, and the same code of truth in whatever land it may be planted. It is essentially one the world over.

The result of this many-sided conflict is producing a robust and vigorous faith in Japanese Christians. They are learning to use with skill and precision the weapons both of aggressive and defensive warfare. Their own personal conviction is growing deeper and more firm. They are learning not only to stand alone, but to fight alone, and there is every reason to anticipate that the Christianity of Japan will be of the militant kind. There are signs now and then of friction and restlessness on part of the Japanese towards foreign teachers, and especially missionaries, but, on the other hand, the general rule is

cordiality and brotherly love, combined with the kindest courtesy and consideration. The individual character of Japanese Christians grows in strength and courage. The evangelistic spirit is developed. Home missions are to the front, and there is every reason to anticipate that the duty of foreign missions, especially in neighboring Korea, will awaken an ardent response in the Japanese churches. Japan for Christ will mean Korea for Christ. It will be found that missions have builded better than they knew, as a Christianized Japan becomes the center for an Asiatic evangelism.

ARE THERE ANY HIGH-CASTE INDIAN CONVERTS?

Statements have been publicly made by some of the native gentlemen of India who have recently visited the United States, that there are no high caste converts to Christianity in India. It is true that the great mass of converts in India are from the so-called lower castes, yet there are many who are from the higher ranks of Indian society. Some of the finest men in the country are Christians. It is true in India, as of old in Corinth, that "not many wise men after the flesh, not many mighty, not many noble are called;" but that is God's business, and He still has a way of choosing "the foolish things of the world to confound the wise," and of selecting "the weak things of the world to confound the things which are mighty."

Mr. Gandhi and Mr. Telang have recently appeared in the pages of *The Forum* for the purpose of demonstrating the failure of missions in India. Bishop Thoburn's answer in the December *Forum* is worth reading. A recent convert of distinction, who is a lawyer at Madras, Mr. S. R. Chetty, has written a letter which reveals the workings of God's Spirit in his heart. There are others who move in the upper ranks of India who could write a similar story. The letter is as follows:

BRETHREN IN CHRIST:—I come from the Komati community, which is even more orthodox than the Brahmin. My father holds a most respectable position in that community. I was born in a family of affluent circumstances, and

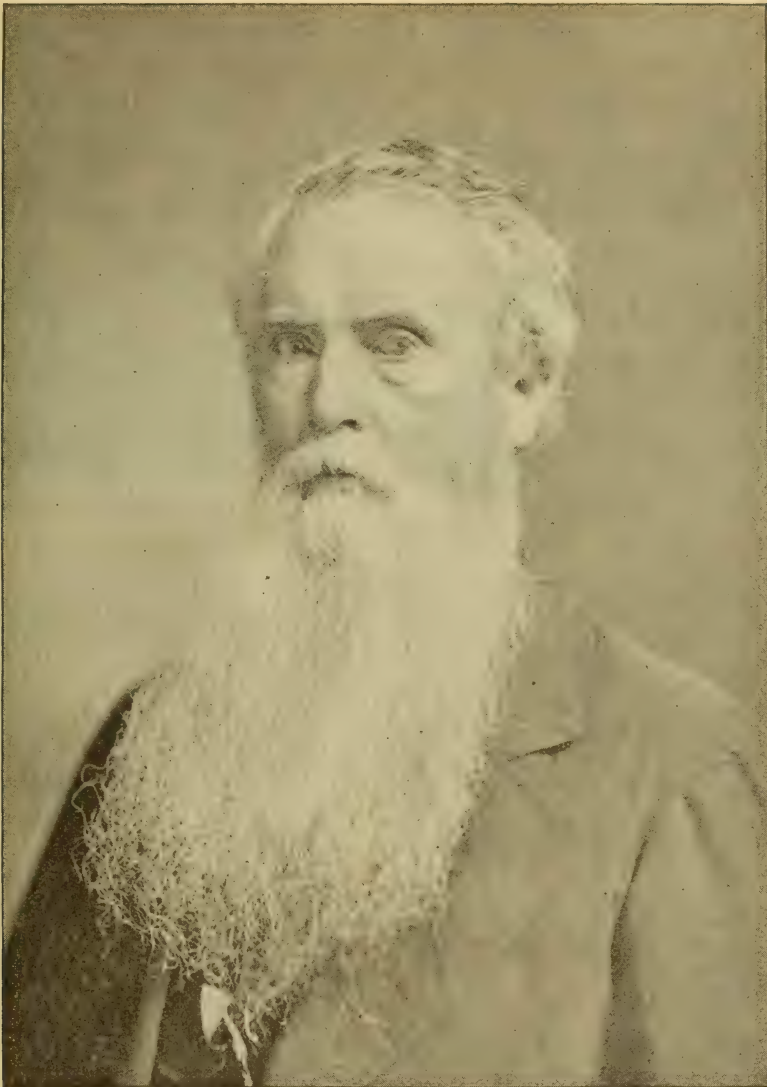
was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabarat. Encouraged by my grandmother, I was worshipping stones and pillars as representatives of the Supreme Being; but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year I joined the Madras Christian College, and, among other things, received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power, the first thing he would do would be to hang all the converts. I tried to convince him of his folly, but I failed to do so, because he would not be convinced.

While I was a student in the junior F. A. class a number of young friends joined together to study the subject of religion, especially Hinduism, but the society soon dissolved into nothingness. In those days my mind fluttered considerably between theosophy, agnosticism and theism. The famous exposure of the Mahatmas in the pages of the *Christian College Magazine* shook at once and forever my confidence in the Theosophical Society. I then began to read largely books directed against religion in general, and Christianity in particular. For a long time my mind was in a wavering condition. When I was studying in the B. A. classes it was that my faith in Christ gradually began to be formed and strengthened. There were lectures delivered on Sunday evenings on Christian subjects, and very often the appeals would go right down into my heart. The addresses delivered by our beloved Babu Kali Cham Banerji while he was at Madras touched a sympathetic chord in my heart. It was also at this period that I had the privilege of hearing a few lectures on the subject of the Resurrection, delivered by one of our most esteemed professors, Rev. W. Skinner. I was then convinced of the truth of the Resurrection, and my faith in the occurrence of the event was firmly established. It was also at about this time that the commotion in the Christian College took place. My strong sympathies were on the side of the College, and I was one of the very few Hindu students who stood staunch and loyal to the College in spite of pressure brought on them from outside to join the "rebellion."

After I left the college, for some years religious considerations were laid aside. Social reform and the cause of woman occupied my mind more than the subject of religion. During my college days I used to read very largely the works of the renowned reformer, Rai Bahadur K. Vurasalingam Pantulu Garn—works of a highly moral nature. When I became a husband I requested my wife to read his works, which she did, and her mind was also being prepared to receive the Gospel truth. Before we proceeded far, it pleased the Almighty Father to take away that precious jewel, that noble type of a woman, from me. Till recently, although I had the highest reverence for Christ, yet I was not a believer in His Divinity. I thought of facing the question seriously when I survived my father, for I had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young.

The visit of Annie Besant, and the speeches of Swami Vivekananda, and the papers read at the Parliament of Religions set me again on religious inquiries, and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives led by our principal and the other professors of the college, and my faith in the religion they taught me was gradually confirmed and my convictions strengthened. While I was traveling to this city, I was studying the "Papers on the Bible," edited by our esteemed Dr. Macdonald, and when I came nearly to the end of the book, on Tuesday, July 31, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call because and only because I feel it to be my duty to do so. I am now happy, happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in me, and in whom I trust I shall ever live and move and have my being.

'Tis the promise of God,
Full salvation to give
Unto him who on Jesus,
His Son, will believe:
Hallelujah, 'tis done!
I believe on His Son;
I am saved by the blood
Of the crucified One.



REV. ANDREW P. HAPPER, D. D., M. D.

WILLIAM RANKIN, ESQ., NEWARK, N. J.

The name of Dr. Happer has been associated with missions in China for the last fifty years. He was born in Monongahela City, Pa., October 20, 1818, and died at Wooster, Ohio, October 27, 1894. The treaty of Nanking, of August, 1842, which opened five ports of China to commerce and the Gospel, gave enhanced interest to the Presbyterian Board's missions in that empire and the next year special funds were contributed for their enlargement.

Andrew Patton Happer, then a graduate of Jefferson College, having completed his theological course at Allegheny, was studying medicine in Philadelphia, where he took the degree of M. D. in the University of Pennsylvania. In 1844 he was ordained by the Presbytery of Ohio, and on the 22d of June that year, sailed from New York for Canton in company with five other missionaries of the Board, who were destined for more northern ports, and arrived at Macao on the 22d of October.

As no house could be rented in Canton for

the residence of foreigners by reason of local prejudice he was compelled to remain at Macao over two years, "without Christian society, or sympathy, or friendship."

Here he prosecuted the study of the language, and established a boarding-school for Chinese boys. The mission having at length succeeded in entering and establishing itself in Canton, Dr. Happer, on the 11th of November, 1847, married Elizabeth, daughter of Rev. Dyer Ball, of the American Board, who became the mother of his four daughters, who, under appointment of the Presbyterian Board, were at times his co-laborers in the field; also his son, who ministered to him in his last hours.

DISPENSARY AND MEDICAL PRACTICE.

The dispensary and practice of the physician proved a wedge-like instrument for opening the way for more direct mission work. "Patients come to me," says he, "from all the surrounding country, as well as from this great city. Some have come a distance of three, four and even five days journey to seek here medical aid." Of the abundant labors of Dr. Happer during the first ten years of his life in China, his colleague, Dr. Kerr, near the end of that period, thus writes: "The instruction and superintendence of thirty boys in the boarding school and as many in the day school, preaching every other day and twice on the Sabbath, prescribing on every week-day, for from fifty to one hundred and fifty patients, impose on Dr. Happer labor for which few men would be equal, but which his desire for the welfare of this people has enabled him to perform willingly and zealously."

Mrs. Happer's health gave way in 1854, so as to make a change necessary, and as Dr. Kerr and Mr. Preston had arrived to reinforce the mission, Dr. Happer embarked with his family for the United States in December of that year. His last missionary act before leaving, was the baptism of one whom he calls "a son begotten and beloved in the Gospel—the first fruits of my labors among the Chinese. After ten years waiting, this sheaf was gathered with great joy." During a long detention for the same cause that had brought him home, Canton had been bom-

barded and captured by British and French warships—miles of houses had been destroyed, and among them all the mission premises.

On Dr. Happer's return to the field in 1859, he found the brethren, who before the conflict had retreated to Macao, re-established in Canton with better accommodations than those destroyed, and among a people whose haughtiness had been brought down by the severe discipline they had undergone. Medical and hospital practice was resumed, the disbanded training school re-opened, and evangelistic labors were more encouraging than before.

CHURCH ORGANIZED.

In 1862, the first Presbyterian Church was organized with seven native members, and he became its pastor and continued such until his direct mission work was closed, gathering into that fold some five hundred converts. He detached members as colonies to form nine other churches, and the membership last reported in them all is more than double the number he had baptised. But no computation can adequately state the widening influence through Church and school of a single missionary. His colleagues were all helpers together in the Master's work and sharers in its success.

His boarding or training school afforded him the most favorable opportunity of securing evangelistic results. He names the Epistle of Paul to the Romans, with Hodge's notes as a text-book for drilling his boys, and adds: "The utter hopelessness of their condition as sinners, and the heinousness of their sins and the freeness and preciousness of the Gospel were tenderly and earnestly pressed upon their attention." He reports, in January, 1875, eighty-six baptisms in the twenty-six preceding months.

DEATH OF MRS. HAPPER.

In December, 1865, Mrs. Elizabeth Happer departed this life in great peace and a suitable provision for his motherless children required that the father should bring them to America. In October, 1869, he returned to China, having on the 6th of that month married Miss A. L. Elliott, who for twenty years had been a teacher in Western Pennsylvania. Four years later he writes: "My wife is not, for



MISSION COMPOUND, SHANTUNG, CHINA.

the Lord took her. She rejoiced that she was permitted to come to China, and she saw here blessed results in answer to her prayers." Dr. Happer's third marriage was on March 18, 1875, to Miss Hannah J. Shaw, a member of the mission, who survives him.

It was not until after fourteen years of continuous labor that he consented to another furlough, and the year 1884 may be regarded as the closing one of his missionary life. As a member of the committee for the revision of the Culbertson & Bridgeman's Version of the Bible, and as a translator with others of the New Testament into the vernacular, he was making good progress. But these, with his other engagements, were making inroads upon his physical strength, and having sought in vain restoration of health in a visit to Japan, he was constrained to ask leave of absence. He came home but not to rest.

CHINESE CHRISTIAN COLLEGE.

The project of a Chinese Christian College permanently endowed soon engaged his attention. He came to New York, occupied a room in the Mission House, and for several weeks was engaged in correspondence for securing the desired funds. Success crowned his efforts and over \$100,000 were placed in the hands of trustees in New York. The Chinese College was inaugurated on paper and he was made the first President. Mrs. Happer, who had rendered conspicuous and efficient service

in Woman's mission circles during her sojourn here and for whom there is now a wide sympathy in her great affliction, went back with her husband to China. For two years they labored together, organizing and instructing—their chief hindrance being suitable buildings and the difficulty of obtaining them. Mrs. Happer's health now failed, compelling her return home. Her husband followed a few months later, mainly from the same cause, resigning the presidency of the college to its Board of Trustees. They retired to their common home in Western Pennsylvania, among kindred and the associations of their early days. Latterly they removed to Wooster, whence the great soul of this busy man entered into the joy of his Lord.

TESTIMONY OF THE BOARD.

The testimony of the Foreign Board on closing its official relations to this pioneer brother as expressed in the 54th Annual Report, may appropriately close this memorial: "During all his missionary career, Dr. Happer has been widely known for his scholarly tendencies, by his broad views of the whole missionary problem, his thorough knowledge of China and its wants, his intelligent foresight along all the lines of progress and his comprehensive grasp of the whole missionary interest, and this not only with respect to China, but the whole heathen world."

MOZOOMDAR AND THE INDIA MISSIONS.

F. F. ELLINWOOD, D. D.

In *The Outlook* for May 19, appeared an article from Mr. P. C. Mozoomdar, the representative of the Brahmo Somaj, criticising Christian Missions in India.

The spirit of the article is intended to be thoroughly kind, and in this the writer is partly successful. As in all Mr. Mozoomdar's utterances, striking testimony is borne, not only to the character and teaching of Christ, but to the power of that character as a leaven in the social life of the Hindus. He says: "India, I maintain, is daily receiving Christ in larger measures. But how much this is because of Christian missionary endeavor, it is impossible to say. The whole atmosphere is so saturated with Christian influences, literary, historical, political and personal, that the underlying spirit affects the whole land. There are two millions and a half of native Christians and fifteen hundred missionaries of all sects. During the last ten years the increase of percentage in what is called the conversion of the heathen is large and noteworthy.

But I do not count all this, though no doubt it has its value, when I say that India daily receives the spirit of Christ. I point to the millions of unconverted Hindus, the leading castes and classes of thoughtful, educated men, the reformers and torch-bearers of multiform Indian Society. These men are steadily imbibing the spirit of Christ." But he immediately adds: "It is useless to deny that their attitude to the Christian missionary is hostile. Their honor for the character of Jesus is ripening into personal love and spiritual acceptance, but their repugnance to what is known as Christian theology is complete. It would be unfair to omit to say, however, that the general respect for the majority of Christian missionaries is genuine, deepest always where the spirit of self-sacrifice is most prominent. If the Christian missionary knew what use to make of this personal appreciation, it would be good for him as well as for those who entertain that feeling; perhaps good also for the interests of the Christian mission. But as nothing

short of absolute conversion to a dogmatic creed would satisfy the proselytizer, the friendly regard, not seldom mutual, ripens into nothing, and is always superficial, if it does not altogether disappear."

The definite complaints are briefly these:

1. "The missionaries of the present day fail to come into touch with the people and to exert over them that power of personal influence which was exerted by such men as Schwartz, or at a later day by Drs. Duff and Wilson. Real sympathy and personal magnetism are elements sadly wanting."

As to the lack of the subtle and all potent influence of a sympathetic personality there is doubtless some truth in what Mr. Mozoomdar says. It is an unfortunate fact in the work of modern missionaries that our civilization, our whole mode of living, separates us so widely from the races among whom we bear the Gospel message. We can well second Mr. Mozoomdar's recommendation: "Let the missionary try to spread and deepen his personal magnetism."

2. The educational work, and in fact all forms of work in India, are too entirely dominated by the one object of converting the people to the Christian faith.

Mr. Mozoomdar does indeed admit that the missionary is a philanthropist and a servant of the public. He speaks in honorable terms of the work done for the Indian women, in which he says: "The missionary is incessant; he establishes girls' schools in far-off provincial districts. The German Lutheran missions have civilized great inaccessible tracts of the country, not only preaching the Gospel, but teaching people to bake their bread, to make their writing-paper, and to weave their clothes. But is it that for which Christian missions are maintained? I would not be sorry if it were so. Nevertheless it is not so. They are to convert India; and in spite of the two millions and a half native Christians, in spite of the glowing reports and cheap engravings, etc., India is as far from receiving the popular Christianity as is the planet Mars." And he adds: "Your excellent people seldom care to make a distinction between Christian theology and the spirit of Christianity. I

feel no hesitation in saying that most of the Christian missionaries sent out make their theology the ultimate goal of their work."

Yes, we admit that it is the one great motive of missionary work to convert men to the Christian faith. Mr. Mozoomdar says, that "the missionary is a philanthropist and a servant of the public, and he would not be sorry if this were the great errand of Christian missions." He is perfectly frank; he puts the philanthropy, the bread-making, the paper manufacture and the general service to the public, in the first place. But the churches of Christendom, though taking the lead in all humane efforts, do not read their Divine Commission just as he does. From his standpoint, which considers all religions as much alike, mere component parts of the one great universal religion, this would all be very well, but Christianity is a positive faith; it claims to be the one way of salvation for mankind; it looks upon Christ not merely as an object of respect and honor, even though Chunder Sen thought him the *greatest*, but as an all-sufficient and indispensable Saviour. While our critic complains that our educational work in India is too entirely dominated by the one object of converting the people to the Christian faith, all the Christian denominations are just now lamenting that it is not enough so. And as to the distinction which Mr. Mozoomdar makes between the dogmas of the Christian faith and what he call the *Spirit* of Christianity, missions are conducted upon the principle that the truths set forth in the New Testament are the sources of that spirit. These truths have wrought out in India the very things which he classes under the head of philanthropy. It was the doctrine of Christ concerning the equality and brotherhood of man that struck the fatal blow to the caste system of India, and taught men a lesson of responsibility concerning their fellow-men. It was the doctrine of Christ and his Apostles that rebuked the hoary institutions which for centuries have oppressed woman, that taught the sacredness of infant life, that challenged and finally overcame the cruelties of child marriage, enforced widowhood, and the imprisonment of the zenana. It was the doctrines of the New Testament which he

spurns and treats with contempt that wrought all that transformation to which he at first alluded. The Brahmo-Somaj itself, with all the beautiful sentiments of Mr. Mozoomdar and others, whom we respect and honor as sincere, is itself a result of positive Christian teaching.

3. He complains that the whole missionary cultus and influence tend to denationalize the Hindu, and render self-propagandism along practicable and successful lines impossible. "The fact is," he says, "that the zealous evangelist not only regards the religion of India as heathenish and bad, but regards also the very modes of life, the very names of the people, as more or less heathenish and bad. He wants to make a clean sweep of everything he finds there and transform his spiritual progeny into an entirely new edition of human nature. He forgets that no nation on the face of the globe is more conservative of its social customs than the Hindus, and that anyone who cuts away the bond of those social customs cuts away the whole connection between himself and his parent society."

This is too strongly stated, but there is in it a degree of truth, and one of the lines along which better methods may be found, is a gradual correction of the tendency which has existed to hold Oriental communities to the strict mould and measure and type of Western communities, to build church edifices after Western styles of architecture, and to encumber missionary literature with much that belongs to controversies of the West of which they need to know nothing. There is room for improvement in these respects.

4. Our critic complains of the low and unflattering grade of the native Christians, whom he represents as "living and dying more as figures and ciphers in statistical tables, than as living souls clothed in flesh and blood."

In this complaint, he recognizes such exceptions as Narayan Sheshadri and B. K. Banerjea. He might mention Ram Chandra Bose, K. C. Chatterjee, and many others representing different castes who have proved ornaments in literary or other work connected with Christianity in India. "What advance do they make?" he asks, "in the confidence of the great Hindu society?" I will answer

this question by referring the reader to Mr. Mozoomdar's own glowing tribute to the heaven of the Gospel and its Christ, which I have quoted at the beginning of this article.

As to the character and ability of those who have been converted to Christianity in India, I may call attention also to a paper sent to the Parliament of Religions by Rev. Maulvi Imad-ud-din, D. D., in which he gives an account of prominent Mohammedans who have been converted to Christianity in India. His list contains the names, with brief biographies, of no fewer than one hundred and seventeen men of position and influence, of whom sixty-two became clergymen and leading men in several of the Indian Missions, and fifty-seven of gentlemen occupying various positions, official and professional. The ablest and most eloquent of all the Brahman converts of the Free Church of Scotland, and a distinguished pleader, Kali C. Banerji, LL. B., in a paper presented at the last Calcutta Missionary Conference, after reviewing the stock argument that native Christians are not worthy the confidence of the Hindu people, closed his remarks by saying: "If the non-Christians have nothing more serious to present in opposition, all that is needed is for the missionaries to be true to their colors and India will be theirs."

If there is anybody who ought particularly to appreciate a general leavening influence even where small tabular results appear, it is this leading apostle of the Brahmo-Somaj. That organization after an existence of nearly seventy years (1828-1894) is said to number but about 3,000, and this after all those smooth and sweet methods which Mr. Mozoomdar commends. Chunder Sen published an invitation to all Hindus, Buddhists, Christians, Parsees, Sikhs and Mohammedans to join the one standard of the "New Dispensation," bringing their various Bibles and their distinctive doctrines with them, but have they done it? Mr. Mozoomdar spread the same broad net over all the faiths and unfaiths of the Chicago Parliament of Religions and told that great gathering that the "Universal Brotherhood" which they were talking about, was already realized in the Brahma

Somaj, yet there sat Vivekananda, the Hindu, Gandhi, the Jain; Modi, the Parsee, and Dharmapala, the Buddhist, quite as immovable and faithless as Cardinal Gibbons or Susan B. Anthony.

That the Brahmo Somaj has exerted a wholesome leavening influence upon the sentiment of India I firmly believe; but nothing to be compared with what our friend ascribes to Christianity.

5. Mr. Mozoomdar makes a severe criticism upon the literary work of missions, but this is qualified by an admission that the introduction of the printing press by Carey, Ward and Marshman, was the starting point of the modern literature of India. "The first typefoundry, the first newspaper, the first dictionary, were theirs, and these were followed by a steady stream of evangelical literature which well-nigh flooded the Hindu society of the times. That literary activity has now infected the whole country. No Hindu province does so much publishing work as Bengal. The credit of originating such literary activity is due to the fathers and representatives of the Baptist Mission." But he then proceeds to show that great as the religious service thus rendered was at the time, this Christian vernacular literature "has become a stumbling-block and a hindrance to the spread of the religion of Christ," and that for the reason that, while along other lines Hindu literature has greatly improved in style and in the quality of all its work, "Christian vernacular literature has neither part nor lot in this new power; the old prehistoric jargon in which the Methuselahs of Protestant Missions embodied their raw Calvinism, with the aid of a few subservient native pundits, is still the current coin of the missionary market, and people in general feel that they are debauched when they touch it." Mr. Mozoomdar's own language is here used in order that no injustice may be done him. Very likely much of the early Christian work has drifted astern of the onward literary movement in India. That would prove to be true of much of the older literature in any country, even our own. But does he not in the latent spirit of this strong language rather inconsistently mar the credit which he has just frankly

given to the missionary movement as the very source of an intellectual activity which has, as he claims, made India what it is? Without Carey and Marshman there would have been no Brahmo Somaj, and we would never have heard the name of Mozoomdar.

Not to enlarge upon this point it is sufficient to say that some of the best scholarship that the missionary enterprise or any other enterprise can claim to-day is in India, as well as in China and the Turkish Empire, devoting itself to reforms and improvements in translations and other literature. Rev. S. H. Kellogg, D. D., formerly a professor in Allegheny Seminary, and acknowledged to be one of the finest linguistic scholars in India, has been called back from this country by a committee representing different missionary organizations, for the purpose of acting with others similarly chosen, in a great work of Bible revision. We can only say then that the Christian Church is not blind to the necessities of improvement in its literature. Meanwhile, it would express its thanks to Mr. Mozoomdar for the testimony that out of the missionary printing press at Serampore sprang the great literary movement in India.

In closing, Mr. Mozoomdar says: "All these and such other facts prove that Christian missionary work in India ought to be carried on somewhat on different lines. That the work is good I have never doubted. I have always said we cannot get along without the missionaries. Criticism of a good work is at no time a pleasant duty, but that the good work may be done better is the only motive which induces me to say things which will perhaps give some pain to men whom I really respect. Deal with the subject as I may, I cannot hide from myself the obstinate conviction that Christian missionaries can never hope to do their work as they should until they admit into their sympathy and confidence prominent Hindus, men who perhaps are outside their denominational limits, but who in their hearts wish them well. Their co-operation should be sought, but, above all, a greater nearness should be sought with the spirit of Him who said 'Those who are not against us are for us.'"

Now with respect to these comments of Mr. Mozoomdar, it must be said that both the beginning and the ending of his article are kindly and appreciative, and in accord with the Christian spirit. There is a measure of truth also in some of the criticisms to which I have referred, but as they are put they give to the article as a whole a misleading character. One is surprised that in his introductory remarks, acknowledging the wonderful spread of Christ-like sentiment in India, he should have given no credit for all this to that self-denying work of missionaries which has been carried on in India for a century at least, not to speak of earlier labors. Whether Mr. Mozoomdar ascribes that marvelous transformation which he characterizes as the Spirit of Christ to the influence of mere civilization and the English Rule in India, or whether he would claim it as a result of that reform movement which was started by Mohun Roy in 1828, and which he himself now represents, does not appear. The truth is that the East India Company long fought on the side of the old Hinduism in regard not only to religion, but to education and reform. It moved only as it was moved upon by missionary influence on the field backed by a sympathetic uprising of philanthropic effort in the home communities of Great Britain.

We are satisfied and thankful to Mr. Mozoomdar for the facts, the results, and the status, which he so ably describes, but candid readers will adopt their own theories as to what kind of influence it is that has accomplished so wonderful a result.

Letters.

CHINA.

ANXIETY AT PEKING.

REV. W. J. DRUMMOND, *Nanking*.—We are passing through a very trying time here just now, on account of the war. Until quite recently we have not been troubled, but the prospect of Peking being taken and the government broken up, left us to face the probability of anarchy and disorder here. Whether to leave for Shanghai or remain, we did not know. We have held several community meetings and

have asked the Consul's advice regarding the ladies. He advised leaving by detachments. Some, the most delicate, have left, and the rest intended to follow. Mrs. Drummond, after all she has passed through this summer, is worn out and cannot endure the uncertainty. As far as our mission is concerned, we are resolved to remain until there is something to be afraid of more than we see now.

Mrs. Drummond and Miss Lattimore were just preparing to settle down for the winter's work with such strength as they had, when the report that the Japanese were marching on Peking and would surely take it in a week or so, threw us all into consternation. The Chinese here are greatly disturbed; the wealthy and influential men who have much to lose and nothing to gain, are afraid and are leaving the city as fast as they can. Only the lawless element, who have nothing to lose and everything to gain by disorder, are not uneasy. Many of these do not distinguish us from the Japanese, although the officials have put up proclamations on all our compounds telling them the difference. Our Christians and servants are constantly asked, "Why do you serve these foreigners? Don't you know that they are at war with our country?" and many similar questions. Some of the Christian helpers are afraid of their lives if they go out on the street. The Methodist ladies have dismissed their girls' school for a time.

JAPAN.

THE WAR IN THE EAST.

REV. B. C. HAWORTH, *Kanazawa*.—Here in Kanazawa the war comes home to us as a reality. The calling out of the reserves of this prefecture has filled the city with bustle and agitation. Yesterday (Sunday) the parade ground opposite my study window was alive with men and horses from all the country side, while army officers inspected the beasts deemed fit for service in the war. One thousand men bivouacked in a temple near our house, where they will wait until the regiment is ready to march. These are the reserves, men who have served their three years in the army and are held for service when called upon by the Emperor.

RELIGION AND PATRIOTISM.

The Korean war has given the heathen religionists a chance to pose as patriots. The following is my translation of an announcement in one of the Kanazawa papers last week:

"To those who love their country: The soldiers of Japan and China have already mingled in battle. Our invincible armies are startling the heavens and earth in Eastern Asia with the lightnings and thunders of a great living theatre. Is this a time for their countrymen to sit by and look on? Let all who hold with us meet for mutual counsel on the 30th inst., assembling for worship at the 'Spring Day Temple,' to pray that the legions of our Empire may gain a great victory and thus proclaim our country's glory to all under heaven; and especially to take a solemn oath in the Divine Presence (before the shrine) to organize a League of Holy Courage, to train the iron muscles and stalwart frames of the sons of the Land of the Gods, that we may be ready if happily we may have the glory of entering the army. All who, feeling moved by concern for our country, desire thus to devote themselves, are invited to attend the meeting.

"By way of amusement there will be fencing, fireworks, etc. "A PATRIOT."

I attended this meeting and witnessed for the first time an elaborate Shinto ritual service, followed by the public act of self-dedication by many young men. The ritual service, conducted by some twelve or fourteen white-robed priests, accompanied by strange, weird music in doleful, incessant flow, with the solemn movements of the priests as they set before the sacred mirror a great collection of the fruits of the land—and of the brewery—the reverent mien of the accompanying priests and the faithful, as the master of ceremonies read from the sacred scroll before the Holy Presence (the mirror) cannot be described here.

But the great solemnity of the priests was not disturbed by the noisy cries of the fencers, who began their contests at the very door of the temple and in the midst of the service. After the service, a number of patriotic speeches followed. We did not stay to hear these, but the papers report that the applause of the people could be heard for a long distance.

Yesterday's paper contained a similar call from one of the Buddhist temples, announcing daily morning services for a week, at which supplications are to be made before the Holy Treasure in behalf of the Japanese armies.

Who is like unto thee, O LORD, among the gods?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders?
For all the gods of the peoples are idols
But the LORD made the heavens.

MINISTERIAL RELIEF.

PICTORIAL ILLUSTRATIONS.

The General Assembly's Committee, in its announcement for "The ninth year (1895) of THE CHURCH AT HOME AND ABROAD," calls attention to the fact that "the several Boards of our Church are awake and alert for the enriching of their several departments and beautifying them with *pictorial illustration*." The italics are the Committee's own; and every reader of the magazine must have noticed that their statement is true of all the Boards of our Church—except one! Has not this very omission suggested to you, and with a most tender pathos, the peculiarly delicate nature of our work? Ministerial Relief is a subject that does not admit of *pictorial illustration*! Our tender and sacred work cannot therefore be kept before the people by this means.

In fact, there are but few aspects under which it can be presented, either by voice or pen. When it is stated that the stipend received by missionaries and by the pastors of our weaker churches is barely sufficient for their support from year to year, the whole case is presented. It needs no argument to show that such ministers find themselves without sufficient means for support when by protracted illness they are laid aside from their sacred calling in the midst of their strength and usefulness, or are obliged by the infirmities of old age to give it up altogether. Nor is any argument needed to show that the claim of the worn-out minister to be kept from suffering and want is something more than the sacred claim of the poor in general. The claim of the disabled minister upon the Church which he has served upon a salary allowing him to make no adequate provision for sickness or old age, is one of equity and justice. "This cause," said the General Assembly of 1885, "needs no argument to prove its spirit and aim to be that of our Divine Lord and Master."

Yet in this age of strenuous activities, the cause of the worn-out ministers, whose service belongs to the past, easily falls out of sight. It would be a great help, therefore, to this Board if its work for them could be kept before the people by such means as can be used by the other Boards in their work—especially the mission work at home and abroad—and not the least effective of these are the interesting and instructive pictorial illustrations which this magazine brings to Presbyterian households in its always welcome visit each month.

The last number contains the picture of that noble and venerable man Michail Meshaka, one of the earliest converts in the Syrian Mission. This not only adds to the interest of the biographical sketch of him, which appeared in a former number of the magazine, but you cannot look upon the benign and noble features of this patriarch, who has wrought such a grand work for Christ among his countrymen, without an added stimulus to contribute to the Board of Foreign Missions which, under God, gives such men to the Church.

As I write these lines, there lies before me upon my table a large photograph, which came by yesterday's mail. It presents a group of six venerable men—all of them born the same year, 1812. If this picture could be reproduced in these columns, you would look upon it with the same interest that is inspired by the picture of Meshaka. You would want to know something about these six patriarchs and how happened it that they were all "gathered together in one place" to have this photograph taken. I can answer this, though we cannot, for reasons you well know, have the group here reproduced as a pictorial illustration.

Fifty or sixty years ago, in the ardor and enthusiasm of youth, these men chose their life work. Consecrated to the Master's ser-

vice, each of them had asked of Him: "Lord, what wilt thou have me to do?" The response that came could not be understood by them other than as a "Call" to the ministry of His word. Many of their companions and associates also asked this question—doubtless with the same personal consecration to Christ—and decided to enter upon one of the money-making occupations of life. In this business life they were careful to adorn the doctrine they professed; nor did they neglect to do good, as opportunity offered, with the money which came to them. But these six men (with many others) chose the ministry, with little expectation of more than a bare support from year to year, while doing their best work in the service of the Church. The question of their support, when laid aside from their sacred duties by sickness or old age, they left with God and His people. And not only were they contented, but they were happy in their life work. Though always confronted with helpless old age for which, out of their small stipends they could lay by no adequate support, they were ever ready to exclaim with the Apostle: "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me in the ministry." To this helpless and dependent old age they have now come, after more than a half century of toil and self-denial in unselfish and beneficent service.

To look upon the "good, grey heads" in the picture of this patriarchal group, would surely emphasize this long and useful service; it would no less surely emphasize the most sacred obligation of the Church to care for them during the few remaining years of their life. But the picture of these venerable and venerated men must not appear by the side of that of the Syrian convert on the pages of this magazine. Alas! We must not even mention their names.

There is no more difficult problem before the Church to-day than is presented in this one aspect of the Board's work. It is not difficult to secure whatever money may be needed to provide for the proper care of the worn-out minister. This will be given willingly and gladly by the people, *whenever their attention is properly called to the subject*

by the pastors, and an opportunity given them to contribute. But the problem is how to place the names of these honored but dependent servants of the Church upon the roll of this Board as a roll of honor. Many of them are eminent throughout the Church for ability and learning, and for long, and honored service; but you need not be told that to send to the General Assembly, with our Annual Report, a list of their names would inflict upon them great pain. No publicity must be given to the names of those who "receive aid from the Board." And you know the reason. May God speed the coming of a better day.

Once, and once only, has the Board of Relief enriched this magazine with a "pictorial illustration." This was a picture of The Minister's House at Perth Amboy—the noble old mansion to which our Church invites those of its worn-out ministers who may desire its quiet and rest and care during their declining years. Built in Colonial times by the proprietors of the province of New Jersey as an official residence for the servants of his Majesty, it is still the residence of the King's servants—the aged ambassadors for Christ. The picture of this old mansion, *could* be placed in the magazine; and there these six patriarchs, with many others—some of them still older—are resting peacefully from their labors until the King Himself shall call them to the House not made with hands.

I have often thought that the nearest approach we can make to the pictorial illustrations used by the other Boards in the interests of their work, would be to print some of the letters received by us from those upon our roll. This also is a delicate matter, even when no name is given, or anything printed which would indicate the writer; but I shall print one of these letters which came to me within the last few days. It is from an able and scholarly man whom I have long known and honored and loved—a recognized leader among his brethren—whom it has pleased God to lay aside from all work in the very strength of his years. He writes to acknowledge the receipt of his semi-annual remittance of \$150. I do not believe you can read his brief letter without a deepened

interest in our work for the disabled servants of the Church. I give the letter without further comment:

DEAR DOCTOR CATTELL:—I have had your kind fall remittance three days, but an epidemic of Grippe caught me just in time to delay my acknowledgement this much. And I can hardly write to-day.

I don't know what we should do for means if it were not for this aid from the Board. Not that I in the least doubt or fear God's supplying all our need, but I don't see who else would be the agent; and it is a constant comfort to me that this divine provision for us includes an attachment of my own dear "Mother Church" to me. I rejoice to see that my old charge — continues each year to keep up the increased figures of recent years.

I want to tell you—it may be a repetition—

how God blesses my disability. I have never in all my life known his presence to be so certain to my consciousness, and so delightful, as it has been uninterruptedly all these three years and a half. This is the more notable nowadays, in that the expectation of recovery and restoration to work has considerably faded, carrying away much or most of the exhilaration which physical hope produces. Nevertheless I would not exchange my present comfort and joy in God for any former period of my life.

I wrote the brethren of my Presbytery last spring an earnest letter of gratitude for the Relief Fund, and I believe it was read in full Presbytery.

With my wife's good wishes and mine for your health, I am,

Affectionately yours,

PUBLICATION AND SABBATH-SCHOOL WORK.

FACTS FROM IOWA.

The report of the Committee on Publication and Sabbath-School Work for the synod of Iowa, presented and adopted at its last meeting, made the following interesting statement of the benefits which have been derived by Iowa from this work during the past year:

It would be impossible to record all the blessing which our synod has derived from this work, but we may indicate some.

1. *The Presence of Consecrated Field Workers.*—Six missionaries for the entire year, and two for most of the year, have traversed our synod, penetrating obscure and neglected communities, ferreting out desirable locations for churches, arousing discouraged Sabbath-schools, ministering to weak and vacant churches, preaching the unsearchable riches of Christ to perishing sinners in the 4,560 homes where they have visited and in the neighborhoods and villages where they have organized Sabbath-schools.

2. *Gathering Neglected Children Under Bible Instruction.*—During the year, 82 new Sabbath-schools were organized and 19 were reorganized, in which 3,027 children and youth are gathered under 405 teachers and taught the Word of God. Many of these teachers would not be doing any Christian work if such service was

not pressed upon them by our missionaries, but now in watering others they are watered too; 67 of these Sabbath schools have regular or occasional preaching, and some have prayer meetings and young people's societies.

3. *Evangelistic Work.*—The missionaries have not only organized and visited Sabbath-schools, but have devoted most of the fall and winter months to evangelistic effort in needy places. In the meetings thus held, or in which they assisted, 606 persons professed conversion, 415 of whom united with Presbyterian churches. The calls for evangelistic services from our missionaries this fall are so numerous that fully one-half of them must be declined for want of men.

4. *Organization of New Churches.*—During the year five Presbyterian churches have grown out of this work and been added to the roll of synod's presbyteries, while other churches which have been almost dead have been revived and again taken up the work.

SYNODICAL RECOMMENDATIONS.

It is very gratifying to record that at the late fall meetings of all our synods the work of this Board received full and earnest attention. As we have already quoted from the report of the Iowa Committee and have before us a copy of the brief but emphatic

recommendations unani-
mously adopted by that synod, and as these
fairly represent the spirit and utterances of
the deliverances of several other synods, we
will give them entire. We have no doubt
that this great and patriotic work of gather-
ing the children of our land into Sabbath-
schools, as well as the other important
features of the Sabbath-school work of this
Board, is attracting more attention among
our churches than it has ever done before,
and that these recommendations and those of
other synods to the same purport will be
carefully pondered and acted upon by Sab-
bath-schools all over the land. The recom-
mendations are:

1. That synod urge every church to make
an offering for Sabbath-school and missionary
work.

2. That every Sabbath-school be urged to ob-
serve "Children's Day," and in connection
therewith seek to secure a liberal offering for
the extension of our Sabbath-school cause.

3. That the Young People's Societies of synod
be asked to support one Sabbath-school mission-
ary.

4. That the plan for "Home Class Depart-
ment" in connection with our Sabbath-schools
be endorsed and commended to pastors and
sessions.

5. That the system of gradation provided for
in our Sabbath-school lesson helps be adopted,
and that the Westminster system of graded
supplemental lesson be used to the exclusion of
all others.

6. That "Rallying Day" should be generally
observed, in connection with which some care-
fully planned effort shall be made to bring the
neglected youth, of which there are over 300,000
in our state, to the teaching of God's Word.

WORK IN A WISCONSIN PRESBYTERY.

Sabbath-school Missionary James M. Bain
thus summarizes his experiences during the
past year:

My report is to me full of happy memories,
endearing associations, blessed privileges. Dur-
ing the last two weeks I have been reviewing
the southern limits of this presbytery, discover-
ing still fields more abundant for future work.
Last Sabbath opened up a most hopeful work at
—— where I organized a school with 50 in
attendance, and secured the pastor of our

church at —— to preach for them each Sab-
bath afternoon. My great petition at the throne
of grace is for greater fitness for the work and
for greater triumphs all along the coming year.
The nurture of these mission fields constitutes
the principal part of the fall and winter work;
holding series of meetings at hopeful points and
a chain of institutes extending throughout the
field. Our institutes were held in rural districts
accessible to several schools and outlying terri-
tory. Those conducted during the summer were
held in groves with an average attendance of
300 and 12 Sabbath-schools each. The programs
prepared with care were normal and evangelis-
tical, furnished by local talent, and have been a
means of grace to some, a stimulating, educat-
ing, uniting force to all, bringing Sabbath-school
mission work into just prominence before the
people. I here acknowledge the great assistance
and support given by the dear brethren in the
ministry and our esteemed and efficient synodi-
cal Sabbath-school Missionary Joseph Brown,
who was with me frequently, greatly contribut-
ing to the success of our large gatherings, also
giving strength to our efforts in general.

From the year's volume of untold incidents
permit me to glean a few only, as a matter of
encouragement to the many dear friends and co-
workers with us in multiform helpfulness and
without whose aid the work would move but
slowly.

Two Christian ladies carried on a Sabbath-
school of thirty scholars in a grove. These
children had never before attended a Sabbath-
school and were without Bibles, Testaments or
any religious instruction. Twelve expressed
faith in Christ where we held a week's meet-
ings, six of whom joined our church, the names
of others are on other church rolls. From one
school the happy intelligence is received of nine-
teen conversions, all becoming members of our
church.

A good brother writes: "We attribute one of
the greatest causes under God of this great
gospel awakening to the special work done here
last winter by you Sabbath-school missionaries."
From another: "Please send us fifteen cheap
Bibles; we are interested as never before. Who
would have dreamed of such an interest here
where for years the gospel has never been pro-
claimed." Still another: "Dear brother, I feel
much encouraged in our new undertaking; we
had seventy in attendance last Sabbath and a
church was organized by Dr. Thomas. Please
send thirty copies of Westminster Sabbath-
school hymn books with music."

DISTRIBUTION OF CLOTHING.

The destitution prevailing in many parts of our country has made this feature of our missionary work one of peculiar importance. Liberal responses have been made to our appeals for clothing, and great numbers of poor people have been relieved. The blessings of many who were ready to perish have followed the timely and generous gifts which have poured in from all quarters. Mid-winter, however, still finds the Missionary Department in receipt of many new demands for aid. Some of the western states have suffered heavily from failure of crops. The forest fires in Wisconsin and Minnesota wrecked many a home. The general and prolonged business depression has brought embarrassment to multitudes. The colored people in the South present strong claims upon our sympathies, and our missionaries there find a large field for beneficence.

About 200 responses were received by December 1st, and clothing to the value of several thousand dollars has been sent out for distribution in all parts of the country, but the necessity is so great and the opportunities our missionaries have of coming into contact with suffering are so many, that there is not the slightest danger of our being embarrassed by too many gifts. The greatest need at present is in the South. Most of the donors so far, have indicated points in the West as their choice, and there is some danger of overlooking the needs of our poor colored people who are fighting the battle of life under great disadvantages. The appeals of our missionaries there are often well-nigh despairing, and truly a little simple clothing goes a great way amongst these humble people. Great care has been exercised in distributing this clothing. A line addressed to Dr. Worden at 1334 Chestnut St., Philadelphia, will bring to any one the address of one of our missionaries in some locality where help is needed.

NEBRASKA, THE BANNER STATE.

About six years and a half ago this Board sent its first Sabbath-school missionary into Nebraska. From the start the work prospered. The field was white unto the harvest,

the laborers few, but devoted to the cause. About two-thirds of all the children in the State were outside of the Sabbath-school, and the population was steadily growing. During these six and a half years the Sabbath-school missionaries of this Board have organized 742 Sabbath-schools, into which have been gathered about 25,500 children and 3,144 teachers. We have now one synodical and six permanent presbyterial missionaries in this state.

Our synodical missionary, Rev. James B. Currens, in his last quarterly report, points out that Nebraska now stands first on the list of all the states for the number of schools organized in the year 1893-4, the number being 145, while Missouri stands next on the list with 121 and Minnesota third with 67. Since April 1st of this year our missionaries in Nebraska have organized 168 schools, with 758 teachers and 5,78 scholars. This speaks volumes for the zeal and untiring labors of the brethren. Let us quote from Mr. Currens:

We expected in the spring to be supplied with Theological students for summer work but owing to the general financial distress this was impossible. But our state had a great many good men out of employment. Several of these proposed to go into Sabbath-school work for the summer, if the Board would pay their expenses, almost regardless of salary. They were employed with the understanding that we would raise what we could from the field. These brethren have worked hard and in some cases have accomplished wonders. One of them organized 48 schools in a new field in the western part of the state. This shows how much that region needs our work. When one man can go into four counties and organize 48 schools in six months, there must be almost universal spiritual destitution. We had 4 college boys at work and they organized 29 schools.

Washington, it is said, has the only Greek Sunday school class known to exist in the United States. The teachers speak in high terms of the character of their Greek scholars, particularly of their love of country and of freedom; their respect for age, for their parents and for the church. They are as a rule proud of their race, intelligent and remarkable for their rapidity of thought and their pleasure in receiving instruction.

FREEDMEN.

WORK WITH THE COLORED RACE.

REV. D. S. KENNEDY.

Our feeling toward, our interest in and our service for any people is largely affected by our knowledge and conception of that people. The colored people of the South are no exception. This people are not Africans. This is true as to both blood and birth. There are to-day very few if any Africans of full blood in this country. Nearly every colored man is at least half white; many of them are regular whites, in soul and body. But even in the half whites the arguments which would prove them African will with as much force prove them American. Their fathers were American. They took their father's name, they were born and bred upon his homestead, they lived in his land, they inherit his traits, they have his blood. Why are they not American in the full sense? You say their blood is tainted. What of it! How many Americans have untainted blood?

These people have American traits. They form strong attachments. They love their native land. They love their kindred. They love their benefactors. They are loyal. They obey the laws. In time of rebellion or insurrection they can be counted on to defend the flag. Rarely are they ever found involved in strikes, or lawlessness. They are progressing. Some doubt this. We admit these people have certain weaknesses, which may be said to be common to them, but they are the weaknesses which belong to races at a certain stage of development, and to individuals of a certain frank and open nature, ill balanced. But, take them all, in all we venture to say that the progress which they have made is without a parallel in the history of mankind. Thirty years ago these people were in a condition of abject ignorance and absolute dependence. Now many of them are occupying positions of profit and trust in the professions and trades. Surely here is a people to develop our interest, our sympathy and our service.

OUR OBLIGATION.

By "*our*" I mean the obligation of the northern Church and northern citizens. The southern people did not free these people. We of the North, speaking humanly, did free them. While under their masters, many of them were given the Gospel and were supported in their physical needs. When the yoke was removed they were left in a condition of dependence without anything to depend upon. Whatever moral restraint was exercised by Christian master was removed. To leave them here is to leave them in a condition worse than slavery.

A friend of the writer has said that Negroes living on the border of a certain plantation, who have as yet been neglected, have already relapsed into a condition of barbarism and heathenism. They are nude in some cases, and what they live on is a mystery, unless it be nuts and roots.

There are over eight millions of these people. They make a dark land within our land and the light of the Gospel has but just entered their region. The larger responsibility lies with the people of the North, because the people of the South are not competent to do the work. The prejudice developed through generations is still in them. Besides, the social problem involved in the negro problem is such as northern people can hardly appreciate. We do not mean to excuse the prejudice of our southern brethren. Neither do we mean to relieve them from the responsibility in the case. We simply mean to say that the presence of the problem in their midst, together with their prejudice, unfits them for the greatest work, and furthermore they constitute a barrier which cannot be swept away by a single brush. We believe the southern Church is advancing in this matter. If we continue in Christian courtesy and forbearance we believe they will yet reach the full position of light and freedom. But the Church of the North has no such

problem and no such barrier in connection with this question, and therefore their responsibility is all the greater.

The Negro cannot deliver himself. He is struggling hard. He will soon be free and soon be able to walk alone. But yet he needs and pleads for our aid. If the people of the North now slacken their interest and labors all that has been gained will be lost. Neither the whites nor the blacks of the South have the financial ability to meet the problem.

THE ACCESSIBILITY OF THE FIELD.

We spend millions in carrying the Gospel to foreign lands and to remote regions of our own land. And here right beside us are eight millions of people pleading, begging us to help them help themselves. They struggle in every way to get to our schools and churches. They love us and are grateful for all we do for them. To these people, just at hand, begging, pleading, struggling, giving themselves to us and the work, we give about \$200,000. Is this not a strange fact in our giving? Brethren, give no less to foreign missions, no less to home missions, but must we not double our small giving to this near and urgent work? [Yes, quadruple it.—ED.]

THE PRESSING NEED.

The Board is in great extremity. It now has hanging over it at this season of the year over \$60,000. It has been obliged to refuse all new work. It has been forced in some cases to turn young people away from its schools because they could not support themselves, and the Board had no means with which to aid them.

Hard times, unfavorable seasons, and dire calamities have reduced colored people in many places to conditions of extreme want. Yet against all this they hope, they struggle, they plead, they pray.

One letter came to the Board saying that the old church building, which always was very small, too small by far to let all the congregation in, had become no longer a shelter. Rain and snow and storm were blowing through it. They had labored, cut logs, and had them sawed, and hauled the material to the grounds, and then asked the Board to give them \$50.00 or \$60.00, and they would

put up the building. We had to say, No. One young teacher of the North offered to go into the field and work for her expenses. We had to say, No.

One letter described people in that part as boiling grass and eating it. We have no means with which to help them. Another case was brought to our notice of young men ready for baptism, but they had not clothes sufficient to allow them to appear before a congregation in modest decency. We can do nothing for them. How long! how long! shall this continue?

The people are worthy, and have a strong claim upon us. Our obligation is clearly before us. The field is most accessible. The need is imperative. Whatever is done would be well done at once.

SENDING SCHOLARS HOME.

The following is one of the rules that the Board of Missions for Freedmen felt compelled to adopt this year, and send to the Principals of all our boarding-schools.

“Rule 7. The condition of our finances is such that it becomes a question whether some of the schools will not have to be abandoned for the time being. In view of this, the Board feels obliged to say to all principals of schools that it will be necessary for them to conduct their schools in such a way that each school will support itself, except in the matter of teachers' salaries.

The meaning of this is that the principals are not to keep in any of our boarding schools this year any scholars who are not either paying their own way, or being paid for by some scholarship previously promised. In many of our schools in previous years the Board has been carrying some of the scholars on the general expense fund, settling with each school at the end of the year by paying the deficit caused by these non-paying and unprovided-for scholars. This year they are not to be received; or after being admitted are to be sent home in case they find they cannot pay. The rule seems necessary under the circumstances, but it comes especially hard this year, as the same condition of things that makes the rule necessary makes also the number of non-paying pupils unus-

ually large. Times are just as hard in the South as in the North; and times are usually harder with the poor than with those who are better off. In no other year would the operation of this rule cut as many scholars off as it will a year like this. Sore and disappointed are the hearts of many of those who have had this year either to stay at home, or finding their expected resources fail have had to return to their homes even after they had entered school with the hope of continuing for the year. In no year have scholarships been so sorely needed as in this year's work. Eighty dollars will keep a young man at Biddle. Forty-five dollars will keep a girl at any of our large boarding schools. Forty dollars is all that is necessary in any of the rest. Shall these young men and women be kept out of our schools, all equipped and ready to receive them? Shall those who are there who cannot pay be told they must go home? Yes, unless some one sends on the money to pay their way.

HOW FREEDMEN BUILD CHURCHES.

Rev. H. N. Payne, D. D., sends the following extract from a private letter from North Carolina. Dr. Payne says: This simple story of struggle and success might be repeated many times in our Southern work. It tells better than words of mine can do some of the difficulties and needs of this great field.

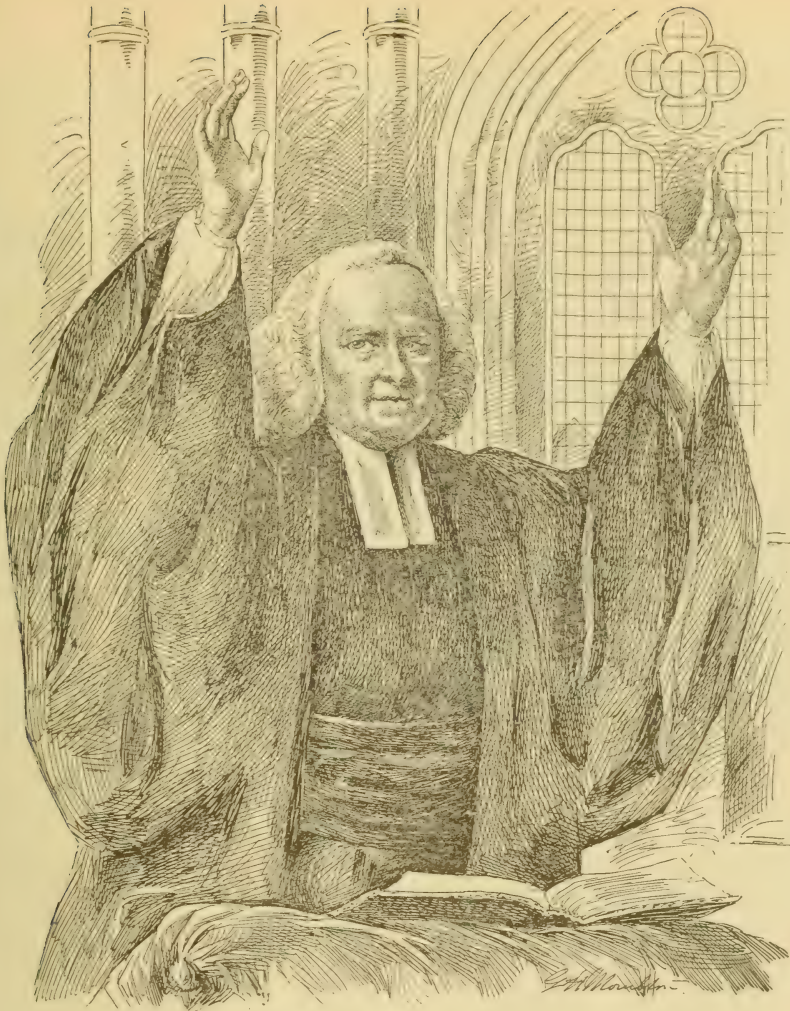
— November 2, 1894.

I will tell you how I found the work when I came here five years ago. I found two members in good standing, an elder and his daughter. The church lot was to be sold. I had to raise \$67.50 to stop the sale. All the help I had was this one man. We went to work to build a church. This elder paid or gave \$6.00, at the same time I paid \$10.00. This money was used in frame lumber for the church. Dear Doctor, no one knows but God how I did. I prayed over the work, shed many tears. It was said by many that we would never build a church here. I worked and trusted in God. This elder paid in all, after I took charge of the church, in helping to build, \$10 00. I paid in all, money and labor from first to last, \$150.00. The rock for the pillars of the church, I rolled some of them up a steep hill on a wheelbarrow. The others I

hauled one day when it was pouring rain all day. I had no money to pay for hauling the seats for the church. I had to carry them a good piece—as much as one wanted to do; they were heavy. I felt as I was alone. Yet I was not alone; God was with me. I had no one to help me, but I did not feel ashamed to work for my Master. I had to pay the greater part of the house-rent where we held Sabbath-school and preached until our church was done. This work has been greatly revived. In less than two years after I came here I paid for the lot and built the church. All of these missions have great opposition. Hard times have caused some of our members to move off to other towns. No one but God knows what I came through to get this work on foot. The best of all is God is in the work. I hear people of other churches say they like to come to our church; that they always meet the Spirit there. I must say, some day God will greatly bless this work. We all feel this by the presence of God with us every time we meet. At the time Rev. ——— had the work, if we could have built a church then, we would have taken the town. Our work is now hopeful in this place, but it will take time. Doctor, I could tell you much more of the struggle, but God knows it better than I do. It is all right. Blessed be the name of the Lord, he has been so good to me. There are other colored churches in town. Some of them have been many years building. Ours is the only one completed.

—Where our Negro schools are located in healthful and intelligent communities, race friction is the least encountered. It must not be thought that the Negro has no friends to education among the white people of the South. The fact is, the white people of the South who are able, have an educational problem of their own to solve, which is as momentous as the Negro education is to the missionary societies of the North.—*Professor T. S. Inborden.*

—The colored people of our land need to-day moral training and education. The need is to be met by the Church and the school. When these institutions have done their work in full, there will be no need of money or any other thing that will make a well-rounded man. The Church and the school must train and discipline men, in order that they may be able to stand the conflict of life.—*Rev. J. E. Moorland in the American Missionary.*



GEO. WHITEFIELD.
From *The Congregationalist*—by permission.

EDUCATION.

THE CHOICE OF A PROFESSION.

At the time of the great anti-slavery agitation in New England, and when Wendell Phillips was at the height of his fame as an orator, a meeting was held one evening in the town of Concord, Mass., at which a recent speech of his was under review. It so happened that Mr. Phillips himself came to Concord just at that time and went to the meeting to learn what was going on. He listened of course with peculiar interest when

he found what was the subject under discussion. The speaker was evidently one who did not have any sympathy with the anti-slavery cause. He was particularly earnest in warning the young men present to avoid being carried away by the exciting oratory recently heard. At the close of this address Mr. Phillips asked permission to speak. He made a very effective reply and then turned to the young men: "Young gentlemen, you have just been warned to avoid exciting

topics. My advice shall be different. Give yourselves with enthusiasm to some high and noble cause. The man who rises in the morning to eat and to drink and to get gold lives a life that is not worth living. Enthusiasm, *enthusiasm* is the life of the soul." The young men who are about to graduate from our colleges will find themselves the best equipped men in the country. No one can well rival them in the race for gold if they set out for that goal: none can hope to be more effective than they in doing good to men and in honoring God if they consecrate their talents and attainments to such a noble object. The question which is confronting them is of momentous importance: "To what business or profession shall I now devote my powers which have been trained at such an outlay of time and pains and expense?" Some will choose what is called a business life and perhaps become the most useful and honored men in the community. The possibilities of usefulness which are in the path of an educated and upright business man are incalculable. The larger number of college graduates, however, are likely to make choice of law, medicine, or theology, as more agreeable to their tastes and training, and offering a more direct path to the sort of life for the public good to which Mr. Phillips alluded when he advised young men to set a high and noble object before them.

The study of LAW offers many attractions and is the choice of a majority of students in many of our institutions. If a study of the laws which govern the movements of the heavenly bodies, and of those which regulate all the operations of nature, is intensely interesting and important, the study of the laws by which human society is governed and by which security of person and property is made possible, must be, if anything, more interesting and important still. If a man has an ambition to be useful, to mould public opinion, to shape legislation for the public good, to deal intelligently with the great problems of the day on which the comfort and happiness of millions depend; if he loves right and justice, and is eager to see iniquity rebuked and sin compelled to hide its face,

he will find splendid opportunities in the study and practice of the legal profession.

We have introduced the face of lawyer Goff to our readers because the eyes of the country are all directed to the admirable work which he is engaged in doing just now for New York City directly, and indirectly for all the cities of our country; and because he is an excellent example of what can be accomplished for the public good by a single individual of training and experience and courage; and also in order to emphasize the fact of our utter dependence upon the legal profession in all such emergencies as that which has recently arisen in the city of New York. The study of law offers a high and noble object to our young men who are asking what they shall do with their finely trained powers as they come forth well-equipped from the halls of their several colleges.

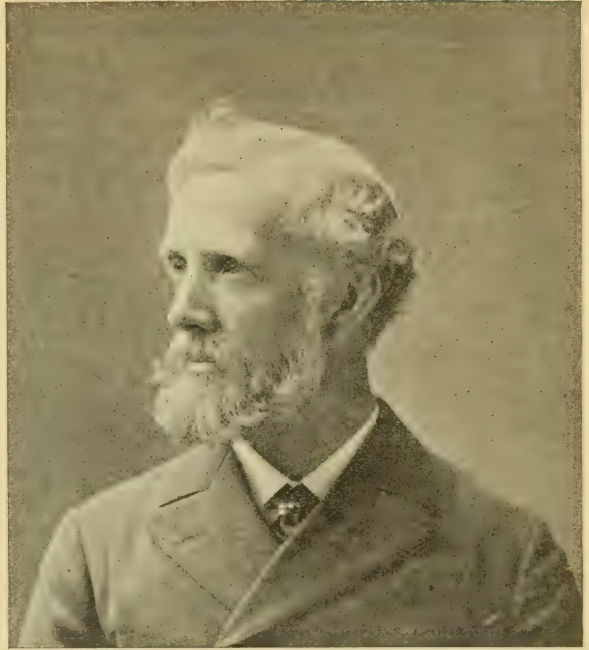
MEDICINE offers, if possible, still greater attractions to those students who have an earnest purpose in life and lofty ideals. The aggregate of human suffering is very great. Any man who can contribute to its alleviation has a high privilege and associates himself in the spirit and in the sphere of his activity with God himself. The true-hearted Christian physician closely reproduces in his daily round of professional duty the inexpressibly beautiful life of our Lord Jesus Christ. If a man has a taste for scientific study and investigation; if he has learned to love such a pursuit for the practical benefits to be derived as well as for its own sake; if a man feels that he has a mission in this world "to bind up the broken-hearted, to comfort all that mourn, to give beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness;" if he loves to go about doing good; if he takes pleasure in being a friend to all classes alike in times when true friendship is most precious; if he likes to have the means always in his hands of being a benefactor; if he would enjoy the privilege of giving a knowledge of the healing art and an experience of its enormous benefits to nations which have suffered inconceivable distress for the lack of it; if it would be to him a

privilege "not to be ministered unto but to minister" and to give his life for others, he may well take up the study of medicine and devote himself to the calling of a physician.

We have introduced a portrait of Dr. D. Hayes Agnew, the famous physician and surgeon of Philadelphia, as one of the very best illustrations we could possibly give of what a man may be, who, in the fear of God and the love of men, faithfully devotes himself to the medical profession. His pastor says of him that his master-feature was honesty; "honesty through and through; honesty of head and heart and hand; honesty clean as steel and true as light. This honesty was four-sided. It faced God, and the man became reverent, devout, believing. It faced man, this sturdy honesty, and the brother owned, but never measured the claims of brotherhood. And so he grew firmly gentle and willingly helpful. It faced self, and he was modest, humble, fearless, self-respecting, prayerful—an earnest soul of conscientious convictions, ever true to the ideal man he hid within his aspiring spirit. It faced his life-work, this honesty, and he took up his great task as a debt to man, his own delight, and his duty and devotion to God, and he laid it down only in time to die." We offer him as a model of a Christian physician to those of our college-bred men who determine to take up the study of medicine. See page 60.

The study of THEOLOGY and the work of the ministry must be regarded as the highest of privileges to which man may aspire. The theme is greatest, because it concerns God. The honor is greatest, because the minister goes to his holy and helpful work as, in a special sense, the ambassador of God. The responsibility is greatest, because its relations are particularly with the soul, and with its interests, both for time and for eternity.

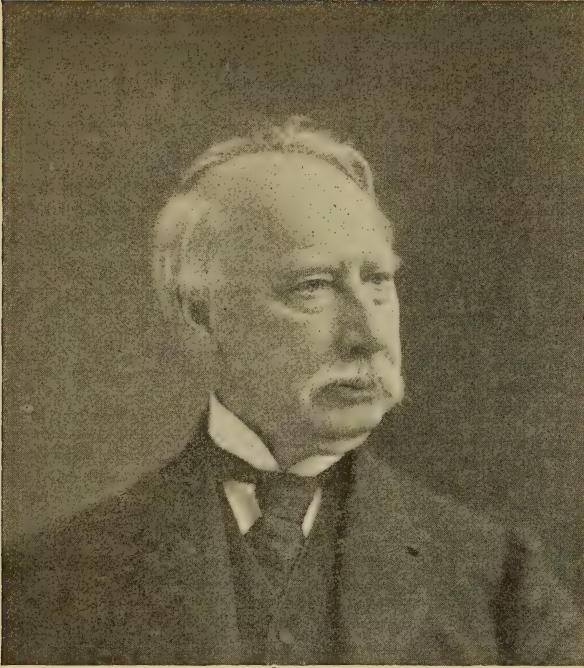
The object of this article is to direct the attention of college-bred men to the holy



JOHN W. GOFF.

"Prince, Fotografer—31 Union Sq., N. Y."

ministry, as the calling in which they could enjoy the greatest of privileges while conferring the greatest of blessings upon their fellow-men. All remedial measures proposed for men lack the element of permanent effectiveness, for the simple reason that they necessarily leave the essential nature of the individual unchanged. The first great necessity for humanity is a new heart. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nothing but the Spirit of the living God, attending the preaching of the gospel, can produce this result. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." If there is any satisfaction in carrying to suffering and dying men a message, which, if received, will bring into their lives comfort and strength and joy in this world, and in addition make them heirs of the life everlasting; if there is any delight in being entrusted with an instrumentality



D HAYES AGNEW, M. D.
F. Gutekunst—by permission.

which has for ages been the best of boons to all individuals, to all families, to all communities, to all nations, which have been under its influence; if there is any special enthusiasm to be felt in throwing one's whole soul into an enterprise known to be in a peculiar sense God's own, and therefore necessarily worthiest and best and absolutely sure of a successful issue; in one word, if it be the highest of all honors, the most hopeful of all enterprises, to be co-workers with God in his own scheme for the redemption of the world, nothing can exceed the honor and privilege of being a minister of the gospel of Jesus Christ.

All this may be fully admitted and appreciated, and yet a young man may shrink from taking up the work of the ministry from the not unnatural fear that he may not be called of God. There are several considerations that should therefore be taken into account in coming to a decision on this subject. *First*, it is just as true now as it was in the days of Christ's sojourn upon earth, that there is an imperative need for a great

increase of the ministry. "The harvest truly is great, but the laborers are few."

The Church and the country have grown far more rapidly than the numbers of those entering the ranks of the ministry.

Between 80 and 90 years ago, at the time when steps were taken to establish the theological seminary at Princeton that there might no longer be a dearth of ministers, the Presbyterian Church had in actual fact less cause for anxiety than we have to-day; for in proportion to the number of communicants there were twice as many ministers as there are now. The conditions have also greatly changed since that day. We live at a juncture when the Church is brought face to face with the question of giving the gospel to all men of this present generation. Why not? She owes it to them all. She is under orders to give it to them all.

The barriers in the way have been pretty much all removed. She has the wealth: will she consecrate it? She has a multitude of splendidly equipped, college-bred sons: will they give themselves to this service? The doors have been thrown open before her face in all the world: will she now without further hesitation enter them? It is estimated that there are 1,200,000,000 of the population of the world still unevangelized. It is difficult to understand how any true-hearted Christian can fail to feel deeply moved by such a statement as that.

Second, it must be remembered that God is calling for volunteers. "Whom shall I send? and who will go for us?" When Isaiah heard that challenge he could but answer, "Here am I, send me." A man dare not undertake the work of the ministry without the call of God: but God calls his servants to this work, as he called Isaiah, by putting it into their hearts to volunteer. In an emergency like the present how can any loyal, college-bred, Christian young man fail with loving zeal at least to make an

earnest offer of his service? This first step is plain and easy to take.

Third, there are certain obvious considerations by which a reasonable degree of assurance may be obtained by the sincere inquirer concerning the question of his call to the ministry. The simple fact that the providence of God has given him the advantage of a college education, making him more than one hundred times the superior of other men on the average, may be taken as one presumption in favor of a call. The Christian student cannot fail prayerfully to ask himself the question, For what purpose did God grant me such a peculiar advantage? He can hardly fail to form the fixed purpose to use it in the way which shall tend most for the glory of God and for the good of men. He will also consider that the command of his Saviour to preach the Gospel to every creature has come to *him*, and that the most obvious way in which he may obey the command is to go and preach the Gospel in person. He will further readily acknowledge that his possession of the Gospel makes him indebted to all others whom he can reach and who are without it, and that the most obvious way of discharging the debt is to go and pay it in person. Most of all he will feel his own unutterable obligation to Him who died for him, and having made himself as fit for His service as a full course of study at college can make him he will bring himself and his talents and training to the feet of his Master with the prayer of devotion on his lips, "Lord, what wilt thou have me to do?" On the other hand he will consider that God hears the prayer of sincerity, and has given a definite promise to direct the path of those who with honesty of purpose seek His guidance. "In all thy ways acknowledge Him and He shall direct thy paths." A careful study of the providence of God, by which difficulties are removed, or else become insurmountable; the judgment of friends as to the question of sufficient health and general fitness for the ministry, together with the presence or absence of an inward affection for such a work—by such helps as these a safe conclusion may be reached on this supremely important subject.

May God grant to our young men such sincerity and earnestness in this matter as was felt by that prince of preachers, George Whitefield, a portrait of whom, taken by permission from the *Congregationalist*, we have put at the head of this article. "God knows how deep a concern entering the ministry and preaching was to me. I prayed a thousand times," said he, "till the sweat has dropped from my face like rain, that God of His infinite mercy would not let me enter the Church till He called me and thrust me forth in His work." May their success in their chosen calling be like his. May their end be as beautiful. "I go," said he in his last sermon, "I go to rest prepared. My sun has arisen and by aid from heaven, given light to many. It is now about to set, for—no, it cannot be! 'tis to rise to the zenith of immortal glory. My body fails, my spirit expands. How willingly would I live forever to preach Christ, but I die to be with Him."

"The voice of my departed Lord.—Go teach all nations—

Comes on the night air and awakes my spirit.
And I will go.—I may not stop to play with shadows

And pluck earthly flowers by the way,

"Till I my work have done and rendered up account."

—Cultivate a Christianity that is vertebrate and vital. The manliest man that the world ever saw was Jesus; and manliest after Him have been those most like Him in aspiration and action. You cannot make any more of yourself than to illustrate real Christian manhood. The nearer you come to that standard, the better will you find life worth living.—Letter of a father to his son, a College student.—*Interior*.

—Professor J. M. Hubbert, D. D., of Cumberland University, in his address at the opening of the Theological department, October 3, 1894, congratulated the young men that they had been called into the ministry, and that they were preparing for their work just now, when doors were opening for their labor in every direction; when the sources of information were widening and increasing, when the opening of every Egyptian tomb was the opening of a new volume of Christian evidences, and when rapidly increasing missionary operations were laying out for cultivation a practically limitless field of endeavor.

COLLEGES AND ACADEMIES.

EDUCATION DAY.

LAST SABBATH IN JANUARY OR FIRST SABBATH
IN FEBRUARY, 1895.

“RESOLVED: *That since the young people may naturally be interested in the efforts of earnest Christian youth to secure an education. The General Assembly earnestly commends to the support of the Young People's Societies in the churches, the Board of Aid for Colleges and Academies, and recommends that the Sabbath nearest the day of prayer for colleges, wherever practicable, be annually observed as Education Day.*”

SABBATH-SCHOOL SUPERINTENDENTS AND YOUNG
PEOPLE'S SOCIETIES

Are requested to notice the preceding action of the General Assembly.

The College Board has prepared and published for Education Day, and will furnish free in any desired quantities, an

ILLUSTRATED PROGRAM.

Illustrations of some of our Institutions;
Three Responsive Readings on
The Holy Book;
The Right Education;
The Bible in Education;
A Scriptural Prayer for Right Education;
Hymns suitable for Education Day Services.

Circulars, describing the purposes, methods and results of the work of The College Board,
Will be sent on application for distribution in

SABBATH-SCHOOLS AND YOUNG PEOPLE'S
SOCIETIES.

Suggestive material for Short Talks or Papers on educational matters of special interest to Young People may be found in back numbers of *THE CHURCH AT HOME AND ABROAD* and the *Assembly Herald*, in the Board's annual report, in the report of the Assembly's Committee (on our maps, circulars, and at the end of our annual report), or in the book, “Christian and Secular Education,” which will be sent on application.

“The Log College,” published by the Board of Publication, is very good. If an entire session of the School or Society cannot be given to the subject, TEN MINUTES may be usefully spent with our Program, and some of our Circulars distributed.

YOU CANNOT AFFORD TO NEGLECT THIS
EDUCATION DAY.

For Programs, Circulars or information apply to
E. C. RAY, *Secretary*,
30 Montauk Block, Chicago, Ill.

EDUCATION DAY.

BY PRESIDENT WM. M. BLACKBURN, D. D., LL. D.

The General Assembly of 1894 gave emphasis to several important facts and recommendations when it adopted the report of its Standing Committee on the Board of Aid for Colleges and Academies. Many of these institutions have no endowment other than the funds voted to them annually by that Board, and the contributions sent to them from their respective fields.

The Standing Committee had much more in view than the collection of funds. It took a rapid survey of Christian education in the Presbyterian Church, its principles, its power, its history and its hopes. The report is well worth reading from every one of our pulpits to the largest congregation that may be present on the brightest day of the year; and to it may be added the more special facts pertaining to the educational work which that pulpit is expected by a Synod, or a Presbytery, to advocate.

This Committee, evidently knowing how “a time,” when left to human free will, is apt to let its wings grow for indefinite flight, recommended an Education Day—a day to be devoted to the cause of Christian schools and colleges. What if it shall prove to be a day for educating more of our congregations concerning their existence, their worth, their needs, their work, their teachers, and the young people in them, or eager to enter

them, "often poor, in dead earnest to get an education, many of them working their way, most of them anxious to serve Christ and the Church?" Surely that would come within the preaching of the Gospel! The work done by the Board of Aid, and by most of the aided institutions, "is formative and foundation work for missions. The self-denying Christian teachers at these out-posts of instruction, are as truly missionaries as those who are planting churches. They are moulding the teachers and preachers who are to mould the future of the western half of the continent." Put eloquent facts into the program for the proposed day. A college man or woman may have good words to tell. A student may be found to speak of his struggles, privileges, aims and hopes. Thus the day may prove to be educative—full of light and life. Let it be "the Sabbath nearest the day of prayer for colleges"—we prefer the one just before it—and the danger of multiplying too greatly the days for special purposes will be averted. One will help the other as its complement. A good order would be facts, faith and then finance.

Learn well the truth, then pray as thou dost know;
Give as thou prayest, and thy gifts shall grow
In worth to meet the measure of the need.
The gift in storied walls thou shalt not find;
For passing into cultured force of mind,
It reappears in noble life and deed.

Such an observance would greatly help to remove a quite common prejudice against a Christian college, and increase the number of students. Many parents have never had the testimony, so often brought forward, that a Christian college is one of the safest places in the world for young people, and the surest to multiply the power of an earnest mind.

Shall we have the proposed Education Day? The answer will depend very greatly on the pastors and sessions of our churches. There is need of it. There are abundant facts to make the program for it attractive. The young people will like it. The Board of Aid will help it on. The academies and colleges will send mental and moral aid to it, and from it reap benefits in their treasuries and class-rooms. Shall we thus begin a new educational campaign?—*The North and West.*

Christian Endeavor For Christ and the Church.

CHRISTIAN ENDEAVOR PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

"Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do."

It is a broad and far-reaching promise that the young Christian makes when he signs the Christian Endeavor pledge, but no broader than the one that every Christian makes when he enters into covenant relations with Christ's Church and confesses himself to be the servant of the Lord. It is no broader than the promise that we sing again and again, perhaps without sufficient thought,

"But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away,
'Tis all that I can do;"

Or, "Here I give my all to thee,
Friends and time and earthly store;
Soul and body, thine to be,
Wholly thine forever more."

It is no broader than Paul's reminder to the Corinthian Christians, which is just as true of all Christians in all times: "Ye are not your own. Ye are bought with a price; your spirit, glorify God in your body, and in your spirit, which are God's."

But when the promise is once made, how is it to be lived out? Where does it lead?

A young man who has recently entered upon missionary service in Africa, gave this account of his own experience. The subject of medical missions had been suggested to him in his boyhood and had remained in his mind during his years of preparation, but his medical studies were nearly completed before he felt it necessary to decide upon his life work. Unusually fine

opportunities were offered for establishing himself immediately in a lucrative practice. He had all the ambition of any American youth to make himself a name and a fortune in his profession. But there was this other work for lost souls in which his medical training would be of untold value. With the question to decide, he one day took up his Christian Endeavor pledge and read the opening sentence. As his eye lingered on the words, it became so clear to him that "what Jesus would have him do" was to carry help to some of those lost souls, that he felt that there was but one course open for him and he did not lay down his pledge until he had decided to turn from all the tempting opportunities in his own land and offer himself as a medical missionary.

That was what his pledge meant to him. That was what it led him to. It kept him from holding back from a sacrifice that he could not foresee when he signed it, and the habit of willing obedience that had grown with the years, made it easier to make the sacrifice cheerfully and joyfully.

But our Christian Endeavor pledge and our covenant vows do not lead all of us into the interior of Africa, nor do they lead most of us out of the beaten track of every day life, with its opportunities for helpfulness and cheerfulness, for patience and unselfishness that are perhaps the best test of Christian development.

In a home where there were several little ones to be cared for around the family table, it was the duty of the two little sisters to fill the glasses from the pitcher on the sideboard. Usually the light task was cheerfully performed, but some times when the interruptions to the meal had been frequent, or the younger brothers had not been quite considerate in calling for more water, the little faces would be shadowed and there would be some discussion as to whose turn it was to supply the need. One Sabbath, in an afternoon reading the verse occurred, "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "Do you ever think of that," the children were asked, "when you get up to pour water at the table?" "Why, auntie!" exclaimed one of the little girls, "Do you think it means that? Why, we *have* to do that!"

Are not some of us who have had a longer experience than that little nine-year-old Christian making the same mistake in forgetting that in doing faithfully and willingly the things

that "we have to do," we are offering the most acceptable service to our Lord.

This is the way Miss Havergal puts it: "'I have to go and buy some soap,' said one with a little sigh. The sigh was a waste of breath, for her feet were going to do her Lord's will for that next half hour much more truly than if they had carried her to her well worked district, and left the soap to take its chance."

And there is great comfort in the busy lives that many of us live in remembering this. The business man in his office, the student at his books, the mother with her little ones around her, to be taught and cared for and loved, the daughter in the home, may be just as truly working out the fulfilment of their vows of obedience as the missionary in the jungles of Africa, or the preacher in his pulpit, or the Salvation Army sister at work in the slums, or any other follower of Christ to whom it is made clear that "what he would have him do" is some such special work of a directly religious character.

But perhaps there are some of us who are making the opposite mistake and are failing to recognize the call to special service for which there is need, if the world is to be won for Christ. "The failure of suitable candidates to offer themselves for missionary work, should be made a subject of earnest prayer," writes an officer of one of our mission boards; while everywhere pastors and Sabbath-school superintendents and Christian leaders are lamenting the lack of laborers to carry on the work which is overburdening the few. "Some one else can do it better" is not always the right answer for a Christian to make when asked to undertake some new line of service; and if "we have too much to do" let us first question whether the things we are doing are of our own choosing or undoubtedly those that "he would like to have us do."

How shall we know? There are no more precious promises in God's word than those that assure the questioning soul of his willing, loving guidance. "Thine ears shall hear a word behind thee, saying this is the way, walk ye in it, when ye shall turn to the right hand and when ye shall turn to the left." "In all thy ways acknowledge him and he shall direct thy paths." "The Lord shall guide thee continually." Sometimes from the direct utterances of his word the path of duty is made very plain. Sometimes the guidance comes through the counsel of friends or the unmistakable orderings of Divine Providence; more often from an inner conviction which can only come from the in-dwelling Holy Spirit, of

whom it is promised "He will guide you into all truth." But if, sometimes, the answer is delayed, if we must linger puzzled and doubting as to what our duty is, we can afford to wait and be patient. A helpful writer has said: "If you do not know what you ought to do, stand still until you do . . . The circumstances of our daily life are to us an infallible indication of God's will, when they concur with the inward promptings of the Spirit and with the Word of God. So long as they are stationary, wait. When you must act, they will open and a way will be made through oceans, rivers, wastes and rocks. We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far in front. But this is not his method. He only undertakes that *the steps* of a good man should be ordered by the Lord. Not next year, but to-morrow. Not the next mile, but the next yard. Not the whole pattern, but the next stitch in the canvas. If you expect more than this you will be disappointed, and get back into the dark. But this will secure for you leading in the right way, as you will acknowledge when you review it from the hilltops of glory."

CHRISTIAN ENDEAVOR NOTES.

Some active members, it has been said, seem to read the pledge as follows: "Trusting in myself for strength, I will try to do whatever I would like to do. I will pray and read the Bible every day (when I have time, and do not forget it). I will attend the regular church services every Sunday morning, unless I have some reasonably good excuse, and will occasionally attend the mid-week service, and just as far as it costs me nothing will try to live a Christian life. As an active member I promise to be true to all easy and pleasant duties, and to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, when I feel in the mood to do so. If I do not feel like attending the regular monthly consecration meeting of the society, I will, if I do not forget it, send a verse of Scripture to be read in response to my name at roll call."

In the third book of Dante's *Inferno* these lines occur:

"I beheld the shade of him
Who made thro' cowardice the great refusal."

Longfellow, in his commentary, expresses the opinion that Dante had in mind the young man who "went away sorrowful," Matt. 19: 22. It is the only instance in the Gospels in which

Jesus, looking on a man and loving him, asked him to become his friend and companion; but the glorious invitation was declined. Nothing that ever happened in this world could so justly be called "the great refusal."

The *Congregationalist* wisely objects to superfluous meetings. The wastefulness of physical and spiritual forces makes every meeting a drag on the weary body and a dead weight on spiritual aspiration. Working under constant pressure without intelligent aims is likely to destroy the desire for public worship and instruction. We are burning too much powder in firing salutes, and too little in attacking the enemy. A wise economy would discourage meetings without any definite object in view, and plan those which will use to the best advantage the physical, mental and spiritual powers at our command.

Every Christian home should be a centre of social, intellectual and spiritual influence, writes R. S. Douglass in *Zion's Herald*. Social contact in our home will often save those who cannot be reached in the most powerful prayer-meetings or by the most eloquent sermon. Artificial social distinctions can have no place in genuine Christian work. Our fireside, our table, is not too good for any one who by their influence can be lifted up. The more refined and elegant the home, the greater the obligation to use it even for those who are without refinement or elegance. Let us use our homes for Christ.

One of the more notable improvements in the Revised Version of Mark's Gospel is at 9: 23: "And Jesus said unto him, 'If thou canst! All things are possible to him that believeth.'" Our Lord repeats with astonishment the "if" which expressed doubt of his power. Howard Crosby comments thus: "It was as much as to say, 'You do not trust me. You approach me only on a venture. Why do you not implicitly rely on my power and willingness to give you relief? It is confidence I desire from human hearts. It is that confidence which achieves apparent impossibilities.'"

This warning from the *Westminster Endeavorer* is worthy of attention: Is there not danger that the social in which you are taking so lively an interest may be more for self than "for Christ and the Church?" When it becomes simply an entertainment, when the end is simply to have a good time, it should not be called by a Christian name. It may be so conducted as to be altogether unfriendly to the spiritual well-being of those who attend it.

Our Lord "saw a man" (Matthew 9:9) where others could see only a publican and a sinner. No possibilities of manhood are overlooked by him who "sees with other, larger eyes than ours." Sir Humphrey Davy, when asked what was the greatest discovery of his life, replied: "The discovery of Michael Faraday." The ability to discover men, and the power of developing their latent possibilities, are desirable qualities in the followers of our Lord.

The practical lesson enforced by our Lord after relating a touchingly beautiful incident of self-denying love, was not, "listen and applaud," but, "go and do." Said a well known missionary at a recent meeting in London: "One of the chief obstacles to the Christianization of India is these Exeter Hall meetings. So many content themselves with attending big meetings and applauding, when they ought to go out to India themselves."

The Rev. T. D. Wallace likens the initials Y. P. S. C. E. to the five fingers of the right hand. They suggest to him the loyal and loving grip of youthful Christian fellowship in the service of Christ and the Church. He names the fingers Youth, Personality, Sympathy, Conscientiousness, Energy, the last being the strong and stalwart thumb, which closes down over the rest and holds them fast and firm with a mighty Christian purpose.

As the telescope is but the lengthening of the human eye, and the telegraph but the stretching out of the human finger so as to write a message a thousand miles away, and the bicycle but the lengthening of the human step so as to pace ten feet instead of two or three, so the Society of Christian Endeavor is but the lengthening of the arms of the Church so it can take all the young people within its loving grasp.—*A. J. Gordon, D. D.*

The true way to be humble, said Phillips Brooks, is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.

The first lesson which ought to be learned, and the most valuable result of all education, said Mr. Huxley, is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not.

A young man in Toronto, stricken with consumption, was brought to Christ through reading the texts of Scripture that came with the flowers sent him by a Christian Endeavor Society.

A broader and truer manhood and womanhood, a more intelligent and consecrated piety, a more generous Christian stewardship, are among the possibilities of the youth of to-day, according to Rev. H. M. King.

The conviction is expressed by Dr. Josiah Strong that one of the best ways to hasten the coming of the kingdom in the earth is to build up the Young People's Society of Christian Endeavor.

No blessing is intended for selfish enjoyment. "I will bless thee," said God to Abraham; but the words are quickly followed by the further statement, "and thou shalt be a blessing."

So widely has the Christian Endeavor movement extended among the Welsh, it is now necessary to publish portions of the Society's literature in that language.

What a contrast there is between Jacob's sad wail, "All these things are against me," and Paul's triumphant declaration, "None of these things move me."

"Self-denial, self-sacrifice, self-culture, for the sake of His sacrifice," is the motto of the Young People's Guild in the English Congregational Church.

To stimulate direct personal work for the conversion of young men is the purpose of the Brotherhood of Andrew and Phillip.

Dr. J. Z. Tyler believes that those who drop out of the society are those to whom work was not given.

Christian Endeavor is the common denominator of all the denominations.—*Rev. E. T. Root.*

SUGGESTIVE HINTS FOR STUDY.

MISSIONS BEFORE CAREY.

Book of Reference—Thompson's *Protestant Missions*.

In the sixteenth century Luther expressed a desire that missionaries might be sent to the "Pagans and Turks." In the seventeenth century, Baron von Wells, a German Prince who had experienced the three conversions of head, heart and pocket, proposed a "Jesus Association" to send the Gospel to the Pagans. Though the association was not organized, the Baron himself spent some years of labor, until his death, in Surinam. Early charters, granted to colonists in this country, mentioned the christianization of the natives as among the objects of the colony. Sir Walter Raleigh gave £100 to the merchants to whom he resigned the Virginia patents, "in special regard and zeal of

planting the Christian religion in these barbarous places."

1556.

Fourteen Swiss missionaries set out from Geneva for Brazil, where there was a colony established by Admiral Coligny and the French King, Henry II. It was hoped this colony would provide a refuge for persecuted Huguenots. The mission was to give the colonists spiritual instruction, with the hope also of converting the native population.

Villegagon, the head of the colony was, however, guilty of treachery; both missionaries and colonists were thwarted in their purpose by his tyranny; and after many hardships most of them returned. See *Historical Sketch of Presbyterian Missions*, and find the story of John Boles.

1559.

Gustavus Vasa, grandfather of Gustavus Adolphus, and the first Protestant King of Sweden, established a mission in Lapland.

"The foundation of a Christian church was laid; in course of time schools were established and the Bible printed in the vernacular; but though that mission has survived the changes of more than three centuries, the progress has been limited."—*Croil's Missionary Problem*.

1631.

Robert Junius, of a Scotch family which had settled in Holland, was sent to the isle of Formosa. In 12 years he baptized 6,000 adults, established schools, trained native teachers and organized many churches.

Other missionaries followed him; but in 1661 they were driven from the Island. Koxinga, the Chino-Japanese pirate, slaughtered both whites and natives, and so thoroughly wiped out the Formosan Church that George L. Mackay found in 1872 no trace remaining of this missionary effort.

1637.

Gustavus Adolphus, "one of the noblest and grandest characters in history." Shortly before his death at the battle of Lützen, November 16, 1632, he composed the hymn "Fear Not, O Little Flock." He was a man of missionary zeal, and formed a plan for planting churches in America, both to advance the Gospel, and as an asylum for persecuted Protestants. He spoke of this project as the "jewel of his kingdom." Oxenstiern, his prime minister, carried out the plan in 1637, founding New Sweden on the banks of the Delaware, and building the first Lutheran Church in America.

Two hundred years after the death of Gustavus Adolphus, ten thousand Germans assembled on

the field of Lützen, near the monument which marks the place where "the Lion of the North" fell, and organized the Gustavus Adolphus Association for the propagation of the Protestant Faith in Roman Catholic countries. See an article in the *Independent*, November, 29, 1894; also MacCracken's *Lives of the Leaders*, page 431.

1642.

The Reformed Church of Holland instituted a mission to Ceylon. Its first efforts were directed to the conversion of the Roman Catholics whom they found there in large numbers. But it does not appear that the Protestant religion of that time was a whit more effectual for the regeneration of the Cingalese than the system which it largely replaced. The professed Christians of Ceylon rapidly declined in numbers, and those who nominally adhered to the new doctrines were scarcely to be distinguished from their pagan neighbors.—*Croil*.

1646.

John Eliot commenced his missionary work among the Indians. His Indian Bible was the first Bible published in America. A single word from that Bible is *Weetappesittukgussunnookweh-tunkquoh*, Mark 1: 40, and means, "kneeling down to him." "Never," says Lossing, "were the reports of a missionary so sparsely sprinkled with the pronoun 'I' as were his. He attributed every success to his Master working through him." Opposed by the Indian sachems, and commanded to desist from his effort to introduce the new religion, on peril of his life, he replied: "I am about the work of the great God, and my God is with me; so that I neither fear you nor all the sachems in the country. I will go on, do you touch me if you dare." The sentence placed at the end of his Indian Grammar is believed to furnish the key to his whole career: "Prayer and pains, through faith in Jesus Christ, will do anything." Said Edward Everett: "He is called the Apostle to the Indians, and truly, I know not who, since Peter and Paul, better deserves that name." See Yonge's *Pioneers and Founders*.

1649.

In this year a missionary society was organized in Great Britain under the title of "The Society for the Propagation of the Gospel in New England and the adjacent parts of America." Little is known of its early work. Fifty years later it was merged in the society still known as the S. P. G. Society. See in *Croil's Missionary Problem* the account of its missions to the Mohawk Indians, 1702 to 1736.

1705.

Bartholomew Ziegenbalg and Henry Plutcho, after the completion of their studies at Halle, Saxony, were sent out under the auspices of Frederick IV., King of Denmark, at the suggestion of one of his chaplains, Dr. Lutkens. They arrived at Tranquebar, India, July 9, 1706.

Ziegenbalg's zeal had been kindled when a student by this remark of his professor, August Herman Franke: "If we succeed in leading a single soul among the heathen unto God, it is just as much as if we had won a hundred in Europe; for the latter daily have abundant means and opportunities for their conversion, whereas, the former are in want of them."

In 1707 the first Protestant church was opened. In 1711 the translation of the New Testament into the Tamil language was completed; and the following year the Christian community numbered 225.

Ziegenbalg died in 1719, and the same year Plutcho left India. See Young's *Modern Missions*; chapter on "The Danish Pioneers."

1709.

The first Presbyterian Missionary Society in Scotland was organized in 1709—"The Society for the Promotion of Christian Knowledge." Under its auspices David Brainard began, in 1743, his work among the Indians near Albany.

Read Page's *Life of Brainard*, and Miss Yonge's *Pioneers and Founders*. In 1841 the S. P. C. K. established in New York a "Board of Correspondents," which the following year appointed Rev. Azariah Horton a missionary. See CHURCH AT HOME AND ABROAD, February, 1891, page 120.

1721.

In this year Hans Egede began his mission in Greenland. *Lives of the Leaders*, page 783.

1732.

Leonard Dober and David Nitschmann established the Moravian Mission on St. Thomas. They were willing to submit to the degradation of slavery, if by that means they might win souls. Soon after this, Christian David and others went to Greenland. Find the interesting story of John Beck and the conversion of the first native. Read Thompson's *Moravian Missions*.

1787.

George Schmidt was sent by the Moravians to South Africa. He named his station Gnadenthal—vale of grace. During seven years forty-seven Hottentots were converted.

1750.

Christian Frederick Schwartz reached India in July, 1750. In four months he had acquired so much of the Tamil language that he was able to preach his first sermon in the church of Ziegenbalg. He was called "the good father," and won the confidence of the terrible Hyder Ali. See *Lives of the Leaders*, p. 796. Also *Pioneers and Founders*.

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Children's Christian Endeavor.

GIVING HERSELF.

Of the children who read what was in our last number about *Giving Our Hearts*, or whose mother's read it to them, I dare say, there were some who said: "I wish I could give my heart to God. But already my heart has grown so selfish and so hard that it cannot love him. I cannot *make* my heart tender. I cannot *make* it love."

Let me tell you a story. It is a parable. You may look in the dictionary to see what kind of a story a parable is; or you may ask some older person to tell you. The best of all parables are those which Jesus told, and which are written down for us in the New Testament. But there are many parables outside of the Bible that help their readers to understand some truth. Let us hope that it will be so with

OUR PARABLE.

A noble and generous man was on a ship going across the ocean. He was well dressed. His trunk was full of whatever would help him to be comfortable on the voyage; in his stateroom, he had some pleasant pictures and plenty of interesting books. He did not keep all his nice things to himself, but brought them out into the cabin and upon deck, and seemed to enjoy them much more for having all his fellow-passengers enjoy them. He was very quiet, but very busy in helping all about him to have a good time. He seemed all the while to be trying to do as much good as he could and to get as little notice taken of himself as possible.

One day, as he was passing along near the end of the long deck, he found a little girl all alone, looking very unhappy. Coming near to her and looking kindly at her, he said: "Will you tell me what makes you so sad? Cannot I do something to comfort you?"

These kind words seemed only to make her more wretched, for she began to sob and weep so that she could not speak. The kind man wisely waited a while in silence, until she became quiet. Then he sat down beside her and talked to her in such an encouraging and interesting way, that she grew willing to talk with him, and he drew from her all her sad story. She was an orphan. Her father and mother were dead, and there were no people anywhere who loved her; only some relatives who kept her because they had to, and were not kind to

her. They were on the ship, but did not want her to be with them, and she did not know anything about the place they were taking her to. He did not let her tell him much about her unkind relatives, but showed her some of his pretty things; made her count all the sails that were in sight; showed her how to watch the waves and the clouds; and explained the rudder and the anchors and the capstan, and the things that the sailors were doing. So he entertained, and diverted and instructed her day by day, and she grew more cheerful and more willing to talk with him.

He found her relatives too and talked with them, and found that they really cared nothing for her, but only kept her because they had to, and would gladly be rid of her. Then one day, when he was with her alone, he said to her:

"I have a pleasant home, and a happy family; and God—the same God who has made you a poor orphan—has made me very rich. I have much more than enough to provide for my own children. And, besides that, it pleased God to take away from me one little child, who would have been now just about as large as you. If the people to whom you belong will give you up, and if you are willing, I should be glad to take you to my home and make you my child. It will give me great pleasure to provide for you and to educate you, and all I shall ever want in return will be that you love me as I think my own little daughter would have done, whom God took to himself. I will give you everything if you will give *me your heart*." Then there came over the little girl's face a look of deeper sadness than before, and her voice sounded harsh and husky, as she said: "Kind sir, you do not know what you are asking. I am not like your little girl that died, I am bad and wicked, I am selfish and passionate and disobedient. God is punishing me justly by letting me be so wretched. My heart is not fit to give to you. It is just full of bad thoughts and feelings, and oh! it is so selfish that it cannot truly love even so good a friend as you. It is dreadful to have such a bad heart, but I have it and I cannot change it. You must leave me, sir, to my misery."

They were both silent for a good while, and the little girl sat with downcast eyes. At last she ventured to look up very timidly, and was surprised to see the same friendly look as before, only more tender and pitying.

Then he said: "I was not deceived. I took you to be just such a girl as you say you are. But if you will 'Come to me, and hearken

to me.' I will teach you the fear of the Lord. I am sorry that you have a heart that cannot love one who wishes to be a friend and father to you. But, my poor child, if you cannot give your heart to me, will you give yourself to me? Will you be my child, *just as you are?* "

Then the little girl looked up to the man, with her heart and her face full of wonder. But she saw in his eye and in all his face nothing but truth, and she *trusted* him. She tried to speak, but she could not. She tried to reach out her hand to him, but such a gush of tears came to her eyes that she covered them with both her hands, and fell down at the good man's feet, sobbing "Just as I am?" "Will you take me?"

He stooped to her as she lay prostrate on the deck; he raised her up; he bade her weep no more, and, having easily obtained the consent of the people to whom she belonged, at the end of the voyage, he took her to his own home, and she was unto him as a daughter."

She was, indeed, weak and sinful, but he was patient and forgiving; and he took great delight in "helping her infirmities." She found out, afterwards, that when she gave *herself* to one so good and true, a new spirit came into her—a new love and a new life. Feeble it was and tremulous, as the little flame that flickers on the edge of a pile of wood, but as that increases and spreads, catching one splintered fragment after another, till the whole pile blazes warm and bright, so her new affection slowly and gradually kindled to a warmer and warmer glow, until it filled and warmed her whole heart. And then she knew that all her heart was given to that kind, good man, though it did not seem to her that *she* had given it to him. It seemed to her that his wonderful kindness had, by a sweet irresistible power of its own, drawn her poor heart up, out of its deep misery into his own holy bliss.

Dear child; dear youth; If you cannot give your heart to Christ—will not you give *yourself* to Him?

Gleanings

At Home and Abroad.

—"This is the cannon that will make Italy free," said Garibaldi of the Bible.

—The trial of going, says a missionary from India, was nothing to the trial of coming home.

—Home and Foreign Missions are twin Boards, and hadn't ought to be divided.—*Auntie Parsons.*

—The foreign politics of the United States of America are foreign missions.—*Dr. George Smith.*

—Education without religion would surround us with clever devils, said the Duke of Wellington.

—What to others are disappointments, are to believers, intimations of the way and will of God.—*John Newton.*

—Professor H. B. Adams asserts that Italy is doing more to-day in economic science than any other nation in the world.

—All the doctrines of grace and salvation find their culminating points in the work of foreign missions.—*F. F. Ellinwood, D. D.*

—Give your time and money for missions, just as if you were doing Jesus Christ a personal kindness.—*Rev. Geo. P. Pierson.*

—I have but one candle of life to burn, said a missionary, and I would rather burn it out where men die in darkness than in a land flooded with light.

—The motto text for Home Missions is, "Ye are the salt of the earth;" for Foreign Missions, "Ye are the light of the world."—*Mrs. Charles P. Turner.*

—Our aim is not the triumph of Presbyterianism, save as that triumph adds to the triumph and glory of the Lord Jesus Christ.—*Henry M. Booth, D. D.*

—A missionary in Southern China tells of a native Christian who branded the cross in his own right hand to be a reminder of Christ's love for his soul.

—The qualifications of a missionary, in the opinion of a missionary society treasurer, are piety, sound health, linguistic capacity, and a temper under control.

—In the ancient world religion was severed from morality, and morality from religion. The outcome was an immoral religion and an irreligious morality.—*Luthardt.*

—The latest new departure of the Free Church of Scotland is the opening in Edinburgh of an Institute to train women as missionaries for the foreign field.

—Dr. Y. May Kin, now practicing in Kobe, Japan, was the first Chinese lady to receive a medical degree in America, and the first scientifically educated female practitioner in Japan.—*Public Opinion.*

—To its elders as much as to its ministers does the Presbyterian Church owe the prestige and the power it has obtained in the world, writes Rev. J. Reid Howatt. In no Church is lay effort more appreciated, and in no Church is lay influence more paramount.

—If you have not received the call to go and preach the Gospel, writes a missionary, then join the sending band. Send prayers, accompanied with gifts and gold.

—Rev. Jules L. Provost, of Alaska, relates that he once baptized 23 children out in the woods, using a stump with a tin basin on the top of it for a baptismal font.—*The Churchman*.

—It is impossible to exaggerate the natural beauty of Ceylon. It is in fact one prodigious garden, where the forces of nature almost oppress and tyrannize the mind, so lavish is the vegetation.—*Sir Edwin Arnold*.

—In our moral and spiritual life the crisis of the moment is decided only by the tenor of the life; the course of to-morrow is but the inevitable resultant of the forces of thousands of yesterdays.—*Archdeacon Farrar*.

—It was discovered, when laying the cornerstone for the new Methodist Episcopal church in Rome, that the building was being placed above a monastery, which in turn had been built above a heathen temple.—*Bombay Guardian*.

—Missionary effort cannot cease until the governments of the nations have become Christian in form and spirit; until heathen temples are converted into Christian churches; until a Christian education dominates the world.—*Rev. A. M. Dawson*.

—Bishop Smythies, open-eyed and stout-hearted, went in his Master's service to face the deadly malaria of Central Africa. He failed and died, you say. Died, yes. Failed, no. *A Te Deum* and not a *Miserere* the great sea chants over him while holding safe his sacred body unto the resurrection morn.—*Bishop Daniel S. Tuttle, D. D.*

—The Missionary Children's Missionary Society is composed of the children of missionaries of the American Board in Turkey. At the sixteenth annual meeting, recently held at Constantinople, reports were read from the auxiliaries in Caesarea, Marsovan, Brusa, etc., and the offerings of the year were divided between an orphanage in Japan, a school in China, and the New West Education Commission in the United States.

—An Indian chief asked concerning the prayer, "Our Father," saying humbly that he had so sinned, and through so long a life, he could not think it right to call God Father. His daughter, who was a Christian, answered, "As many as received him to them gave he power to become the sons of God," and the father responded reverently, "Then I, too, by God's gift, may call him Father."

—It is said that Dr. John F. Goucher and his wife, who are deeply interested in the foreign missions of the Methodist Church, support 173 foreign schools, at a yearly expense of \$12,975.

—Opportunity, says Dr. A. J. Gordon, is but another name for importunity, as though God were beseeching us by every open door to open our hearts, our hands and our purses, that we may worthily meet the crisis of missions which is upon us.

—"Here am I, Lord, send me," said David Brainard, "send me to the ends of the earth, to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom."

—Christianity cannot convert whole nations in twenty-four hours. But God's day is long, and before sunset the Mohammedan and the Brahmin will join with the Anglo-Saxon in his creed: I believe in God the Father, and in Jesus Christ his Son.—*Katie Myers* in *Herald and Presbyterian*.

—We need to feel that India and Chile and the Dark Continent are neighboring states. We need a personal friendship, a firm acquaintance with those who represent us in foreign fields. As people become intelligently interested in missions, the money will not be wanting.—*Katie Myers*.

—W. H. Sheppard, at the age of ten, was a poor little colored boy in the streets of Waynesboro, Va. Now, at the age of thirty, he is a distinguished missionary of the Southern Presbyterian Church, and the only American Negro who has ever been made a Fellow of the Royal Geographical Society.

—In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere.—*Dr. A. T. Pierson*.

—The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish, will soon have a selfish congregation; the bishop who, by absorption in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy.—*Dr. Muhlenberg*.

—It is a shameful and inexcusable fact, that many of our churches make no annual contributions to the Boards of our Church. Presbytery should make it mandatory upon pastors, stated supplies and elders, to present our causes to the churches and give them at least the opportunity of giving.—*Rev. A. M. Dawson.*

—Mr. Hearn shows conclusively, says *The Nation*, reviewing *Glimpses of Unfamiliar Japan*, that in the southwestern part of the main island Buddhism, despite its nearly sixteen centuries stay in Japan, has had comparatively little success, whether we judge its missionary triumph by the parable of the mustard seed or the parable of the leaven.

—Wellington Seminary, South Africa, is for white girls, the daughters of colonists, missionaries, and others. It began with 40 pupils and there are now four similar institutions with 750 pupils. Of its graduates, 500 are teaching in different parts of South Africa, and 25 are doing definite missionary work among the natives.—*Missionary Review.*

—There is money enough and to spare in the hands of Christian men and women as is evident from the outstanding characteristics of our social life. The Church has not yet gone very far in the direction of real self-sacrifice in the cause of missions. Shall we not appropriate more largely than hitherto the blessings of those who give?—*U. P. Magazine.*

—God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are written in the book of creation, as to us; and we have no right, by anything that we do or neglect, to involve them in unnecessary penalties, or to deprive them of benefits which it was in our power to bequeath.—*John Ruskin.*

—André Lefèvre, in his recent work, *Race and Language*, pronounces the Malay to be to the Indian Archipelago, what the French language has been to Western Europe. He describes the language as sonorous, easy to hear and pronounce, devoid of those aspirates among which only a practiced ear can distinguish, and of the guttural and clucking sounds natural to the aboriginal. The Malay is a well-nigh perfect international language.

—I do not believe that politics and business and art and literature are properly departments of church life. The church is the organization in which religion is made our special care. It is necessary that religion should be specialized in institutions which are devoted to its interest. The problem is to make all life religious; but in

order that it may become so, associations are needed whose function it shall be to cultivate religious ideas and religious feelings.—*Washington Gladden.*

—One who was recently in India observed the fascination which the Holy Scriptures had for native converts. When they went abroad from their homes the only piece of luggage they carried was the New Testament; and every night upon the hillside, camping out, it was a glorious sight to see those natives lighting their fire, and then for hours sitting around it with the stars shining beautifully above, reading chapter after chapter of the glorious story of the life of Christ.

—In the "political testament," written by the late Count of Paris, to be read after his death, occurs this paragraph: "For France to recover itself now it is necessary that it should become a Christian nation. A nation which has lost the religious sentiment, where passions are no longer restrained by any check, where those who suffer do not find a motive for resignation in the hope of a future life, is destined to division, to laceration, and to become the prey of its enemies, both internal and external."

—Let those who can, give large sums, but let none feel that because they cannot give much they need not give at all. As Mr. Hazard said at Madison, in the great machine shops the value of the little tools is fully equal to that of the massive engines. When Dr. Storrs asked a Roman Catholic bishop how he had succeeded in raising the money to build a great church the reply came: "We have no rich men to give their thousands, but every week I collect \$90 to \$100 in nickels and pennies."—*The Independent.*

—Every Young Men's Christian Association, every Christian Endeavor Society, every Christian Temperance Union, every charity organization, like every theological seminary and Christian college, is but a part of the organism of the Church, through each one of which the lifeblood of the Church pulsates, and by means of which she performs a large part of her work in the world. They will all be needed even more than now, when the Church apprehends the full length and breadth of her mission.—*Dr. James Brand.*

—The editor of a Japan daily, in an address at the meeting of farewell to Dr. and Mrs. J. H. De Forest, gave this testimony to the influence of Christianity: "Look all over Japan. Our forty millions to-day have a higher standard than we have ever known. There is not a boy or girl throughout the empire that has not heard of

the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

—Says Mr. Durrell in his *New Life in Education*: Jesus teaches first religion and then Christianity. He profoundly moves the religious nature and then rises to himself and his special doctrines and observances, and to an expression of their absolute and unapproachable value. In him and his teaching we have perfectly exemplified what modern education so greatly lacks for its perfection. The new life needed by education begins and ends in Christ. This needed new life is but a fuller measure of the old but ever new life which is in him.

—Mrs. Louise Jordan Miln in her recent volume indulges in a skit against missionaries, as if she knew more than they about the religions of the East; and yet says *The Nation*, she betrays the densest ignorance of their work. She says: "A heathen man sometimes deserts the heathen gods; a heathen woman does so almost never." She cannot point to a mission where female converts are not counted by hundreds while males are numbered by tens. One is reminded of the personally conducted Cook globe-trotter, who declared there were no missions in the Orient, for he had been everywhere and had seen none.

—Answering the critics of the Methodist Episcopal Missionary Society, Dr. C. C. McCabe says: "Paul was once a missionary in Italy, and he states some of his difficulties in the first chapter of his letter to the Romans. Those difficulties have not diminished under the spiritual dominion of the Roman Catholic Church. It is a great thing to be in Italy at all. Thirty-five years ago a man could not enter the gates of the city of Rome with a five-cent Testament in his valise. Now the walls of our great publishing house are slowly but surely rising. We will pour a steady stream of religious literature over Italy by and by.

—Among the Indians music envelopes like an atmosphere every religious, tribal, and social ceremony, as well as every personal experience. There is not a phase of life that does not find expression in song. Song nerves the warrior to deeds of heroism and robs death of its terrors; it speeds the spirit to the land of the hereafter, and solaces those who live to mourn. Children compose ditties for their games, and young men by music give zest to their sports. The lover sings his way to the maiden's heart, and the old man tunelessly invokes those agencies which

can avert death. Music is also the medium through which man holds communion with his soul, and with the unseen powers which control his destiny.—*Alice C. Fletcher* in *A Study of Omaha Music*.

—In a sense we are at liberty to use our money or our influence to sustain an undenominational enterprise or the work of another denomination. But this is not a Christian nor a consistent use of our liberty. In becoming a member of any denomination we pledge ourselves to its support. Practically we bind ourselves to work for Christ through that instrumentality. No one can doubt that Christ would have him sustain his own branch of the church. If he thinks it unworthy of his support, he has no right to be a member of it. If it is worthy of his support, there can be no doubt of his obligation to render it.—*National Presbyterian*.

—Is it not surprising that a large portion of those who profess to be disciples of Jesus have not enough interest in the work of the church in heathen lands to read a missionary journal, or offer prayer for the lost, or make an offering for foreign missions? But let no one scold at these delinquent disciples. Above all things we want the gentleness of Christian love to awaken this love in the hearts of the indifferent. A Christian woman once told me that she ceased to attend the ladies' meeting in her church because her nerves couldn't stand the scolding. A foreign missionary meeting should, first of all, be a meeting of loving kindness.—*Hughes O. Gibbons, D. D.*

—While it may be truly said "the Chinese owe everything to their system of education," yet it may be as truly said they owe their ego-tism, exclusiveness, poverty and dwarfed civilization and commerce to their not having been students of geography. The school-boy is given the ancient classics which he reads and re-reads until he can repeat them from one end to the other. He studies no other books, does not know whether the earth is round or flat, does not know the names of other nations of the globe, for they are barbarians. China is the middle kingdom, and can learn nothing from other people or other lands.—*La Clede Barrow* in *Geographical Magazine*.

—True heroism was displayed by the soldiers at Hong Kong at the time of the recent plague. They voluntarily assisted the authorities in disinfecting the houses of the people who had perished, with the result that one officer and one man fell victims to the disease. They died to save men's lives.—*U. P. Magazine*.

Book Notices.



MAORI CHIEF.

—The foreign work ought to call individual students just as churches at home call them. Why does a church at home call a young man? Because for certain reasons it is believed he can serve the cause of Christ while working for them or with them. There is in this a wholesome tendency to responsibility on the part of the young men who are called. Why should not the Board of Missions, sitting in its regular meeting in China or at Calcutta or Constantinople call a man to the work because they have heard from proper authorities of that man's qualifications for that call, which would be a call of God; and it would not be easy for a young man to decline such a call.—*Prof. James F. Riggs, D. D.*

—There is no real joy in any work if that joy has its spring in the consciousness that no one can share it with us, and that we own it as something exclusive and personal. The essence of joy, as of all the great satisfactions of life, is in sharing it with others. The very fact that the owner of a great picture finds satisfaction in feeling that it belongs to him alone, and that he can keep the whole world from it, as a miser can keep the world from his gold, is evidence that he does not understand and has not entered into the real possession of the art which he owns.—*The Outlook.*

AMONG THE MAORIS OR DAY-BREAK IN NEW ZEALAND. A record of the labors of Samuel Marsden, Bishop Selwin and others by Jesse Page, author of "Amid Greenland Snows," "Henry Martyn," etc. Fleming H. Revell Company, New York, Chicago, Toronto, *Publishers of Evangelical Literature.*

This little book of 150 duodecimo pages, tells the story of the transformation, within this century, of an island of hideously savage cannibals, into "one of the finest and most successful of British colonies."

FORTY WITNESSES TO SUCCESS. Talks to young men, based upon six hundred answers in evidence obtained from forty eminent leaders in all walks of life, as to the causes of success or failure. By Rev. Charles Townsend. Anson D. F. Randolph and Co. (Incorporated), 182 Fifth Avenue, New York.

This little volume treats of the influence of youth and early discipline on the character of the subsequent life; the fundamental principles of success; what will prove and produce failure; the worth of religion in every life, and its bearing upon success. The book is helpful and may be read with profit by the young people in our Endeavor societies.

CHINESE CHARACTERISTICS, by Arthur H. Smith, twenty-two years a missionary of the American Board in China; Fleming H. Revell Co.

The book is exactly what its title implies, and it is on the whole one of the best specimens of word-picturing. Only he that hath eyes to see should attempt to write about any country or people, for in nothing is there so great a difference as in the power and versatility of this faculty of observing. Mr. Smith seems to have noticed just the things in the Chinese character and customs that everyone is interested in studying. There is a flavor of humor in the descriptions, and yet they are given in the most quiet, matter of fact style. There is no attempt at vivid representation, only a straight-forward way of telling what an open-eyed man has seen and that which is likely to be interesting in itself. The book illustrates the importance on the part of a missionary of knowing the people among whom he is laboring, their ways and modes of viewing things, their habits of thought, their religious ideas and customs, their family life, their standards of ethics, and especially those differentials which exist between their pre-conceived ideas and our own. Missionary effort is a sad misfit unless something is known along these lines, and there is no service more ineffectual than that which attempt in a dogmatic way to superimpose stiff and inflexible Western ideas upon a time-honored cultus which is assumed to be too trivial to warrant any effort at adaption. The Chinese mind views almost every subject from a different angle than that occupied by an American.

Mr. Smith's delineation of Chinese customs would

sometimes stir a little resentment perhaps in the mind of an intelligent Chinaman who had prided himself upon the glories of the Celestial Empire, but in other passages he does full justice to those virtues in which the Chinese excel all Western nations.

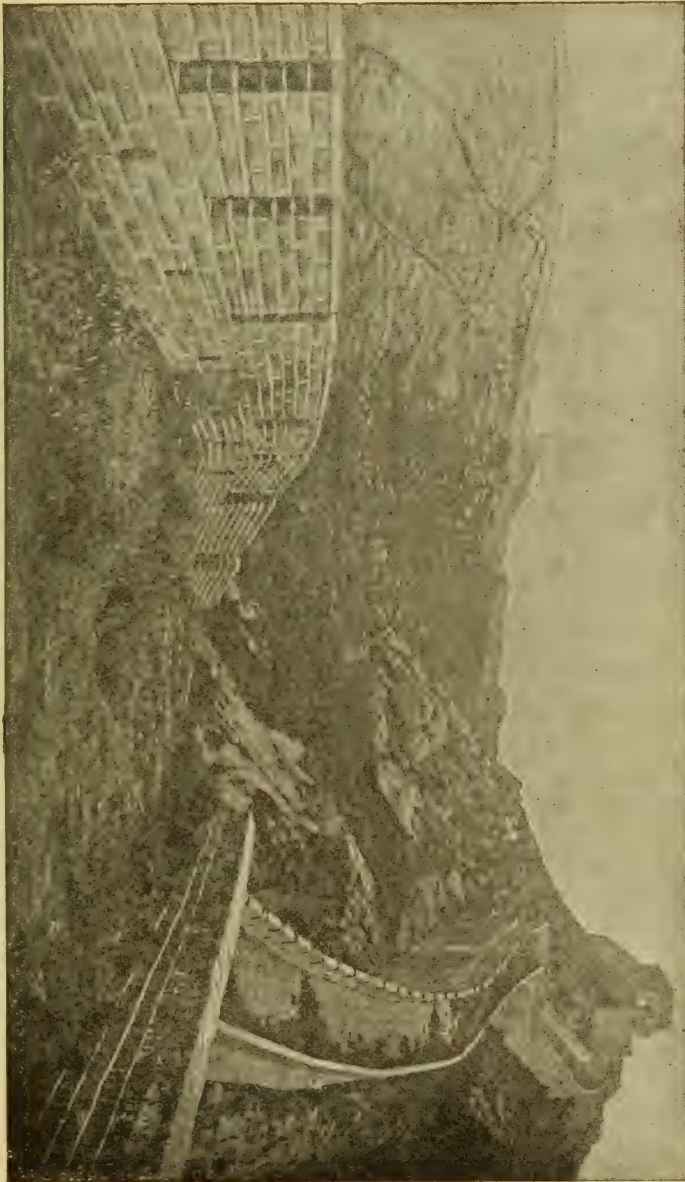
The mutual relations of the three religions of

be called a religion, is weak indeed. The seeming toleration with which all the faiths treat each other is not the result of charity so much as of indifference. There is a lack of moral earnestness with respect to things Divine which allows a Confucianist to consult either Buddhist or Taoist priests as occa-

From "Chinese Characteristics."

A PORTION OF THE GREAT CHINESE WALL.

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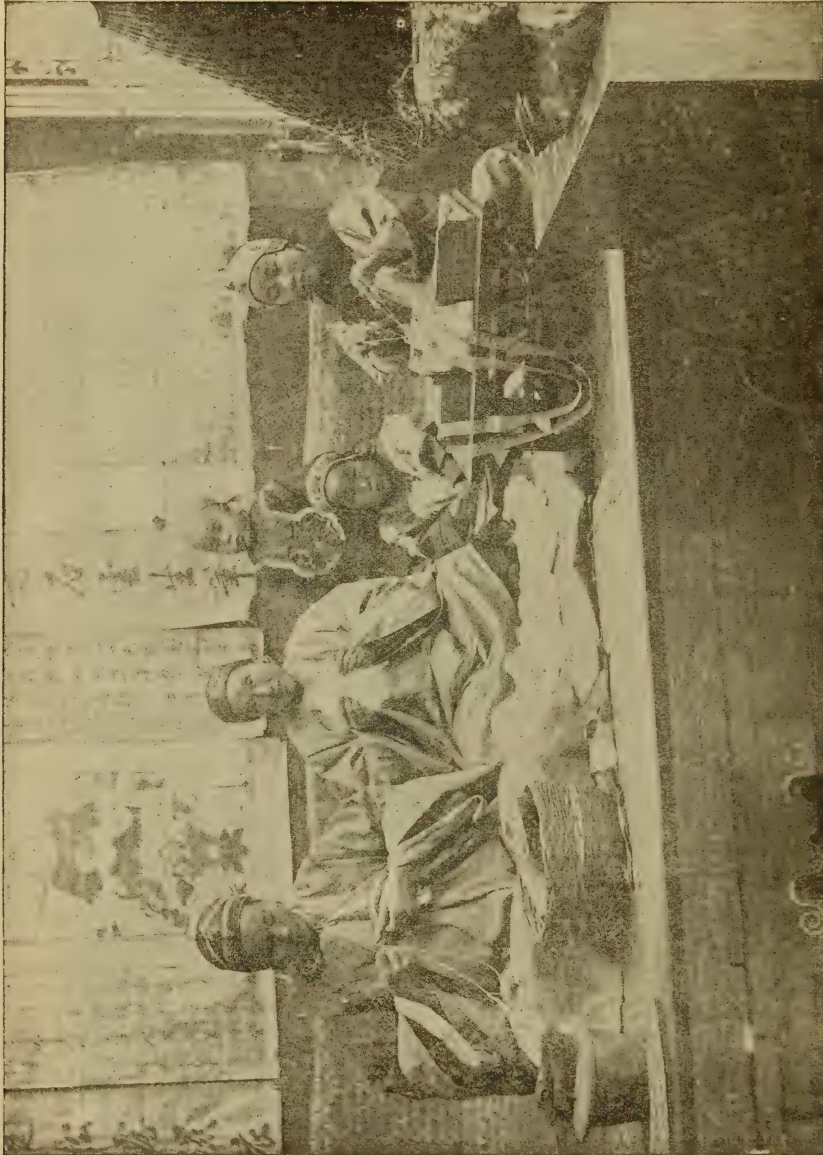
China,—Confucianism, Buddhism, Taoism, are briefly but truthfully presented. The polytheism of the lower masses and the virtual atheism of the educated and philosophic classes, both show, however, that the moral force of anything that can properly

sion may require, though only with the same kind of interest with which Westerners are wont "to try" this or that quack medicine. Yet to the high ethical principles taught by Confucius, Mr. Smith, following Dr. Wells Williams, Dr. Medhurst, and others, pays

a high tribute, and he thinks that the influence which those teachings have exerted upon the Empire of China has been great and lasting.

The book should be in all libraries that aim to secure a full list of the very first class of missionary or ethnological literature.

The Student Volunteer Movement, like the Inter-Seminary Missionary Convention, seems to have become a permanent institution. Its plans undergo more or less change from year to year, but there is no doubting the fact that it is an important and far-reaching force in stimulating missionary interest



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NATIVE WOMEN SEWING AND WEAVING LACE.

From "Chinese Characteristics."

THE STUDENT MISSIONARY ENTERPRISE, (Addresses and Discussions of the Second International Convention of the Student Volunteer Movement for Foreign Missions held at Detroit). Edited by Max Wood Moorhead; Fleming H. Revell Company.

among the youth, and certainly no class of the young is it more important to reach and to move than the students in our Colleges and Seminaries for both sexes. Its yearly volume will well pay a perusal by those who have not been privileged to attend its meetings.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

ALEXANDER, SAMUEL DAVIES, D.D.—Born at Princeton, N. J., May 3, 1819; graduated from the College of New Jersey, 1838; Princeton Theological Seminary, 1845; ordained by the Second Presbytery of Philadelphia, November 16, 1847; pastor of Richmond Church, Philadelphia, from 1847 to 1849; Secretary of the Board of Education, 1849 to 1850; pastor at Freehold, N. J., 1851 to 1856; pastor of Phillips Church, New York City, 1856 to 1889; pastor emeritus until his death, October 26, 1894. He was for many years Stated Clerk of the Presbytery of New York.

CARTER, THOMAS.—Born at New York City, February 6, 1839; graduated from University of New York, 1858; and Princeton Theological Seminary, 1861; ordained by the Presbytery of Elizabeth; pastor in Pluckemin, N. J., from 1863 to 1872; pastor, Boonton, N. J., from 1872 to 1894. Died November 3, 1894.

Married 1863, Miss Mary Cochran, who died 1870. Married 1874, Miss Hettie M. Dodd, who with his eight children, survives him.

HACHO, JOHN HOWE.—Died November 12, 1894, of consumption. A full blood Seminole Indian, born in Florida; came to the Indian Territory in 1858; a soldier in the Union Army during the Civil War; converted while serving as a soldier; united with the Presbyterian Church at Wewoka; chosen and ordained as a ruling elder; licensed to preach the Gospel in 1877 by the Presbytery of Neosho, which at that time embraced the Indian Territory; ordained as an evangelist by the same Presbytery in 1881.

His first wife and all her children, six in all, died. He married his second wife, Millie Wise, in 1885, who, with four children survives him.

HEBERTON, ALEXANDER.—Born in Philadelphia, May 21, 1803; graduated from the University of Pennsylvania in 1823, and from Princeton Theological Seminary in 1826; ordained by the Presbytery of Newton, November 27, 1827; pastor at Allen Township, Pa., 1827 to 1833; Kingston, Pa., 1833 to 1835; Salem, N. J., 1835 to 1840; Bedford, Pa., 1843 to 1845; Berwick, Pa., 1845 to 1850; Williamsport, Pa., 1850 to 1858; Ridley, Pa., 1858 to 1865; City Missionary in Philadelphia, 1868 to 1884, when retired from active work. Died in Philadelphia, October 26, 1894.

Married Elizabeth Parker Brooke, October 3, 1827, who died February, 3, 1884, in her 78th year. They had ten children, of whom six are living, four daughters and two sons, all of whom are married. Two of his sons have entered the ministry.

QUIN, JOHN CHARLES.—Born in County Armagh, Ireland, 1815; a son of the manse, educated for the ministry, licensed to preach, 1840; labored in the Presbyterian Mission to Roman Catholics, 1840 to 1844; at the request of the Free Church of Scotland, preached in Scotland, 1844 to 1846; itinerant missionary of that Church to Canada, 1847 to 1850; ordained by the Presbytery of Montreal, 1850, and inducted into the united congregations of Cornwall and Osnabrock, which he had then recently organized; devoting his Sabbaths to those congregations, spent his week days traveling through the adjacent country on missionary work, for eight years, within which time, as the result largely of his labors, nine congregations were formed and became nearly self-sustaining; pastor at Kemptville nearly ten years; for a time connected with the Presbytery of Lima; in 1872, transferred to the Presbytery of Buffalo; honorably retired on account of enfeebled health and advancing years, 1873. Died of apoplexy in Buffalo, November 28, 1893.

Married, first, a daughter of Rev. Dr. Gillespie, Professor in St. Andrew's University, Scotland, of whom one son, Mr. Charles W. Quin of Indianapolis, and one daughter, the wife of Rev. James A. F. McBain, D. D., of Providence, R. I., survive. His second wife, who was Miss Boles, of Niagara, Ontario, also survives him.

SNOWDEN, EBENEZER HAZARD, D. D.—Born at Princeton, N. J., January 27, 1799; graduated from Hamilton College, 1818; first studied law and was admitted to the bar, and graduated from Princeton Theological Seminary, 1825; licensed by the Presbytery of New York and ordained, 1825. He was the oldest graduate of both Hamilton and Princeton. Pastor, Presbyterian Church, St. Augustine, Florida; installed by Presbytery of Georgia; then the only Presbyterian minister in East Florida; installed pastor at Brownsville, N. Y., in 1835; called to Wyoming Valley—to the church at Kingston in 1837; preached three-fourths of his time at Kingston and one-fourth at Nanticoke and during the week preached at several other points. He served the Kingston church eight years and subsequently gathered and served a church at Plymouth, Pa. Died October 16, 1894.

Married Miss Elizabeth Allison Smith of Florida—four children, three daughters and one son, still survive. Second marriage at Newburg, N. Y. (about 1857) to Miss Caroline Adams who died January 15, 1892—had no children.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1894.

ATLANTIC.—*East Florida*.—Jacksonville 1st, 8 75. 8 75
BALTIMORE.—Baltimore—Baltimore Light Street, 6;
Bel Air, 1. *Washington City*—Washington City North,
6. 13 00
CALIFORNIA.—Los Angeles—Pasadena 1st, 26 85; Tustin,
3 05. *San José*—Santa Cruz, 8 05. 37 95
CATAWBA.—Southern Virginia—Newport News, Presby-
terian Mission, 1. 1 00
COLORADO.—Boulder—Valmont, 24 cts. *Pueblo*—An-
tonito, 2 35; Monument, 5; Pueblo Fountain, 80 cts. 8 39
ILLINOIS.—Alton—Collinsville, 9 50; Edwardsville, 10 50.
Bloomington—Champaign, 17 33; Piper City, 15. *Chicago*
—Chicago 1st, 18 65; —2d, 140; —Central Park, 8; —
Lakeview, 14 91; Hinsdale, 3 50. *Mattoon*—Newton, 4.
Rock River—Aledo sab-sch, 2 40; Beulah, 1; Rock Island
Central, 5. *Schuyler*—Bushnell, 2; Kirkwood, 4. *Spring-*
field—Jacksonville Westminster, 33 67; Pisgah, 1 12.
290 58
INDIANA.—Crawfordsville—Prairie Centre, 2 36; Rock-
ville Memorial, 2 53. *Fort Wayne*—Lima, 3. *Indiana-*
polis—Elizabethtown, 4 23. *Logansport*—Mishawaka,
5 88. *New Albany*—Charlestown, 5 50; Lexington, 2;
Mount Lebanon, 2. 27 50
INDIAN TERRITORY.—Choctaw—Wheelock, 2. *Sequoyah*
—Wewoka, 2. 4 00
IOWA.—Cedar Rapids—Marion, 14 24; Springfield, 2 14;
Wyoming, 4 22. *Corning*—Clarinda, 18. *Council Bluffs*
—Logan, 6. *Des Moines*—Chariton, 4 70; Newton, 2 75;
Osceola, 2 60. *Fort Dodge*—Boone, 20; Fort Dodge, 13 34.
Iowa—Burlington 1st, 15 20. *Iowa City*—Davenport 1st,
38 07; Union, 2. *Sioux City*—Storm Lake (A Member),
80 cts. *Waterloo*—Owasa, 5; Salem, 6; Tranquillity, 8.
163 06
KANSAS.—Emporia—Caldwell, 2; New Salem, 4; Walnut
Valley, 3; Waverly, 10 16. *Highland*—Axtel, 2; Frank-
fort, 4; Washington, 6 12. *Larned*—Burton, 5; Ellinwood,
3. *Neosho*—Carlyle, 73 cts. *Solomon*—Burr Oak, 2 17;
Delphos, 7; Providence, 2 10. *Topeka*—Kansas City 1st,
8 70. 59 98
KENTUCKY.—Louisville—Hopkinsville 1st, 1 20. *Trans-*
ylvania—Harmony, 3. 4 20
MICHIGAN.—Detroit—Northville, 8. *Flint*—Cass City,
38 cts.; Frazer, 2 50. *Lake Superior*—Newberry, 2.
Lansing—Lansing 1st, 16 76. *Monroe*—Palmyra, 7 95.
Saginaw—Saginaw East Side Washington Avenue, 2 60.
40 19
MINNESOTA.—Duluth—Tower St. James, 5 55. *Mankato*
—Redwood Falls, 8; Union, 18 50; Wells, 11. *Minneapolis*
—Minneapolis Westminster sab-sch, 5 32. *St. Paul*—St.
Paul House of Hope sab-sch, 6. 54 37
MISSOURI.—Kansas—Deepwater, 2 50; Jefferson City,
17 49; Sunny Side, 3. *Ozark*—Waldensian, 2. *St. Louis*—
Nazareth, 4; St. Louis 2d German, 3; —Clifton Heights,
2. 33 99
MONTANA.—Helena—Helena 1st, 9 66. 9 66
NEBRASKA.—Kearney—Central City, 5. *Niobrara*—
Osmond 2 30; Wayne, 8 40; Winnebago Indian, 1. *Omaha*
—Wahoo, 1 50. 18 20
NEW JERSEY.—Elizabeth—Dunellen, 2 31; Elizabeth
Westminster, 5; Lamington, 6 55; Roselle, 6 34. *Jersey*
City—Garfield, 9 34. *Monmouth*—Barnegat, 3; Beverly
sab-sch, 10. *Morris and Orange*—East Orange 1st,
118 75; —Brick, 73 14; Madison, 104 10; South Orange
Trinity, 26. *Newark*—Newark 2d, 15 79; —High Street,
40 21; —Park, 22 37. *New Brunswick*—Flemington,
23 50. *Newton*—Stanhope, 2 26. *West Jersey*—Bridg-
ton Irving Avenue, 62 cts.; Camden 2d, 4 55. 473 83
NEW MEXICO.—Rio Grande—Laguna, 4 10; Socorro
Spanish, 5. 9 10
NEW YORK.—Albany—Albany State Street, 41 94;
Broadalbin, 1 20; Corinth, 1 50; Menands Bethany, 15 53;
West Troy, 2. *Binghamton*—Binghamton 1st, 98 26;
Cortland, 47 04. *Brooklyn*—Brooklyn Throop Avenue,
8; West New Brighton Calvary, 4 25. *Buffalo*—Buffalo
Bethany, 20 52; —Bethlehem, 2 04; —Westminster,
23 52. *Cayuga*—Genoa 2d, 2. *Champlain*—Plattsburgh
1st, 7 28. *Columbia*—Greenville, 4 60. *Genesee*—Batavia,
44 74; North Bergen, 6. *Geneva*—Gorham, 7 27. *Hudson*
—Cochecton, 2; Greenbush, 6 75; Middletown 2d, 18 33;
Ridgebury, 32 cts.; Unionville, 7; West Town, 5. *Long*
Island—Sag Harbor, 4. *Lyons*—Junius, 2; Wolcott 1st,
3 81. *Nassau*—Springland, 6. *New York*—New York
Brick, 10; —West End, 21 90. *Niagara*—Albion, 15;
Lewistown, 5; Middleport, 5. *North River*—Freedom
Plains, 4; New Hamburg, 10 25. *Rochester*—Dansville,
11 05; Lima, 11 50. *Troy*—Warrensburg, 2. *Utica*—
Augusta, 1 77; Ilion, 3; Rome, 23 51. *Westchester*—
Huguenot Memorial, 68. 586 91
NORTH DAKOTA.—Pembina—Bathgate, 3; Tyner, 7. 10 00
OHIO.—Athens—Barlow, 3; New England, 1 05. *Belle-*
fontaine—Bellefontaine, 3 07; West Liberty, 3 67. *Cin-*
cinnati—Bethel, 3 84; Glendale, 12 09; Loveland, 4 62;
Montgomery, 5. *Cleveland*—Cleveland Beckwith Mem-
orial, 10 54; —Calvary, 10; —Case Avenue, 11 25.
Dayton—Clifton, 7 05; Monroe, 2. *Huron*—Norwalk,
11; Sandusky, 8. *Mahoning*—Kinsman, 21 50; Youngs-
town, 21 43. *Marion*—Brown, 2 35; Kingston, 2 65;
Richwood, 6; York, 4. *Maumee*—West Bethesda, 6.
St. Clairsville—Buffalo, 16 40; Coal Brook, 4 38. *Steuben-*
ville—Bethel, 5; Linton, 1 15; Madison, 11; Newcomers-
town, 4; New Harrisburgh, 4; Two Ridges, 9. *Zanesville*
—Granville sab-sch, 3 85; Kirkersville, 3; Madison, 5;
Zanesville 2d, 29. 255 89
OREGON.—Portland—Portland Calvary, 18. 18 00
PENNSYLVANIA.—Allegheny—Beaver, 11; Pine Creek 2d,
5. *Blairsville*—Poke Run, 40. *Butler*—North Butler, 4;
Portersville, 8; Prospect, 2; West Sunbury, 8 50. *Car-*
lisle—Mercersburgh Y. P. S. C. E., 2; Newport, 8 50.
Chester—Downtown Central 5 11; Fagg's Manor, 25.
Clarion—Beech Woods, 31; Du Bois, 32; Edenburg, 13 23;
Rathmel, 2; Reynoldsville, 10; Scotch Hill, 1; Shiloh, 2;
Tylersburgh, 1. *Erie*—Kerr's Hill (including sab-sch, 60
cts), 4 73. *Huntingdon*—Hollidaysburgh (including sab-
sch, 3 31), 34 59; Millintown Westminster, 19 46; Peters-
burgh, 5 61; Sinking Valley, 6. *Kittanning*—Cherry
Tree, 4 18; Kittanning 1st, 10; Strader's Grove, 2 69.
Lackawanna—Scranton 1st, 178; Towanda, 42. *Lehigh*
—Easton Brainerd, 33 27; Pottsville 1st, 35 80, *North-*
umberland—Great Island, 46; Washington, 11. *Parkers-*
burgh—Wyoma, 3 31. *Philadelphia*—Philadelphia Pat-
terson Memorial, 2; —Scots sab-sch, 6 91; —Trinity, 10;
—West Green Street, 147 55; —West Spruce Street,
210 79; —Wylie Memorial, 10. *Philadelphia North-*
germantown 2d, 98 40. *Pittsburgh*—Pittsburgh 7th,
3 44; —East Liberty (including sab-sch, 19 71), 41 32; —
Shady Side (including sab-sch, 15), 81 50; Wilkinsburgh,
48 34. *Redstone*—Brownsville, 9; Pleasant Unity, 2.
Shenango—Leesburgh, 3; Mount Pleasant, 8; New Cas-
tle 1st, 18 91. *Washington*—Burgettstown (including
sab-sch, 13 31), 22 11; Cove, 2; Fairview, 5 60. *Wellsboro*
—Wellsboro, 6. *Westminster*—Centre (including sab-sch,
6), 22. 1,398 85
SOUTH DAKOTA.—Aberdeen—Raymond, 5. 5 00
TENNESSEE.—Union—Eusebia, 2; New Providence, 5 70.
7 70
TEXAS.—Austin—Austin 1st, 20; El Paso, 1 15; Taylor,
8. *North Texas*—Seymour, 2 60; St. Jo, 6. 37 75
WASHINGTON.—Olympia—Tacoma Immanuel, 6 05.
Spokane—Culley Memorial, 1; Kettle Falls, 1. *Walla*
Walla—Lapwai, 8 75. 16 80
WISCONSIN.—La Cross—Greenwood, 4. *Madison*—
Beloit 1st, 9 64; Poynette, 5 11. *Milwaukee*—Alto Cal-
vary, 9; Cedar Grove, 14 50; Delafield, 80 cts. *Winne-*
bago—Marinette Pioneer, 9 94; Stevens Point, 20 65. 54 89
Contributions from Churches and Sabbath-
schools..... \$3,676 29

OTHER CONTRIBUTIONS.

A. L. Berry, Dawson, Ills., 95 cts.; Mrs. C. E. Berry, Dawson, Ills., 80 cts.; W. R. Doty, 5; Rev. R. E. Flickinger, 7 50; Rev. E. E. Grosh, and wife, 1; Rev. J. M. Hunter's tithe, 2 50; C. Penna, 4; Rev. W. L. Tarbet and wife, 80 cts.; Rev. M. C. Williams, St. Louis, Mo., 10.	32 55
	\$3,708 84

MISCELLANEOUS.

Interest on Investments, 2,111 50; Partial loss recovered from Insurance Co., 117; Premiums of Insurance, 516 39; Sales of Book of Designs, No. 5, 1 96; Sales of Church Property, 50.	\$2,795 85
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PAYMENTS ON CHURCH MORTGAGES.

MICHIGAN.— <i>Flint</i> —Popple.....	12 60
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SPECIAL DONATIONS.

NEW JERSEY.— <i>Elizabeth</i> —Metuchen, 10 10.	
NEW YORK.— <i>Nassau</i> —Glen Cove 1st, 13.	
OHIO.— <i>Cincinnati</i> —Glendale, 25.....	48 10
	\$6,565 39

Church collections and other contributions, April—October, 1894.....	\$32,051 49
Church collections and other contributions, April—October 1893.....	24,648 28

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER AND OCTOBER, 1894.

ATLANTIC.— <i>South Florida</i> —Tarpon Springs, 1.	1 00
BALTIMORE.— <i>Baltimore</i> —Baltimore Light Street, 4 50;	
Bel Air, 1. <i>New Castle</i> —Perryville, 78 cts.; Wilmington Hanover Street, 23 93; Rodney Street, 11 33. <i>Washington City</i> —Washington City Metropolitan, 10.	51 54
CALIFORNIA.— <i>Benicia</i> —Petaluma, 4. <i>San José</i> —Santa Cruz, 8.	12 00
COLORADO.— <i>Boulder</i> —Valmont, 54 cts. <i>Pueblo</i> —Monument, 5.	5 54
ILLINOIS.— <i>Alton</i> —Blair, 5 08; Steelville, 1 50. <i>Bloomington</i> —Cooksville, 9 37; Philo, 6. <i>Cairo</i> —Flora, 3 40. <i>Chicago</i> —Chicago 1st, 18 65; Jefferson Park, 27 80; Lakeview, 13 96; Evanston 1st, 47 73; Lake Forest, 24 40; Manteno, 18 75. <i>Freeport</i> —Winnebago, 8. <i>Mattoon</i> —Greenup, 2; Pleasant Prairie, 5 30; Toledo, 4 72. <i>Peoria</i> —Eureka, 16 13; Yates City, 2 50. <i>Rock River</i> —Aledo sab-sch, 1 80; Beulah, 1; Norwood, 8 15. <i>Schuyler</i> —Kirkwood, 3; Macomb, 4. <i>Springfield</i> —Bates, 3 14; New Berlin, 4 19; Pisgah, 2 04.	242 61
INDIANA.— <i>Crawfordsville</i> —Delphi, 5 58; Rockville Memorial, 1 90. <i>Logansport</i> —Mishawaka, 1.	8 48
INDIAN TERRITORY.— <i>Oklahoma</i> —Stillwater, 2.	2 00
IOWA.— <i>Cedar Rapids</i> —Wyoming, 3 16. <i>Dubuque</i> —Independence 1st, 13 94. <i>Iowa</i> —Burlington 1st, 11 40. <i>Iowa City</i> —Tipton, 15; Washington, 1 08, Y. P. S. C. E., 24 cts. <i>Sioux City</i> —Storm Lake, 60 cts.	45 42
KANSAS.— <i>Neosho</i> —Carlyle, 54 cts.	.54
KENTUCKY.— <i>Louisville</i> —Hopkinsville 1st, 90 cts.	.90
MICHIGAN.— <i>Flint</i> —Cass City, 18 cts.	.18
MINNESOTA.— <i>Minneapolis</i> —Minneapolis Westminster sab-sch, 5 32. <i>St. Paul</i> —St. Paul Goodrich Avenue, 1.	6 32
MISSOURI.— <i>Ozark</i> —Joplin, 2 71. <i>St. Louis</i> —Nazareth German, 2; St. Louis 2d German, 2.	6 71
MONTANA.— <i>Butte</i> —Granite, 2 35; Phillipsburg, 4 15.	6 50
NEBRASKA.— <i>Niobrara</i> —Elgin, 1 72; Oakdale, 3.	4 72
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 3d, 15 20; Westminster, 59 45; Metuchen, 6; Pluckamin, 6; Roselle, 4 75. <i>Jersey City</i> —Jersey City 2d, 15; Newfoundland, 3. <i>Monmouth</i> —New Gretna, 2; Oceanic, 10. <i>Morris and Orange</i> —East Orange 1st, 22 25; Brick, 54 85; Madison 7 18; Mendham 1st, 2 80; Orange Central, 200; Hillside, 14 05; South Orange Trinity, 23; Summit Central, 75 90; Whippany, 1. <i>Newark</i> —Bloomfield 1st, 54 18; Newark 2d, 6 15.—3d, 11 26; Calvary, 1 36; Park, 16 77. <i>Newton</i> —Belvidere 1st, 10; Phillipsburg Westminster, 5. <i>West Jersey</i> —Atlantic City German, 6, sab-sch, 90 cts.; Bridge-ton Irving Avenue, 47 cts.	634 51
NEW MEXICO.— <i>Santa Fé</i> —Las Vegas 1st, 6 05.	6 05
NEW YORK.— <i>Albany</i> —Albany State Street, 31 45; Schenectady 1st, 26 87; West Troy, 2 50. <i>Binghamton</i> —Binghamton 1st, 98 26. <i>Boston</i> —Holyoke, 6. <i>Brooklyn</i> —Cumberland Street, 6; Lafayette Avenue, 215 36. <i>Buffalo</i> —Buffalo Bethany, 15 39; Bethlehem, 2 04;—North, 33 55;—Westminster, 5 74. <i>Champlain</i> —Champlain, 3 82. <i>Genesee</i> —Batavia, 30 87; Corfa, 5; East	

LOAN FUND.

Interest.....	879 84
Payments on Mortgages.....	900 00
	\$1,779 84

MANSE FUND.

PENNSYLVANIA.— <i>Blairsville</i> —Poke Run.....	\$11 00
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OTHER CONTRIBUTIONS.

From "G".....	.25 00
Miss Carrie Pearson, Harrisburg, Pa.....	.25 00
	50 00
	61 00

MISCELLANEOUS.

Installments on Loans.....	706 00
Interest.....	20 34
Premium of Insurance.....	4 50
	750 84

SPECIAL DONATIONS.

Rev. R. E. Flickinger, Fonda, Ia.....	5 00
	\$796 84

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

Pembroke, 3 20; Leroy, 17. <i>Hudson</i> —Good Will, 1 44; Otisville, 3; West Town, 3. <i>Lyons</i> —Marion, 1 30. <i>Nassau</i> —Springfield, 6. <i>New York</i> —Harlem 22 95; University Place, 97 59. <i>Niagara</i> —Albion, 15; Middleport, 1 92. <i>North River</i> —Little Britain, 3 50; Millerton, 9. <i>Otsego</i> —Unadilla, 8 21. <i>Rochester</i> —Dansville, 9 40; Rochester St. Peter's, 27 67. <i>Steuben</i> —Arkport, 1 11; Corning, 4 86. <i>Troy</i> —Lansingburgh Olivet, 2 58; Salem, 4 40; Troy Memorial Y. P. S. C. E., 2 21;—Second Street, 76 31; Waterford, 7 90. <i>Utica</i> —Waterville, 2 68. <i>Westchester</i> —Peekskill 1st, 32 52; Stamford 1st, 10. White Plains, 43 61.	901 21
OHIO.— <i>Aethna</i> —Stockport, 84 cts. <i>Chillicothe</i> —Hillsboro, 16 55. <i>Cincinnati</i> —Madisonville, 2; Wyoming, 41 62. <i>Cleveland</i> —Cleveland Beckwith Memorial, 7 90;—Calvary, 5;—Cass Avenue, 11 25; North Springfield, 1. <i>Columbus</i> —Lithopolis, 3 40; Westerville, 6. <i>Dayton</i> —Clifton, 9 45; Fletcher, 1 80; Gettysburg, 3 15; Springfield 2d, 49 72. <i>Lima</i> —Leipsic, 2. <i>Mahoning</i> —Canton, 20 21. <i>Marion</i> —Marysville, 6 56. <i>Maumee</i> —Paulding, 5. <i>St. Clairsville</i> —Coal Brook, 4. <i>Steubenville</i> —Scioto, 4. <i>Wooster</i> —Nashville, 5.	206 45
OREGON.— <i>Portland</i> —Portland 3d, 7.	7 00
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny Central, 33 62; Glenfield, 11. <i>Blairsville</i> —Fairfield, 17 86; Poke Run, 11. <i>Butler</i> —Prospect, 3; Scrub Grass, 4 00. <i>Carlisle</i> —Harrisburgh Pine Street, 73 41; Mechanicsburgh, 3 21. <i>Clarion</i> —Brookwayville, 6 10; East Brady, 5 52; Edenburg, 10; Emilton, 11 73; Tionesta, 3. <i>Erie</i> —Erie Park, 26 72. <i>Huntingdon</i> —Bellefonte, 55; Clearfield, 9 68; Ducansville, 5; Lower Spruce Creek, 7. <i>Kittanning</i> —Cherry Tree, 3 14; Indiana sab-sch, 15; Kittanning 1st, 30. <i>Lackawanna</i> —Camptown, 1; Langcliffe, 14 26; Scranton Green Ridge Avenue, 37 05; Tunkhannock, 11 67; Ulster Village, 1 38. <i>Lehigh</i> —Hazleton, 27 29; Portland, 3; Upper Mount Bethel, 1 50; White Haven, 5. <i>Northumberland</i> —Williamsport 1st, 5; Bethany, 1. <i>Parkersburg</i> —Hughes River, 3. <i>Philadelphia</i> —Hebron Memorial, 9 56; Olivet, 19 79; Tabernacle, 53 55, sab-sch, 21 69; Wylie Memorial, 8. <i>Philadelphia North</i> —Morrissville, 4 87; Wissinoming, 3. <i>Pittsburgh</i> —Bethany, 7 10; Oakmont 1st, 9; Pittsburgh 3d, 274 43;—East Liberty, 37 54, sab sch, 19 71;—Shady Side, 33 25, sab-sch, 7 50. <i>Redstone</i> —Little Redstone, 6 78; Pleasant Unity, 1 80. <i>Shenango</i> —Rich Hill, 2; Sharpsville, 1 35. <i>Wellsboro</i> —Wellsboro, 4 50. <i>Westminster</i> —Cedar Grove, 3; Union, 25; North Calvary, 16 67.	1,026 28
TEXAS.— <i>Austin</i> —El Paso, 3 15.	3 15
UTAH.— <i>Utah</i> —Pleasant Grove, 72 cts.	72 cts.
WASHINGTON.— <i>Puget Sound</i> —Ellensburg, 4 05.	4 05
WISCONSIN.— <i>Milwaukee</i> —Delafield, 60 cts.; Milwaukee Holland, 5; Somers, 6 66.	12 26

Total receipts from churches and Sabbath-schools..... \$ 3,196 09

PERSONAL.

Sarah E. MacDonald, New York, 5; Rev. Peter J. H. Myers, Chazy, N. Y., 5; "C. Penna.," 6; Rev. H. S. Swezey, Amityville, N. Y., 60 cts.; A. L. Berry, Dawson, Ills., 70 cts.; Mrs. E. C. Berry, Dawson, Ills., 60 cts.; Rev. W. L. Tabet and wife, Springfield, Ills., 10; Rev. J. M. Hunter tithe, 2 50..... 22 00

INTEREST.

Roger Sherman Fund..... \$ 955 20
Total receipts for September and October, 1894 \$ 4,173 29
Previously reported..... 7,726 56
Total receipts from April 1st to November 1st, 1894..... \$11,899 85
C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, OCTOBER, 1894.

ATLANTIC.—McClelland—Bowers Chapel, 50 cts. *South Florida*—Crystal River, 4; Tarpon Springs, 2. 6 50
BALTIMORE.—Baltimore—Baltimore Brown Memorial, 103 48; —Light Street, 3 75; Bel Air, 1; Emmittsburgh, 19 56. *New Castle*—Dover, 21 24; New Castle 1st, 122 29; Perryville, 1 55; Port Deposit, 2 78; Red Clay Creek, 6; West Nottingham, 30; Wilmington Rodney Street, 15 47. *Washington City*—Falls Church, 7 50; Washington City Metropolitan, 50. 384 62
CALIFORNIA.—Los Angeles—Beaumont, 1; Montecito, 4. 5 00

CATAWBA.—Southern Virginia—Newport News Mission, 1. 1 00

COLORADO.—Boulder—Valmont, 15. *Gunnison*—Grand Junction, 6. *Pueblo*—Alamosa (sab-sch, 1 28), 5 28; Monument, 4; Pueblo 1st, 29 47; —Fountain, 2 81. 47 71

ILLINOIS.—Alton—Collinsville, 9 50. *Bloomington*—Bloomington 2d, 80; Normal, 5 60. *Cairo*—Carmi, 10; Golconda, 2; Murphysboro, 7. *Chicago*—Chicago 1st, 12 44; —Calvary, 3 35; —Fullerton Avenue, 18 15; Manteno, 18 75; River Forest, 4 26. *Freeport*—Marengo, 10; Rockford Westminster, 6 72. *Mattoon*—Oakland, 1; Robinson, 3 68; Taylorville, 8. *Ottawa*—Aurora, 7. *Peoria*—Washington, 4. *Rock River*—Aledo sab-sch, 1 50; Beulah, 1; Buffalo Prairie, 2 25; Edgington, 9; Morrison, 59 30; Sterling, 76 36. *Schuyler*—Kirkwood, 2 50; New Salem, 4; Warsaw, 2 09. *Springfield*—Greenview, 4 04; Pisgah, 84 cts.; Williamsville Union, 2 10. 376 43

INDIANA.—Crawfordsville—Crawfordsville Centre, 20 31; Darlington, 8; Rockville, 1 58. *Fort Wayne*—La Grange, 4. *Indianapolis*—Bainbridge, 2; Carpentersville, 1; Indianapolis 12th, 4; Southport, 1 90. *Logansport*—Meadow Lake, 4 50; Mishawaka, 1; Remington, 7 30. *New Albany*—Lexington, 3; Madison 1st, 17 36; Mount Lebanon, 1; Mount Vernon, 2; Otisco, 2. *Vincennes*—Cabinboro, 3; Worthington, 5. *White Water*—Aurora, 3; Liberty, 5. 96 95

INDIAN TERRITORY.—Choctaw—Apeli, 2; McAlester, 1 85; Wheelock, 3. 6 85
IOWA.—Cedar Rapids—Anamosa, 2; Monticello, 2; Wyoming, 2 64. *Corning*—Creston, 10. *Council Bluffs*—Avoca, 2 17. *Des Moines*—Derby, 1 40; Humeston, 3 38; Newton, 9 27. *Dubuque*—Independence 1st, 5 95. *Iowa*—Burlington 1st, 9 50; Chequest, 2 55; Lebanon, 2; Mediapolis, 12 77; New London, 3 50. *Iowa City*—Marengo, 4 13; Union, 3 20. *Sioux City*—Storm Lake, 50 cts. *Waterloo*—Greene, 5 65; Janesville, 2; West Friesland German, 7. 91 61

KANSAS.—Emporia—Caldwell, 3; Council Grove, 12; El Paso, 1 95; Wichita West Side, 5. *Neosho*—Carlyle, 46 cts.; Osage 1st, 6 40; Princeton, 6; Richmond, 4. *Solomon*—Clyde, 3 10; Culver, 8; Delphos, 4; Lincoln, 3 75; Solomon, 7 55; Vesper, 1. *Topeka*—Junction City, 13. 79 21

KENTUCKY.—Louisville—Hopkinsville 1st, 75 cts.; Louisville Central, 10 95. 11 70

MICHIGAN.—Detroit—Brighton, 5. *Flint*—Cass City, 40 cts. *Grand Rapids*—Grand Rapids Immanuel, 1 50. *Lake Superior*—Menominee, 20 06. *Lansing*—Homer, 9; Lansing 1st, 25. *Monroe*—Monroe, 5 21; Reading, 4. 20 17

MINNESOTA.—Duluth—Duluth 1st, 40 35; West Duluth Westminster, 5 46. *Minneapolis*—Minneapolis Bethlehem (sab-sch, 6 55), 15 55; —Westminster sab-sch, 17 50. *St. Paul*—Okeka, 50 cts.; St. Paul Goodrich Avenue, 4; —House of Hope (sab-sch, 6), 36; White Bear, 1. 140 36
MISSOURI.—Kansas City—Holden, 7 35; Sedalia Central (sab-sch, 4 40), 25 45; Sharon, 5 20. *Platte*—St. Joseph, 3d Street, 2 50. *St. Louis*—Nazareth German, 3. 43 50

MONTANA.—Butte—Hamilton, 1 75. 1 75
NEBRASKA.—Kearney—Wood River, 3 11. *Nebraska City*—Hopewell, 3 03. *Niobrara*—Randolph, 1 25; Winnebago Indian, 5. *Omaha*—Bellevue, 10; Omaha Westminster, 19 36. 41 75

NEW JERSEY.—Elizabeth—Cranford, 12 65; Elizabeth Westminster, 5; Pluckamin, 5; Roselle, 3 96. *Jersey City*—Newfoundland, 3. *Monmouth*—Beverly (sab-sch, 10), 53 75; Mount Holly, 33. *Morris and Orange*—Boonton, 12 04; Chatham, 41 77; East Orange 1st, 22 25; —

Brick, 45 71; Mt. Olive, 11 60; New Providence, 8; South Orange Trinity, 20; Succasunna, 15; Summit Central, 63 31. *Newark*—Montclair Grace, 15; Newark 2d, 9 13; —3d, 52 71; —Calvary, 2 35; —Park, 14 48. *New Brunswick*—Dayton, 4 10; Holland, 6 50; Lambertville, 23; Milford, 25 20; New Brunswick 1st, 115 25; Trenton Prospect Street sab-sch, 5 44. *Newton*—Asbury, 50; Blairstown (sab-sch, 11 37), 64 04; Hackettstown, 50; Newton, 75; Oxford 1st, 6 50; Yellow Frame, 4 57. *West Jersey*—Bridgeton 2d, 11 68; —Irving Avenue, 50 cts. 891 49

NEW MEXICO.—Rio Grande—Socorro 1st, 2. *Santa Fe*—Las Vegas 1st, 6 58. 8 58

NEW YORK.—Albany—Albany State Street, 26 21; Corinth, 1 50; Jefferson, 6; Schenectady 1st, 46 14; West Troy, 2 30. *Binghamton*—Bainbridge, 8 20; Binghamton 1st, 93 26; Nichols, 6. *Boston*—Newburyport 1st, 12 11; Roxbury, 16; Windham, 3 92. *Brooklyn*—Brooklyn 1st German, 10; —Cumberland Street, 10; —Mount Olivet, 3; —South Third Street, 43 27. *Buffalo*—Buffalo Bethany, 12 83; —Bethlehem, 2 38; —Westminster, 9 01. *Chester*—Elmira North, 12 29. *Hudson*—Chester (sab-sch, 2), 24 71; Hamptonburg, 32; Hopewell, 9; Middletown 2d, 16 53; West Town, 4. *Long Island*—Bellport, 23; South Haven, 10. *Lyons*—East Palmyra, 5 20; Palmyra, 5 60; Rose, 5. *Nassau*—Hempstead Christ Church, 10; Huntington 1st, 25 84; Springfield, 5; Whitestone, 3. *New York*—Central, 53 31. *Niagara*—Albion, 12 50. *North River*—Freedom Plains, 3 50; Little Britain, 7; Marlborough, 29 18. *Otsego*—Hobart, 13; Stamford, 35. *Rochester*—Brookport, 5 21; Ossian, 4. *St. Lawrence*—Governor, 18 61; Heuvelton, 1. *Steuben*—Jasper, 2 82. *Troy*—Mechanicville, 10 46; Troy Oakwood Avenue, 13; —Second Street, 96 25; —Woodside, 30 89. *Utica*—Ilion church and sab-sch, 5; Walcott Memorial, 16 85; Waterville 2 68. *Westchester*—Bridgeport 1st, 41 20; South East Centre, 7 11; Stamford 1st, 38 48; Yonkers Westminster, 18 33; Yorktown, 11. 974 68

OHIO.—Athens—Barlow, 5. *Bellefontaine*—Bellefontaine, 1 91; Crestline, 3 06; West Liberty, 8; Zanesfield, 4. *Chillicothe*—Bloomingsburg, 8; Washington, 6 04. *Cincinnati*—Cincinnati 7th, 21 42; —Clifton 10 17; Silvertown, 2 28; Springdale, 10 06. *Cleveland*—Cleveland Beckwith, 6 59; —Calvary, 13; —Case Avenue, 15 75; Kingsville, 3 75; Solon, 10; Columbus—Bethel, 1 15; Bremen, 1 15; Central College, 2 20; Lower Liberty, 4; Rush Creek, 4 70. *Dayton*—Dayton 4th, 8; Seven Mile, 2 95; South Charleston, 9. *Huron*—Monroeville, 2 05. *Lima*—Blanchard, 10; Findlay 2d, 2; McComb, 2; Rockford, 4. *Mahoning*—Brookfield, 2; Youngstown, 20 05. *Marion*—Liberty, 3; Richwood, 6; Trenton, 4; West Berlin, 1; York, 4. *Mauvee*—Tontogony, 4 26. *Portsmouth*—Mount Leigh, 4; Red Oak, 4. *St. Clairsville*—Bellaire 2d, 8; Buffalo, 15 25; Cambridge, 12 25; Farmington, 3 43; Pleasant Valley, 1 60; Scotch Ridge, 3 20; Short Creek, 7. *Steubenville*—Scio, 4 50; Yellow Creek, 6. *Wooster*—Ashland, 7 45; Congress, 3 17; Doylestown, 2 50; Jackson, 4 51; Loudonville, 2 75; Orrville, 2; Perrysville, 1; Plymouth, 2; Savanah, 9 60; West Salem, 1; Wooster 1st, (sab-sch, 4 37), 54 41. *Zanesville*—Clark, 7; Newark 1st, 5 10; Zanesville 1st, 29 04; —2d, 40. 474 40

OREGON.—Portland—Portland, Mizpah, 2. *Willamette*—Brownsville, 2; Crawfordville, 2. 6 00

PENNSYLVANIA.—Allegheny—Allegheny 2d, 18 50; —Bethel, 4 60; —McClure Avenue, 37 65; Bellevue, 10 98; Bridgewater, 10; Cross Roads, 3; Evans City, 15 75; Fairmount, 4; Hilland, 22 82; Leetsdale, 62 98; Pine Creek 1st, 4; —2d, 7; Plains, 6 65; Vanport, 3. *Blairsville*—Beulah, 6 20; Braddock, 14 23; Fairfield, 12 65; Harrison City, 4; Jeanette, 7 11; McGinnis, 3 60; Plum Creek (sab-sch, 3 32), 12 32; Unity, 12 50. *Butler*—Mount Nebo, 3; New Hope, 3. *Carlisle*—Mercersburg (X. P. S. C. E., 2 42), 26 64; Shippensburg, 23. *Chester*—Christiana, 3 60; Darby Borough, 20; Trinity, 7. *Clarion*—Greenville, 6 69; Reynoldsville, 15; Rockland, 1 50; Tionesta, 4. *Erie*—Bradford, 28; Cochranton, 4; Cool Spring, 5 06; Erie Chestnut Street, 8 03; Franklin, 29 52; Fredonia, 3; Westminster, 2. *Huntingdon*—Alexandria, 12 50; Altoona 1st, 27 20; Bedford, 3; Shirlersburg, 4 28. *Kittanning*—Cherry Tree, 2 61; Indiana sab-sch, 20; Rural Valley, 7; Slate Lick, 4. *Lackawanna*—Carbondale,

52 47; Langcliffe, 16 45; Scranton Sumner Avenue, 1. *Lehigh*—Pottsville 1st, 32 55. *Northumberland*—Berwick, 15; New Berlin, 4. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia 3d, 35 58; — 9th, 61; — Evangel, 23; — Memorial, 72 50; — Patterson Memorial, 13; — Wylie Memorial, 6. *Philadelphia North*—Calvary, 6 50; Carversville, 1 60; Conshohocken, 2; Doylestown, 34 08; Frankford, 12 60; Germantown Market Square, 50 61; New Hope, 2 04; Roxborough, 4; Wissinoming, 4. *Pittsburgh*—Cannonsburgh 1st, 5 95; — Central, 5 80; Centre, 11 01; Forest Grove (Ladies' Society, 7 25), (sab-sch, 5), 22 25; Long Island, 4 72; McDonald 1st, 19 09; McKee's Rocks, 5; Mingo, 3; Pittsburgh 3d, 35 68; — 4th (sab-sch, 7 13) 43 09; — 6th, 29 85; — 7th, 3 47; — East Liberty (sab-sch, 19 71), 67 78; — Homewood Avenue, 5 02; — Lawrenceville, 17 73; — Shady Side (sab-sch, 18 75), 101 88; Sheridanville, 1; West Elizabeth, 4 69; Wilksburgh, 37 73. *Redstone*—Connellsville, 22 75; Dunbar (sab-sch, 2 50), 22 50; Dunlap's Creek, 15 11; Round Hill, 7; Smithfield, 2. *Shenango*—Hermon, 4 25; Hopewell, 4 24; Leesburgh, 3; Little Beaver, 2 47; Moravia, 2 60; Neshannock, 4 50; Princeton, 3 75; Sharon, 8 50; Wampum, 5 90. *Washington*—Cross Creek, 29; Wellsburg, 14 01; Wheeling 3d, 8. *Wellsboro*—Wellsboro, 3 75. *Westminster*—Middle Octorara, 5; Union, 40. 1,963 19
SOUTH DAKOTA.—*Central Dakota*—Huron, 8 63. 8 63
TENNESSEE.—*Holston*—Timber Ridge, 1. *Union*—Eusebia, 2; Hebron, 3; Hopewell, 3; Knoxville 2d, 25 60; New Providence, 11 78; Shannondale, 10; Shiloh, 2; South Knoxville, 1 25. 59 63

RECEIPTS FOR FREEDMEN, OCTOBER, 1894.

ATLANTIC—*Atlantic*—Hopewell, 3. *Fairfield*—Ladson Chapel, 2. *McClelland*—Abbeville 2d, 10. 15 00
BALTIMORE.—*Baltimore*—Annapolis 1st, 7 43; Baltimore Light Street, 3 75; Lonaconing 8. *New Castle*—Perryville, 78 cts. *Washington City*—Lewinsville, 4; Vienna, 5; Washington City Metropolitan, 15. 43 96
CALIFORNIA.—*Benicia*—Napa, 33 55. *Los Angeles*—Los Angeles Grand View, 5 65. 39 20
CATAWBA.—*Cape Fear*—Mt. Pisgah, 6. *Southern Virginia*—Hope Cub Creek, 1; Newport News Presbyterian Mission, 1. 8 00
COLORADO.—*Boulder*—Valmont, 15 cts. 15 cts
ILLINOIS.—*Alton*—Rockwood Ebenezer and Walnut Hill, 2. *Bloomington*—Gilman, 10; Homer, 2 75; Monticello, 3. *Chicago*—Cabery, 6; Chicago 1st, 31 09; Highland Park, 29 63; Itasca, 5. *Freeport*—Foreston Grove sab-sch, 8. *Mattoon*—Arcola, 10; Bethel, 3 03; Pleasant Prairie, 6 70; Robinson 1st, 4; Toledo, 2 80. *Ottawa*—Rochelle, 9 23; Waterman C. E., 2 00. *Peoria*—Yates City, 4. *Rock River*—Aledo sab-sch, 1 50; Beulah, 1. *Schuyler*—Kirkwood, 2 50; New Salem, 4. *Springfield*—Pisgah, 1 68. 149 91
INDIANA.—*Crawfordsville*—Lafayette 2d, 19 65; Rockville Memorial, 1 58. *Logansport*—Mishawaka, 1. *Vincennes*—Worthington, 7 40. *White Water*—Liberty, 2. 31 63
INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 1; Oak Grove, 1. *Oklahoma*—Edmond, 6 81. *Sequoyah*—Pleasant Valley, 5. 13 81
IOWA.—*Cedar Rapids*—Wyoming 1st, 2 63. *Council Bluffs*—Griswold, 7 90; Marne, 4. *Des Moines*—Chariton, 4 10; Derby, 1 40; Humeston, 3 38; Newton, 3; Ridgedale, 5 50. *Fort Dodge*—Lake Park, 2 75. *Iowa*—Burlington 1st, 9 50. *Iowa City*—Iowa City, 37. *Sioux City*—Storm Lake, 50 cts. *Waterloo*—West Friesland, 4. 85 66
KANSAS.—*Emporia*—Argonia, 1; Mayfield, 1. *Neosho*—Carlyle, 45 cts; Ottawa, 11 10. 13 55
KENTUCKY.—*Louisville*—Hopkinsville 1st, 75 cts. *Transylvania*—Harmony, 3. 3 75
MICHIGAN.—*Detroit*—Ypsilanti 1st sab-sch, 2 53. *Flint*—Cass City, 60 cts. *Monroe*—Jonesville, 10; Palmyra, 11 56. *Saginaw*—Ithaca, 7 23. 31 92
MINNESOTA.—*Mankato*—Wells, 25. *Minneapolis*—Minneapolis Stewart Memorial, 12 20. *St. Paul*—St. Paul Dayton Avenue, 35 61; — House of Hope, 50, (sab-sch, 6), 56; — Knox, 2 23. 131 04
MISSOURI.—*Kansas City*—Eldorado Springs, 1. *St. Louis*—Nazareth, 3; St. Louis 2d German, 1. 5 00
MONTANA.—*Butte*—Missoula, 3. 3 00
NEBRASKA.—*Kearney*—Fullerton 1st, 50 cts.; Wood River, 3 58. *Nebraska City*—Alexandria, 5 35. *Niobrara*—Niobrara 1st, 4 60. 14 03
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 21 29; — Westminster, 5, (sab-sch, 16 45), 21 45; Pluckamin, 5; Roselle, 3 96. *Jersey City*—Newfoundland, 3. *Monmouth*—Beverly sab-sch, 10. *Morris* and *Orange*—East Orange Brick, 45 71; Morristown South Street, 74 64

TEXAS.—*Austin*—San Antonio Madison Square, 11 56; Taylor, 9. *North Texas*—Denison, 8 10. 28 66
WASHINGTON.—*Puget Sound*—Snohomish, 4. 4 00
WISCONSIN.—*La Crosse*—Greenwood, 4. *Madison*—Baraboo, 9; Kilbourne City, 3 95. *Milwaukee*—Delafield, 50 cts.; Milwaukee Calvary, 15 47; — Holland, 5. *Winnebago*—Fort Howard, 5 50. 43 42
Receipts from churches in October..... \$5,779 54
Receipts from Sabbath-schools in October..... 87 25

REFUNDED.

Rev. W. L. Lyle, 45; Rev. J. G. Black, 5..... 50 00

MISCELLANEOUS.

Rev. David H. Crestensen, Irvington, N. J., 10; Lee Yuen, Pueblo, Col., 1; Rev. G. A. White, Artesian, South Dakota, 5; Rev. Meade C. Williams, St. Louis, Mo., 20; "J. B. H.", 25; C. Penna., 2; Rev. W. L. Tarbet and wife, 60 cts..... 63 60

INCOME ACCOUNT.

90; 105; 120;..... 315 00

Total receipts in October..... \$6,295 39

Total receipts from April 16th..... 29,338 66

JACOB WILSON, Treasurer,

1334 Chestnut St., Phila., Pa.

Orange 1st, 65; — Central, 200; Summit Central sab-sch, 62 24. *Newark*—Newark 1st, 39 56; — 2d, 20 40; — 3d, 213 11; — High Street, 28 09; — Park, 15 57. *New Brunswick*—Trenton 1st, 89 83. *Newton*—Blairstown, 51 47, (sab sch, 6 39), 57 86; Harmony, 15 07; Oxford 2d sab-sch, 6 61. *West Jersey*—Bridgeton Irving Avenue, 150 cts; Camden 2d, 4 55. 1008 44
NEW YORK.—*Albany*—Albany State Street, 26 21; Sand Lake, 5 20; West Troy 1st, 2 50. *Binghamton*—Binghamton 1st, 56 15; Cortland, 18 62. *Buffalo*—Buffalo Bethany, 12 83; — Bethlehem, 1 70; — Westminster, 7 90; Tonawanda 1st, 45. *Cayuga*—Aurora, 5. *Columbia*—Ancram Lead Mines, 2 75; Greenville, 4. *Genesee*—Warsaw, 14 68. *Geneva*—Bellona, 10; Phelps, 6 75. *Hudson*—Middletown 2d, 14 75; West Town, 4. *Lyons*—Palmyra, 7; Welcott 1st, 6 34. *Nassau*—Jamaica 1st, 32 80; Springfield, 5. *New York*—New York Madison Square, 20; — Park, 40 86. *Niagara*—Albion 1st, 12 50. *Rochester*—Rochester St. Peter's, 59 62. *St. Lawrence*—Watertown 1st, 100. *Troy*—Green Island, 9; Troy 9th, 30. *Utica*—Clinton, 135; North Gate, 3; Turin Y. P. S. C. E., 5; Waterville, 4 50. 708 66
NORTH DAKOTA.—*Fargo*—Galesburg, 3. 3 00
OHIO.—*Athens*—Amesville, 5 70; New England, 1 05. *Bellefontaine*—Bellefontaine, 1 91. *Cincinnati*—Cincinnati 7th sab-sch, 25. *Cleveland*—Cleveland 2d, 20; — Beckwith, 6 59; — Calvary, 10; — Case Avenue, 11 25. *Columbus*—Columbus 5th Avenue, 5; Lithopolis, 2. *Dayton*—Springfield 3d, 11 10. *Mahoning*—Youngstown 1st, 75 79. *Marion*—West Berlin, 1. *Maumee*—Tontogony, 7 83. *Portsmouth*—Eckmansville, 6 45; Portsmouth 1st, 30 79. *St. Clairsville*—Bellaire 2d, 8; Coal Brook, 9 35; Wegee, 2. *Steubenville*—Corinth, 10; Yellow Creek, 8. *Zanesville*—Clark C. E., 5; Coshocton 1st, 17. 280 81
PENNSYLVANIA.—*Allegheny*—Allegheny 1st Y. P. S., 35; — Westminster, 50; Bull Creek, 5; Emsworth, 20; Oak Grove, 1 50. *Blairsville*—Latrobe, 15; Parnassus, 25. *Butler*—Buffalo, 10, (sab-sch, 8), 18; North Liberty, 11 09; Scrub Grass, 22. *Carlisle*—Burnt Cabins, 2; Lower Path Valley, 10; Newport, 8 50; Upper Path Valley, 6. *Chester*—Dilworthtown, 3. *Clarion*—Emlenton, 19 16; Tionesta, 5. *Erie*—Sugar Grove, 3; Venango, 2. *Huntingdon*—Buffalo Run, 1 25; Hollidaysburgh, 51 71; Mount Union, 12, (sab-sch, 6 18), 18 18; Shirlaysburgh, 5, (sab-sch, 28 cts.), 5 28. *Kittanning*—Cherry Tree, 2 61; Leechburgh, 12 29; Slate Lick, 7 46. *Lackawanna*—Harmony, 17; Susquehanna, 15; Tunkhannock, 17 46. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia 3d, 17 51; — Cohocksink sab-sch, 7 75; — Covenant, 7; — Wylie Memorial, 6; — Zion German, 2. *Philadelphia North*—Abington, 24 87; Germantown Wakefield, 46 88; Springfield, 4; Wissinoming, 2. *Pittsburgh*—Bethany sab-sch, 8 20; Cannonsburgh Central C. E., 2; Miller's Run, 5; Montours, 11 70; Oakmont 1st, 21; Pittsburgh 4th, 5; — East Liberty, 121 18, (sab-sch, 49 28), 170 46; — Knoxville, 5; — Shady Side, 83 12, (sab-sch, 18 75), 101 87; Raccoon, 55 87, (sab-sch, 3 77), 59 64; Sharon, 23 46.

Shenango—Neshannock, 6; Princeton, 3 75. *Washington*—Wheeling 1st, 22 55. *Wellsboro*—Wellsboro, 3 75. 978 88

WISCONSIN.—*Milwaukee*—Delafield, 50 cts.; Milwaukee Immanuel, 51 91; Waukesha, 10 52. 62 93

Receipts from churches during October, 1894.. \$3,632 23

MISCELLANEOUS.

Rev. T. A. Grove, Charleston, S. C., 25; A. Y., North Lima, O., 5; Presbytery of Philadelphia North, 21; Mrs. Caleb S. Green, Trenton, N. J., 100; A. L. Berry, Dawson, Ill., 60 cts.; Mrs. E. C. Berry, Dawson, Ill., 50 cts.; Rev. Richard G. Keyes, Watertown, N. Y., 10; Woman's Synodical Society of Home Missions, Ohio., 10; Mr. and Mrs. Jasper Smith, New Cumberland, W. Va., 10; Rev. E. K. M., Pittsburgh, Pa., 5; Rev. W. J. Erdman, Germantown, Pa., 15; Estate of Avery R. Root, Lowville, N. Y., 311 45; Coupons, 65; A member of the Bel Air Presbyterian Church, Md.,

1; Synod of North Dakota, 5 05; Rev. Joseph S. Lord, Laingsburgh, Mich., 1; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. M. B. Lowrey, D. D., Omaha, Neb., 10; A. friend, Sioney, N. Y., 5; Miss Grace H. Burket, Altoona, Pa., 5; Woman's Presbyterian Society, Pittsburgh and Allegheny, Pa., 18 35; Miss F. Hime, Taneytown, Md., 5; "Penna," 8; Rev. W. L. Tarbet and wife, Springfield, 1 20; Rev. J. M. Hunter, tithe, 2 50; "S. P.," N. J., 15; Rev. Frederick Perkins, Ulster, Pa., 2; T. and M., Chicago, Ill., 4 50; Margaret Bangert, Pittsburgh, Pa., 5..... 668 15
Woman's Executive Committee..... 3,031 11

Total receipts during October, 1894..... 7,331 59
Previously reported..... 28,954 57

Total receipts November 1st, 1894.....\$ 36,286 16

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR FOREIGN MISSIONS, OCTOBER, 1894.

ATLANTIC.—*East Florida*—Green Cove Springs, 1 00
BALTIMORE.—*Baltimore*—Baltimore Covenant Y. P. S. C. E., support Mr. Labaree, 7; — Light Street, 24 75; Bel Air a member, 1. *New Castle*—Wilmington West Y. P. S. C. E., 10. *Washington City*—Washington City 1st sab-sch, 50. — New York Avenue, 50. 142 75

CALIFORNIA.—*Benicia*—Napa Y. P. S. C. E., support Mr. Eckels, 25. *Los Angeles*—Banning, 2; Inglewood, 3; Pomona Y. P. S. C. E., for Mr. Fulton's medical helper, 15; San Bernardino, 18 50. *Oakland*—Oakland 2d, 4 60. *Sacramento*—Carson City, 10. *San Francisco*—San Francisco Howard, 45. *San José*—Cambria Y. P. S. C. E., 8. 131 10

COLORADO.—*Boulder*—Newcastle, 2; Valmont, 99 cts. *Pueblo*—Canon City, 2 52; Cucharas Mexican, 1 89; Monument, 4 37. 11 77

ILLINOIS.—*Bloomington*—Cooksville, 10 50; Galesville, 4 30; Mansfield, 10; Pontiac Y. P. S. C. E., support of missionary, 15. *Cairo*—Golconda, 4; Old Du Quoin, 2 08; Shawneetown, 20 47. *Chicago*—Chicago 1st, 81 23; — 3d, 79 59; — 41st Street Y. P. S. C. E., 10; — Heights, 68 17; Lakeview, 29 78; Evanston South Y. P. S. C. E., 25; Homewood, 5 20; Hyde Park, 119 61. *Freeport*—Foreston Grove sab-sch, 8; Marengo sab-sch, 16 85; Polo Independent sab-sch, support Hira Singh, 50. *Rock River*—Aledo sab-sch, 9 90; Y. P. S. C. E., support of two native helpers, 25; Norwood Y. P. S. C. E., 5 15. *Schuyler*—Augusta sab-sch, 10; Camp Point Y. P. S. C. E., salary Mr. Hyde, 5; Carthage Y. P. S. C. E., salary Mr. Hyde, 25; Kirkwood, 16 50, sab-sch, 2; Y. P. S. C. E., support Mr. Hyde, 13 43; Monmouth Y. P. S. C. E., support Mr. Hyde, 19; J. Y. P. S. C. E., support Mr. Hyde, 25; Quincy 1st Y. P. S. C. E., support Mr. Hyde, 12 50; Rushville sab-sch, 51 34; Wythe Y. P. S. C. E., support Mr. Hyde, 14. *Springfield*—Pisgah, 3 92; Virginia Y. P. S. C. E., 20; Winchester Y. P. S. C. E., for Gaboon Mission, 5 60. 821 12

INDIANA.—*Crawfordsville*—Oxford Y. P. S. C. E., support of pupil in China, 9; Rockville, 10 43. *Fort Wayne*—Fort Wayne 2d Y. P. S. C. E., 5; — 3d, 71 26; Lima, 5. *Logansport*—Mishawaka, 7. *Vincennes*—Princeton, 36 16. *White Water*—Liberty, 5. 145 85

INDIAN TERRITORY.—*Choctaw*—Apeli, 3 50. *Sequoyah*—Sequoyah, 1 65; Tahlequah, 20. 25 15
IOWA.—*Cedar Rapids*—Cedar Rapids 2d for papal lands, 67 73; Clarence, 8; Wyoming, 17 39. *Corning*—Sidney sab-sch, 5. *Des Moines*—Chariton, 36 75. *Fort Dodge*—Germania, 3; Ramsey German, 15. *Iowa*—Burlington 1st, 62 70. *Iowa City*—Fairview, 2 50. *Sioux City*—Cleghorn, 4 50; Meriden, 1 50; Storm Lake a member, 3 30. *Waterloo*—Clarksville, 10; West Friesland German, 12. 249 37

KANSAS.—*Larned*—Larned Y. P. S. C. E., support Mr. Griswold, 5 25; Band of Workers, 4 50. *Neosho*—Carlyle, 3. *Solomon*—Mankato, 3. *Topeka*—Junction City Y. P. S. C. E., salary Mr. Griswold, 5; Oak Hill, 3. 23 75

KENTUCKY.—*Louisville*—Hopkinsville 1st, 4 95. *Transylvania*—Harmony, 5. 9 95

MICHIGAN.—*Detroit*—Brighton, 9 50; Plymouth, 5 52. *Flint*—Cass City, 3 50. *Kalamazoo*—Niles sab-sch, 10. *Lake Superior*—Newberry, 3, sab-sch, 1 06, Dollarville

Branch Y. P. S. C. E., 75 cts. 23 33
MINNESOTA.—*Mankato*—Currie, 2 65; Slayton Y. P. S. C. E., 5. *St. Paul*—Goodhue Young People's Missionary Society, 12 40; St. Paul House of Hope, 150, sab-school for Kanazana school, 30, for Bible Reader, Africa, 30. *Winona*—Albert Lea, 47 40. 277 45

MISSOURI.—*Kansas City*—Kansas City 2d sab-sch, 144 21; Sedalia Broadway, 6 40; — Central, 6 40. *Ozark*—Springfield Calvary, 16 50; Webb City, 7 80, sab-sch, 2 77. *Palmyra*—Hannibal, 100; Louisiana, 8 25. *Platte*—Akron, 2; Cameron Y. P. S. C. E., salary Mr. Chalfant, 3 75; Martinsville, 3; Parkville Lakeside sab-sch, 1 00; Rockport, Mr. Chas. Sheperton, 2; St. Joseph Hope, 10. *St. Louis*—Bethel sab-sch, 17; Emmanuel, 10; Nazareth German, 15; St. Louis 2d German, 5; Zoar, 7 50. 368 18
NEBRASKA.—*Hastings*—Oak Creek German, 3. *Kearney*—Central City, 8. *Niobrara*—Union Star, 4 01. *Omaha*—Lyons, 10; Marietta, 25; Omaha 1st German, 10; — Lowe Avenue, 24 21. 84 22

NEW JERSEY.—*Elizabeth*—Basking Ridge Y. P. S. C. E., support, Mr. Griswold, 15; Cranford, 3 78; Elizabeth 1st Murray Missionary Society, 19 25; Pluckamin Y. P. S. C. E., 5 33; Rahway 1st, 3; Roselle, 26 15. *Jersey City*—Arlington sab-sch, 8; Hackensack Y. P. S. C. E., 10; Jersey City 1st Sabbath-school Missionary Society, 50; Paterson East Side, 26 39; Rutherford, 30 47. *Monmouth*—Beverly Y. P. S. C. E., 7; Farmingdale, 7 60; Freehold Y. P. S. C. E., 4 65; Providence sab-sch, 3 15. *Morris and Orange*—Boonton, 42 08, sab-sch, 17 22, Infant Class, 7 43; Chatham, 192 09; East Orange Brick, 348 53; Mendham 1st, 41 25; Morristown South Street Men and Boy's Special Missionary Fund, for A. Beattie and helpers, 266 50; New Vernon sab-sch 15 80; Orange Central, 200; Schooley's Mountain, 45; St. Cloud sab-sch, 22 07; Whippany, 29. *Newark*—Bloomfield 1st, 500, sab-sch, for work in Syria, 100; Caldwell, 105 15; Montclair 1st sab-sch, for Tabriz School, 50, for Kanazana School, 50; — Trinity salary, A. C. Good, 100; Newark 2d, 82 13; — Fewsmith Memorial, salary, Dr. Nassau, 100; — Woodside, 25. *New Brunswick*—Trenton Prospect Street, 100. *Newton*—Belvidere 1st, 7 25; Blairstown, 26 84. *West Jersey*—Bridgeton 2d sab-sch, 21 90; Y. P. S. C. E., for Sundar Lal, 75; — West, 100; — Irving Avenue, 2 57; Woodstown, 8. 2,891 58

NEW MEXICO.—*Arizona*—Tombstone, 82 cts. *Santa Fé*—Raton 1st, 2 42. 3 24

NEW YORK.—*Albany*—Albany 6th, sab-sch for Truth Hall, 14; — State Street, 172 99; Emmanuel, 5 25; Sand Lake sab-sch, 20; Schenectady 1st, 311 89; West Troy, 8 50. *Binghamton*—Binghamton 1st, 350 93; Cortland, 211 64; Nineveh, 56. *Boston*—Antrim, 10 50; Woonsocket, 1. *Brooklyn*—Brooklyn 1st, 125; — 1st German, for Mr. Holcomb, 6 50; — 1st for Mr. Janvier, 6 50; — South Third Street, 43 58. *Buffalo*—Buffalo Bethany, 82 10; — Bethlehem, 10 83; — North, 119 08; — Westminster, 56 69; East Aurora Y. P. S. C. E., support Mr. Eckels, 25; Olean Y. P. S. C. E., support Mr. Finley, 10; Ripley, 9 68; Silver Creek, 8 15. *Columbia*—Ancram Lead Mines Y. P. S. C. E., 3 50; Hunter, 25 18; Jewett, Mr. and Mrs. North, 1 00. *Geneva*—Naples, Mitchell Memorial Fund, 12; Seneca Falls, 55, Y. P. S. C. E., salary Mr. Eckels, 12 50. *Hudson*

—Haverstraw Central, 30, sab-sch, 30; Middletown 2d, 104 81; Palisades, 47 46; Ridgebury, 1 32; Unionville, 1; West Town, 20; White Lake Bethel, 24. *Long Island*—Bridgehampton, 23 31; Greenport, 70; Middletown Y. P. S. C. E., 11 87. *Lyons*—Palmyra, 21. *Nassau*—Babylon, sab-sch, support Rullia Ram, 24; Far Rockaway, 65; Hempstead Christ Church Y. P. S. C. E. support Mr. Chaifant, 6 18; Islip Y. P. S. C. E., 10 92; Springfield, 33. *New York*—New York 13th Street sab-sch, 50; —Bethlehem Y. P. S. C. E. support Mr. Snyder, 15; —Brick, 200; —De Witt Memorial Chinese sab-sch, for work in China, 25; —Grace Chapel Y. P. S. C. E., for Kanazana School, 10; —Harlem Y. P. S. C. E., support native helper, 5; —Riverdale, 5; —West End sab-sch, for Salmas Girls School, 9 56; for Siam Mission Press, 4 78, for Kolhapur School, 41 78. *Niagara*—Albion, 75; Lockport 1st, 41 22. *North River*—Ellesdsie sab-sch, 1; Highland Falls Y. P. S. C. E., 5; Matteawan, 15; Newburgh Calvary, 13 47; Rondout, 31 80. *Otsego*—Cooperstown 108 46; Gilbertsville Y. P. S. C. E., support Mr. Clark, 5. *Rochester*—Rochester 3d, 100; —Grace Willing Workers for Boon Boon 1st, 6; —Memorial, 12; —Westminster, 56. *St. Lawrence*—Hope, 3; Waddington, 12 50; Troytown 1st Y. P. S. C. E., support Mr. Chatterjee, 1 75. *Troy*—Cambridge, 21 55; Troy Memorial Y. P. S. C. E., 2. *Utica*—Ilion, 51 18, sab-sch, 10; New York Mills, 40; Rome, 31 08; Waterville, 29 66. *Westchester*—Peekskill 1st, 28 13; Yonkers Dayspring, 5, 3,606 08

OHIO.—*Athens*—Carthage, 1; Guysville, 3. *Bellefontaine*—Bellefontaine, 12 62. *Chillicothe*—Greenfield 1st Washington Maine, 100. *Cincinnati*—Cincinnati 1st Y. P. S. C. E., for debt, 18 50; —7th sab-sch, 25; —Fairmount German, 10; —Walnut Hills, Mrs. Mary V. Taylor, deceased, 100; Mount Carmel sab-sch, 5 50. *Cleveland*—Cleveland 1st Students Vol. Society support Mr. Jackson, 187 50; —Beckwith, 43 49; —Calvary, 74 50; —Case Avenue, 54; —Woodland Avenue, 250; Streetsborough, 5 55. *Dayton*—Clifton, 76 07; Springfield 2d sab-sch, for Bantanga House, 10, for travelling in Mexico, 5. *Mahoning*—Ellsworth Y. P. S. C. E., support Mr. Dunlap, 25; Youngstown 294 02. *St. Clairsville*—Lore City, 17 50. *Steubenville*—Island Creek, 20 90, sab-sch, 1 15; Linton, 5; New Hagerstown sab-sch, 3 10. *Wooster*—Plymouth Y. P. S. C. E., salary Mr. Clark, 5; Wooster Westminster, 107 24. *Zanesville*—Granville sab-sch, 3 90; Keene sab-sch, 10; Zanesville 2d sab-sch, for school at Marmorita, 25, 1,499 54

OREGON.—*Portland*—Portland Calvary, 47 10. 47 10
PENNSYLVANIA.—*Allegheny*—Allegheny Central Y. P. S. C. E., salary Du Ping Shing, 15; Natrona Y. P. S. C. E., 8. *Blairsville*—Derry Station, 5 54; Parnassus, 10 34; Unity sab-sch, 10 36. *Butler*—Butler, 144 86, sab-sch, 35; North Washington sab-sch, 15; Plain Grove, 23. *Carlisle*—Dauphin Y. P. S. C. E., salary Mr. Partch, 10 40; Great Conewago L. M. S., 10; Harrisburg Pine Street, 248 77; Lower Marsh Creek, 19 80; Middletown, 15. *Chester*—Fagg's Manor, 50; Upper Octorara Y. P. S. C. E., 2. *Clarion*—Beech Woods, 91 30; Du Bois Y. P. S. C. E., 15. *Erie*—Stoneboro, 3; Westminster, 3. *Huntingdon*—Bellefonte Mitchell Memorial Fund, 242; Clearfield, 300; Lewistown Y. P. S. C. E., salary Mr. Finley, 20; Little Valley, 10; Tyrone sab-sch, support of Vitto, 70; Williamsburg Y. P. S. C. E., salary V. F. Partch, 11 72; Zion's Grove Y. P. S. C. E., 2. *Kittanning*—Cherry Tree, 17 25; Glade Run, 20; Rayne, 2, sab-sch, 3 25. *Lackawanna*—Carbondale support J. A. Fitch, 102 50; Kingston sab-sch, 20; Scranton 1st, 3; —German, 4 50; Tunkhannock Jr. Y. P. S. C. E., salary Mr. Clark, 10. *Lehigh*—Easton Brainerd, 35 05; Hazleton, 149 78; Pottsville 1st Y. P. S. C. E., 7 07. *Northumberland*—Williamsport 2d Y. P. S. C. E., 17 37. *Parkersburg*—Terra Alta, 10. *Philadelphia*—Philadelphia West Hope, 60; —West Spruce Street salary H. Corbett, 150. Y. P. S. C. E., support Mr. Finley, 10; —Zion German Y. P. S. C. E., support Mr. Labaree, 12. *Philadelphia North*—Frankford Y. P. S. C. E., 6 20; Hermon, 75; Norristown 1st, salary J. B. Ayres, 250; Thompson Memorial, 2; Wissinoming, 8. *Pittsburgh*—Oakdale, 90 30; Pittsburgh East Liberty, 108 03, sab-sch, 98 56, Class No. 20, support Hira Zail, 15; —Shady Side, 199 50, sab-sch, 45; —Tabernacle, 75. *Redstone*—Laurel Hill, 41 55; Round Hill, 17. *Shenango*—Princeton, 7 50; Rich Hill, 5, sab-sch, 3 64; Sharpville, 2 64; Westfield Y. P. S. C. E., support native preacher, 50. *Washington*—Wellsburg, 23 50; Wheeling 3d, 7 50. *Wellsboro*—Tioga Mrs. Philo Fuller, 5; Wellsboro, 24 75. *Westminster*—Donegal a member, 40; Lancaster Memorial Y. P. S. C. E., 8 50; Slateville, 13, sab-sch, 1 42; Union, 25, 3,281 95

SOUTH DAKOTA.—*Aberdeen*—Raymond, 3, 3 00
TENNESSEE.—*Kingston*—Bethel, 8, sab-sch, 3 64; Welsh Union, 2 75. *Union*—Baker's Creek, 3; Eusebia, 6, 23 39
UTAH.—*Boise*—Payette, 12 56, 12 56

WASHINGTON.—*Olympia*—Tacoma Immanuel, 12 82. *Puget Sound*—Rev. Donald Ross, 30. *Spokane*—Cully Memorial, 3, 45 82
WISCONSIN.—*La Crosse*—Greenwood, 5. *Madison*—Platteville German, 7 75; Poynette Y. P. S. C. E., 1 01. *Milwaukee*—Horicon, 6 10; Milwaukee German, 4 70. *Winnebago*—Buffalo Y. P. S. C. E., 4 12; Stevens Point Y. P. S. C. E., 10, 38 68

WOMEN'S BOARDS.

Women's Board of the Northwest, 4,540 00;
Women's Board of North Pacific, 193 03;
Women's Board of New York, 2,005 10;
Women's Board of Philadelphia, 4,405 29;
Women's Board of the Southwest, 1,200 00;
Women's Occidental Board, 1,244 32..... \$13,587 74

LEGACIES.

Estate of Mary Cuddeback, deceased, 500; Estate of Mary C. Chamberlain, deceased, 500; Estate of Abbie B. Bennet, deceased, 125; Estate of Sophia P. C. Hall, deceased, 450... \$1,575 00

MISCELLANEOUS.

John McCoy, Indiana, Mo., 5; "C. S. R.," Summit, N. J., 10; "Anon.," for Dr. G. M. Prevost, Mexico, 15; A Friend of Missions, Pittsburgh, salary G. A. Goddahn, 150; E. A. K. Hackett, support, Mr. Fraser and Dr. Johnson, 250; Students of Washington and Jefferson College, support of A. Ewing, 54 50; Mrs. Mary Ann Adams, Grove Park, Fla., 12 50; Anna A. Mains, Rockvale, Col., 15; A Friend, 10; Susan French, Goldfield, Ia., 10; Rev. and Mrs. Louis F. Ruf, support of native worker, 30; Rev. J. H. Montgomery, Pawnee City, Neb., support of Jain Singh, 8; D. B. Gamble, for special work, 200; Rev. Frederick L. King, 25; Christian Endeavor, for the debt, 24; J. E. Beebe, Union City, Penn., for the debt, 22 55; A. L. Berry, Dawson, Ill., 3 95; Mrs. E. C. Berry, Dawson, Ill., 3 30; Brooks Sayre, Summit, N. J., 4; Mr. O. A. Cramer, Monte Vista, Col., 100; Elias F. Morrow, Newark, N. J., 25; Hon. E. L. Crane, Hancock, Germany, 3 46; Rev. R. W. Kennedy, Oakville, N. D., 25; Mrs. Leonora W. Dunlap, Chautauqua, N. Y., support of native preacher, 20; Hugh Miller, Greenwood Ind., 1 35; Mrs. Helen D. Mills, 30; J. W. Rugh, New Alexandria, Pa., 20; Mrs. Paul Graff, Phila., 25; W. J. Erdman, Germantown, Pa., 25; Synod of North Dakota, 5 05; Catharine M. Fraser, Fowlerville, N. Y., 60 cts.; Albert A. Miller, N. Y., work in Siam, 6 25; "Substitute," support of native helper, Laos, 30; C. H. Morehouse, San Antonio, Tex., 1; Rev. J. M. Hunter, Madisonville, Tenn., 2; S. J. Barnett, Delta, Pa., 10; Mrs. J. G. Shipman, for debt, 20; "Cash," Chicago, 350; Miss Rebecca A. Crawford, 40; Rev. George T. Crissman and family, Athens, Col., support of native preacher, 30; Rev. N. Macphee, Marksboro, Quebec, for work of Dr. Chamberlain, 25; "L. P. S.," 360; South America, 96 cts.; E. M. Wright, Kansas City, Mo., for Mitchell Memorial Laos Fund, 1; J. O. Whitting, Weaverville, N. C., 63 cts.; "Rally Meeting," 1; A Friend, 1; "C. Penna.," 22; Miss M. W., 2; Rev. W. L. Tarbet and wife, 2 80; "Cash," Dayton, N. J., 3 78; John Thomas, Coolidge, Kan., 1; Mrs. H. E. Noxon, Noxon, N. Y., 1; Loomis Memorial Missionary Society, support of boy in Chinese School, 9 73; Miss Eliza Platte, 10; W. N. Jackson, Indianapolis, 45..... \$2,049 35

Total amount received during October, 1894... 30,993 42
Amount received from May 1st to October 31st, 1894..... 209,856 96
Amount received from May 1st to October 31st, 1893..... 156,965 86

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1894.

ATLANTIC.—*East Florida*—Hawthorne Mrs. Mary Ann Adams, 12 50.
BALTIMORE.—*Baltimore*—Baltimore Light Street, 12 75; Bel Air A member, 1. *New Castle*—Forest, 15 29; Manokin, 12; Port Deposit, 5 27; Wilmington East Lake Park, 3 84. *Washington City*—Washington Metropolitan, 35, 85 15

CALIFORNIA.—*Benicia*—Pope Valley, 6; Santa Rosa, 37. *Los Angeles*—Colton, 6 80; Coronado Graham Memorial, 10 75; Montecito, 15 35; San Fernando, 11; Rev. J. J. Marks, 5. *Sacramento*—Carlin, 2; Elko, 11 90; Gridley, 3; Lamolite, 2; Star Valley, 8 95; Wells, 5 47. *San Francisco*—San Francisco Holly Park, 5. *San José*—Pleasant Valley, 5, 135 22

COLORADO.—*Boulder*—Holyoke, 30; Hyattsville Station, 1 67; New Castle, 3; Shell, 1 50; Valtom, 90 cts. *Denver*—Denver 1st Avenue, 31 91;—South Broadway (Grandma Orahood, 1), 10. *Pueblo*—Eastonville, 3 50; Monument, 4; Peyton, 2 90; Pueblo Fountain, 2 35, 91 74

ILLINOIS.—*Alton*—Blair, 3 62; Chester, 6. *Bloomington*—Clinton C. E., 40. *Cairo*—Ava C. E., 3 04; Campbell Hill, 2; Enfield, 10. *Chicago*—Chicago 3d, 437;—41st Street C. E., 10;—Covenant, 111 14;—Jefferson Park, 65 76; Harvey, 5 22; Homewood, 4 95; Lake Forest, 911 72. *Freeport*—Foreston Grove German sab-sch, 8; Freeport 3d German, 5; Marengo sab-sch, 17 32; Rockford 1st, 42 44; Winnebago 1st N. F. Parsons, 100. *Mattom*—Newton, 9 64; Walnut Prairie, 1. *Ottawa*—Waltham, 26. *Rock River*—Aleido sab-sch, 9; Morrison sab-sch, 4 22. *Schuyler*—Camp Point sab-sch, 10; Kirkwood (sab-sch), 22, 17 50; Monmouth 1st sab-sch, 3 39; Rushville sab-sch, 40 58. *Springfield*—Jacksonville 2d Portuguese, 5; Pisgah, 3 36; Virginia C. E., 20; Winchester C. E., 5 60; Rev. W. L. Tarbet and wife, 2 40, 1 940 90

INDIANA.—*Crawfordsville*—Spring Grove C. E., 8 70, 8 70

INDIAN TERRITORY.—*Choctaw*—Presbyterial, 5; Apeli, 3; Atoka, 3; Wheelock, 5. *Oklahoma*—Rev. W. T. King, 25. *Sequoyah*—Girty's Spring, 2 55; Nuyaka, 10; Sequoyah, 1 65, 55 20

IOWA.—*Cedar Rapids*—Blairstown sab-sch, 2 88; Cedar Rapids 2d sab-sch, 60; Wyoming, 15 81. *Corning*—Randolph Widow's Mite, 15 cts. *Council Bluffs*—Greenfield C. E., 5; Griswold 1st, 34 82. *Des Moines*—Chariton English, 3 25; Wauke, 5. *Dubuque*—Lime Spring, 15. *Fort Dodge*—Emmett Co. 1st, 3; Glidden, 17 40; Lake Park, 5; Scotch outstation, 5. *Iowa*—Burlington 1st, 57; Middletown, 10. *Iowa City*—Red Oak Grove, 3 25; Unity, 15. *Sioux City*—Elliott Creek (L. A. Society, 8 28), 17 84; Storm Lake (sab-sch, 3 54), (a member, 3), 6 54; Woodbury Co. Westminster, 12. *Waterloo*—Ackley C. E., 10; Grundy Centre (sab-sch, 1 68), 24 27; Holland German, 50; Waterloo 1st, 32 03; West Friesland German, 10, 420 24

KANSAS.—*Emporia*—Emporia Arundel Avenue, 1 47;—Westminster, 7 90; Peotone, 3; Rose Valley, 3 50. *Highland*—Clifton, 16; Cleburne, 1 50; Vermillion, 12 50. *Larned*—Larned Band of Workers, 5 50; Lyons sab-sch, 2 05. *Neosho*—Baxter Springs, 2; Carlyle, 3 67. *Solomon*—Burr Oak, 2 31; Concordia, 48 55; Harmony Surprise Station, 1; Mankato, 5; Providence, 2 21; Sylvan Grove, 3; Vesper, 2; Rev. R. Arthur tithe, 5. *Topeka*—Oak Hill, 4; Perry sab-sch, 98 cts.; Topeka Westminster sab-sch, 3 36; Vinland, 4, 139 50

KENTUCKY.—*Louisville*—Guston, 2; Hodgenville, 3; Hopkinsville 1st, 4 65; Louisville Central balance, 3 35; Penn's Run, 3; Plum Creek, 2. *Transylvania*—Harlan, 5; Harmony, 5, 28 00

MICHIGAN.—*Detroit*—Brighton, 10. *Flint*—Akron, 10 39; Bingham, 4; Cass City, 4 50; Vassar, 6. *Grand Rapids*—Grand Rapids 1st (sab-sch, 14 94), 56 19. *Kalamazoo*—Niles sab-sch, 10; Richland, 37; "H. R.," 5. *Lake Superior*—Newberry (sab-sch, 25 cts.), (Dollarville Branch C. E., 75 cts.), 1. *Lansing*—Hastings, 12; Homer, 48 06; Lansing Franklin Street, 20 88; Oneida, 5. *Monroe*—Palmyra, 9 40. *Petoskey*—Brutus, 1; Harbor Springs, 16, 256 72

MINNESOTA.—*Duluth*—Brainerd, 5 02; Hinckley, 5; McNair Memorial, 4; Rutledge, 2; Thomson, 1; Willow River, 2. *Mankato*—Canby, 1. *Minneapolis*—Crystal Bay, 8; Long Lake, 8. *St. Cloud*—Bethel, 2 50. *St. Paul*—South St. Paul, 2; Stillwater, 9 02; St. Paul House of Hope (sab-sch, 35), 185. *Winona*—Claremont C. E., 10, 244 54

MISSOURI.—*Kansas City*—Appleton City sab-sch, 2 31; Kansas City 2d sab-sch, 34 84. *Ozark*—Irwin, 4; Joplin, 32 96; Preston, 3; Salem, 3. *Palmyra*—Hannibal, 100. *Platte*—Akron, 3; Martinsville, 5; Parkville Lakeside sab-sch, 1 25; Rockport Mrs. Shepperson, 2. *St. Louis*—Bethel (sab-sch, 17), 28 16; Bristol, 3 50; Emmanuel, 10;

Nazareth German, 15; St. Louis Grace, 5; White Water, 3 50; Zoar, 7 50, 263 52

MONTANA.—*Butte*—Granite, 2 40; Missoula, 10; Phillipsburgh, 3 65. *Helena*—Boulder, 10. *Great Falls*—Armels, 5; Lewistown (sab-sch birthday offering, 5 85), (C. E.), 5, 25, 56 05

NEBRASKA.—*Box Butte*—Union Star, 3 60; Valentine, 3. *Hastings*—Marquette, 3 25. *Kearney*—Burr Oak, 5; Fullerton (sab-sch, 1), 2. *Nebraska City*—Auburn, 8 40. *Niobrara*—Millerboro, 5; Willowdale, 2. *Omaha*—Omaha Clifton Hill (L. M. S., 2 50), 7 50, 39 75

NEW JERSEY.—*Elizabeth*—Clinton, 350; Elizabeth 1st, 221; Plainfield 1st, 50; Pluckamin, 16; Rahway 1st German, 2; Roselle, 23 78; Woodbridge C. E., 5. *Jersey City*—Hackensack 1st C. E., 10; Jersey City 1st Sabbath-school Missionary Association, 50. *Monmouth*—Beverly (C. E., 5), (sab-sch, 10), 15; Freehold 1st, 15; Moorestown 1st, 25; New Gretna, 8. *Morris and Orange*—Boonton sab-sch (Infant Class, 7 42), 24 89; East Orange Brick, 283 40; Madison Sabbath-school Missionary Society, 100; Mendham 1st C. E., 6 16; Orange Central, 150; Schooley's Mountain, 27. *Newark*—Lyon's Farms, 38 60; Newark 2d, 78 89;—Woodside, 25. *New Brunswick*—Amwell 2d Mt. Airy sab-sch, 3 14; Kingston C. E., 5; Trenton Prospect Street, 96. *Newton*—Andover C. E., 5; Bloomsbury, 12 60; Phillipsburgh 1st (sab-sch, 7 66), 16 75. *West Jersey*—Atlantic City 1st C. E., 5; Bridgeton 2d sab-sch, 21 91;—Irving Avenue, 2 34;—West, 100; Camden 2d C. E., 5, 1 797 46

NEW MEXICO.—*Arizona*—Sacaton, 11 50. *Rio Grande*—Socorro Mexican, 10. *Santa Fé*—Cimarron Station, 35 cts.; Maxwell City Station, 2; McAlpine Mills, 68 cts.; Catskills Station, 3 87; Vascas Mills Station, 60 cts., 29 00

NEW YORK.—*Albany*—Albany State Street, 157 26; Broadalbin 1st, 5 55; Corinth, 2; Esperance sab-sch, 3; Mayfield Central, 4 10; Menands Bethany, 64; Schenectady 1st, 127 40; West Troy 1st, 9. *Binghamton*—Binghamton 1st, 350 93;—Ross Memorial, 5; Preble, 2 40; Union Harvest Collection, 12. *Boston*—Boston 1st, 18 37; Woonsocket sab-sch, 10. *Brooklyn*—Brooklyn 1st additional, 50;—Lafayette Avenue (M. C., 44 58), 794 58;—Trinity, 61;—Westminster, 485 36; West New Brighton Calvary, 32 90. *Buffalo*—Buffalo Bethany, 82 10;—Bethlehem, 7 48;—Westminster, 63 48; Old Town, 3 15. *Champlain*—Beekmantown, 5; Chateaugay C. E., 2 95. *Chemung*—Big Flats, 14; Elmira North, 21 48; Havana, 35; Rock Stream, 12. *Columbia*—Ancram Lead Mines C. E., 3 50; Austerlitz, 2 18; Jewett Mr. and Mrs. North, 100. *Geneva*—Geneva 1st, 2; Penn Yan 1st C. E., 23 55; Seneca Falls C. E., 12 50. *Hudson*—Haverstraw Central (sab-sch, 30), 60; Jeffersonville German, 7; Middletown 2d, 85 22; Otisville and sab-sch, 18. Ridgebury, 1 25; West Town, 18. *Long Island*—Bridgehampton, 15 24; Brookfield, 2 20; Middletown (C. E., 1 87), 28 37; Sag Harbor, 31 35. *Lyons*—Palmyra, 28; Rose C. E., 2 50; Victory, 10 75. *Nassau*—Far Rockaway, 65; Islip, 55; Springland, 33. *New York*—New York Park, 26 53;—Riverdale, 144 61. *Niagara*—Albion 1st, 85; Lockport 1st (sab-sch, 50), 95 56; Niagara Falls (sab-sch, 5 79), 36; Tuscarora Mission, 3 06. *North River*—Freedom Plains, 3 50; Matteawan sab-sch, 15; Newburg Calvary, 44 60. *Rochester*—Caledonia, 27 19; Dansville, 29 05; Rochester 3d, 100;—Memorial, 7; Sparta 2d, C. E., 10; Tuscarora, 11 32. *St. Lawrence*—De Kalb, 6; Hammond (Chippewa Bay, C. E., 8) 50. *Steuben*—Canaseraga, 4. *Syracuse*—Jameville, 4; Manlius, 5. *Troy*—Lansburg 1st, 157 64. *Utica*—Ilion and sab-sch, 10; Waterville, 26 96. *Westchester*—Greenburgh, 586 93; Rye additional, 10; Yonkers Dayspring, 5; Yonkers Westminster C. E., 5, 4553 65

NORTH DAKOTA.—*Fargo*—Broadlawn (L. M. S., 6), 10. *Pembina*—Forest River, 7, 17

OHIO.—*Bellevue*—Bellevue 1st, 11 47; Forest (sab-sch, 3), 19. *Chillicothe*—Greenfield 1st Washington Mains, 100. *Cincinnati*—Cincinnati 1st C. E., 18 50;—7th sab-sch, 25; Mount Carmel sab-sch, 5 50; Pleasant Ridge, 38; Westwood German C. E., 3. *Cleveland*—Cleveland Beckwith, 44 81;—Calvary, 50;—Case Avenue, 45;—Woodland Avenue, 100. *Mahoning*—Youngstown 1st, 156 92. *Marion*—Liberty South Liberty sab-sch, 6 49; Milford Centre, 2. *Maumee*—De Verna, 1 03; Rev. G. M. Miller, 10. *Portsmouth*—Mount Leigh, 5; Rome, 2 50; Sardina, 4 35. *St. Clairsville*—Cambridge, 46; Short Creek, 18; Wegee, 3 61. *Steubenville*—Hopedale, 10; Newcomerstown, 6; New Cumberland, 3 45; New Hagerstown, 3 05; New Philadelphia, 10. *Wooster*—Homesville, 4 31; Shelby, 5 50; Shreve (C. E., 3 55), 10 63. *Zanesville*—Brownsville, 27 43; Clark, 21; Keene sab-sch, 10; Newark 2d, 37 29; Zanesville Putnam, 55; 919 84

OREGON.—*East Oregon*—Klikitat 1st, 5 60; Monkland,

5 80; Moro, 6 90; Pendleton, 2 85. *Portland*—Bethany German, 25; Portland Calvary 6 25;—Chinese, 3. *Southern Oregon*—Bandon, 9 15; Marshfield, 3 40; Medford, 9; Myrtle Point, 3; Rev. M. A. Williams, 10. *Willamette*—Crawfordville, 5; Sinslaw, 6 10. 101 05

PENNSYLVANIA.—*Allegheny*—Leetsdale sab-sch, 6 26; Natrona C. E., 8; Tarentum, 21 56. *Blairsville*—Latrobe (sab-sch, 21), 100; New Alexandria, 20. *Butler*—Butler sab-sch, 35; North Butler, 7; North Washington, 13. *Carlisle*—Great Conewago (L. M. Society, 10 50), 15 50; Paxton, 26 50; Shippensburg sab-sch, 20. *Chester*—Bethany, 12; Honey Brook, 91 50; Media, 63 01; West Grove, 3 80. *Clarion*—Beech Woods, 69 82; Clarion, 29 54; Du Bois Jr. C. E., 15. *Erie*—Hadley, 2. *Huntingdon*—Buffalo Run, 1 25; Zion's Grove C. E., 2. *Kittanning*—Cherry Tree, 16 10; Glade Run, 20; Strader's Grove, 15 18. *Lackawanna*—Athens, 30; Bernice C. Day, 12; Prompton, 5 55; Scranton 1st, 2; Tunkhannock Mrs. Helen D. Mills, 25; Waymart, 5 30; B. F. Hammond, 6. *Philadelphia*—Philadelphia Emmanuel sab-sch, 17 16;—Oxford 86 10;—Scots sab-sch, 3 70;—Woodland C. E., 8 67. *Philadelphia North*—Frankford, 25 20; Jeffersonville Centennial (C. E., 4 55), 14 55; Norristown 1st, 172 36; Thompson Memorial, 27; Wissinoming, 5. *Pittsburgh*—Pittsburgh East Liberty (sab-sch, 65 71), 137 73;—Shady Side (sab-sch, 30), 163. *Redstone*—Round Hill, 20. *Shenango*—Neshannock sab-sch, 100; Princeton, 7 50; Sharpville, 2 84; Unity, 25. *Washington*—Mill Creek, 16 50; Washington 3d, 54 25; Wellsburg, 14 56; West Alexander, 112; West Union, 6 50. *Wellsboro*—Wellsboro, 23 25. *Westminster*—Donegal a member, 40; Lancaster Memorial C. E., 8 50; Slateville, 10; Union, 25; Wrightsville, 8. 1,834 24

SOUTH DAKOTA.—*Aberdeen*—Gary, 1. *Black Hills*—Lead, 5; Minnecela, 6; Pleasant Valley, 10 50. *Southern Dakota*—Ebenezer German, 8; Olive, 3; Pease Valley, 1; Rev. C. E. Sharp, 3. 37 50

TENNESSEE.—*Holston*—Chuckey Vale, 1; Jonesboro C. E., 3 65; Lamar, 1. *Kingston*—Bethel sab-sch, 3 64. *Union*—Rev. J. M. Hunter tithe, 6 25. 15 54

TEXAS.—*Austin*—Fort Davis, 40. *North Texas*—St. Jo, 7. *Trinity*—Dallas Bethany, 10. 57 00

UTAH.—*Utah*—Kaysville (sab-sch, 1 05), (C. E., 1 45), 5; Smithfield Central, 6; Springville, 4 40. 15 40

WASHINGTON.—*Olympia*—Puyallup Indian, 4; Stella, 2 50. *Puget Sound*—Blaine, 2. *Spokane*—Davenport, 3 15; Kettle Falls, 5; Wellpinnit Indian, 2 40. 19 05

WISCONSIN.—*Chippewa*—Ashland 1st, 15 14; Chippewa Falls 1st, 17 38. *La Crosse*—Galesville, 6 30. *Madison*—Cottage Grove, 5 74; Madison St. Paul's German, 2 35; Poynette 1st, 21 43. *Milwaukee*—Delafeld, 3 10; Horicon, 10; Mayville, 5 10; Waukesha additional, 5. *Winnebago*—Little River, 7; Shawano (C. E., 5), 9; Stiles, 3; Wequico, 5. 115 54

Women's Executive Committee of Home Missions \$29,960 10

43,250 10

Less amount refunded Plumstead church, Monmouth Presbytery..... 6 55

Total from churches..... \$43,243 55

LEGACIES.

Irwin M. Wallace, deceased, late of Erie, Pa., 20; Samuel Craig, deceased, late of West Alexandria, Pa., 2; Abbie E. Bennett, late of Cayuga Co., N. Y., 125; Justine Annie Fish, late of Chatham, N. J., 1,000. Mrs. Wm. Hall, late of Tonawanda Mission, Salamanca, N. Y., in part, 450. Israel White, late of Westernville, N. Y., 100 1,697 00

MISCELLANEOUS.

Miss Henrietta D. Miller, Newark, N. J., 2,000; "Friends," 300. Miss Mary Phelps, Flushing, Mich., 5; Unknown Friend, 50 cts; Susan French, Goldfield, Iowa, 10; "Belfast Ireland" 5 97; Miss Susan E. Saltus, 100; Rev. Louis F. Ruf and wife, Watkins, N. Y., 25; Rev. H. T. Scholl, Big Flats, N. Y., 10; Rev. Fred'k L. King, 25; G. B. Browning, Decatur, Mich., 5; Brooks Sayre, Summit, N. J., 4; Miss Lucia Borley, Lakeville, N. J., 10; Dr. I. B. Hamilton, Congress, Ariz., 20; Richard Young, Morton, Pa., 150. Rev. W. J. Erdman, D. D., Germantown, Pa., 20; Paul Graff, Phila, Pa., 25; "A friend of the Cause" 20; Mrs. H. A. Lounsbury, Du Bois, Ill., 7; E. Duncan Sniffen, Chicago, Ill., 100; S. J. Bar-

nett, Delta, Pa., 4; Mrs. Mary C. Palmer, New Brighton, Pa., 5; "Cash Chicago," 350; "John," 3; Rev. Jacob L. Thompson, California, 10; "C. Penna," 14; "Miss M. W." 2; "Cash" Dayton, N. J., 3 78; John Thomas, Coolidge, Kan., 1; Mrs. H. E. Noxon, Noxon, N. Y., 1; "S. P." N. J., 25; Interest on Permanent Fund, 300..... \$3,561 25

Total received for Home Missions, October, 1894..... 48,501 08

Total received for Home Missions, from April, 1894..... 316,670 42

Amount received during same period last year. 227,379 36

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1894.

CALIFORNIA.—*Los Angeles*—Tustin, 6 55. 6 55
COLORADO.—*Boulder*—Valmont, 3 cts. 0 03
ILLINOIS.—*Chicago*—Itaska, 5; Lake View 1st, 14 55. 14 55
Rock River—Aledo sab-sch, 30 cts. *Springfield*—Pisgah, 56 cts.; Rev. W. L. Tarbet and wife, 40 cts. 20 81
IOWA.—*Cedar Rapids*—Wyoming 1st, 53 cts. *Council Bluffs*—Guthrie Centre, 13 50. *Ft. Dodge*—Glidden, 4 01. *Iowa*—Burlington 1st, 1 90. *Sioux City*—Storm Lake a member, 10 cts. 20 34
MICHIGAN.—*Kalamazoo*—Richland, 4. 4 00
NEBRASKA.—*Kearney*—Central City, 5. *Omaha*—Omaha Clifton Hill, 1. 6 00
NEW JERSEY.—*Elizabeth*—Roselle, 80 cts. 0 80
NEW MEXICO.—*Rio Grande*—Socorro Mexican, 1. 1 00
WISCONSIN.—*La Crosse*—Galesville, 5 75. *Winnebago*—Florence, 1. 6 75

\$ 66 28

Less amount refunded to Garden Memorial Church, Washington Presbytery..... 11 00

Total received for Sustentation, October, 1894. 55 28

Total received for Sustentation, from April 1, 1894..... 599 09

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1894.

Albany—Schenectady 1st, 67 43; Albany State Street, 5 24; West Troy 1st, 4. *Binghamton*—Binghamton 1st, 70 15; Preble, 2 60. *Brooklyn*—Brooklyn 1st German 5;—Throop Avenue special (Mission sab-sch special, 100), 268; West New Brighton Calvary, 4 69. *Cayuga*—Genoa 2d, 3. *Champlain*—Champlain, 5. *Chemung*—Big Flats, 1. *Columbia*—Austerlitz, 2 40. *Genesee*—Wyoming, 6. *Geneva*—Geneva 1st, 25 06. *Hudson*—Chesterstown, 9; Westtown, 3; Middletown 2d, 28 34. *Lyons*—Wolcott 1st, 4 71; Palmyra, 1 40. *New York*—West End, 22; Scotch special, 10; Park, 30 91. *Niagara*—Albion 1st, 10. *North River*—Amenia South, 11 35. *Rochester*—Rochester Westminster, 16;—Memorial, 5. *St. Lawrence*—Potsdam, 8; Watertown 1st, 77 30. *Steuben*—Campbell, 12 58; Canaseraga, 5; Angelica, 19 18. *Syracuse*—Cazenovia, 24 35; Whitelaw, 5; Oneida Lake, 3. *Utica*—Ilion and sab-sch, 5; Augusta, 4 64; Waterville, 7 20. *Westchester*—Huguenot Memorial, 19. Total from churches..... \$ 811 53

MISCELLANEOUS.

Rev. H. T. Scholl, Big Flats, N. Y..... 5 00

Total received for New York Synodical Aid Fund, October, 1894..... \$ 816 53

Total received for New York Synodical Aid from April 1st, 1894..... 4,386 11

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1894.

ATLANTIC.—*Atlantic*—Mount Pleasant, 1; Olivet, 1. *South Florida*—Sorrento, 12. 14 00

BALTIMORE.—*Baltimore*—Baltimore Broadway, 13 25; — Brown Memorial, 150 56; — Central, 59; — Light Street, 6 75; Bel Air (a member), 1; Deer Creek Harmony, 15 62. *New Castle*—Cool Spring, 2; Dover, 16 29; Georgetown, 1 75; Newark, 21; New Castle-sab-sch, 6 76. *Washington City*—Washington City 4th, 46 40; — Metropolitan, 60; — Western, 15. 415 38

CALIFORNIA.—*Benicia*—San Rafael (3 from sab-sch), 12; Santa Rosa, 17. *Los Angeles*—Glendale, 2; Santa Ana 1st, 10. *Stockton*—Sanger, 6. 47 00

COLORADO.—*Boulder*—Cheyenne 1st, 5 70; Fort Morgan, 4; Rawlins, 6 65; Valmont, 27 cts. *Denver*—Denver Central, 58 38; Highland Park, 5. *Gunnison*—Aspin 1st, 8 90. *Pueblo*—Antonito, 1 70; Del Norte, 7 50; Las Animas, 4; Pueblo Fountain, 1 16; — Westminster, 4. 107 26

ILLINOIS.—*Alton*—Blair, 3 59; Hillsboro, 10. *Bloomington*—Alvin, 1 20; Bement, 14 57; Bloomington 2d, 100; Clinton, 19 50; Gilman, 10; Monticello, 4; Philo, 11; Rankin, 2 92; Rossville, 4 20. *Cairo*—Carmi, 35. *Chicago*—Cabery, 6; Chicago 1st, 31 09; — Central Park, 10; Itaska, 5; Lake Forest, 280 26. *Freeport*—Freeport 2d, 19; Hanover, 4; Marengo, 11; Rockford Westminster, 7 09. *Mattoon*—Ashmore, 6; Charleston, 10; Oakland, 3; Tuscola, 15. *Ottawa*—Aurora 1st, 7. *Peoria*—Brunswick, 2. *Rock River*—Aledo (2 70 from sab-sch), 49; Ashton, 6; Beulah, 1; Franklin Grove, 4; Garden Plains, 6 50; Geneseo, 9; Newton, 5 50; Princeton, 13 15. *Schuyler*—Bushnell, 4 67; Carthage, 11 17; Elvaston, 12; Kirkwood, 4 50; New Salem, 4. *Springfield*—Pisgah, 56 cts. 763 47

INDIANA.—*Crawfordsville*—Attica, 12 20; Crawfordsville 1st, 13; Lafayette 2d, 9 46; Rockville Memorial, 2 84; Spring Grove, 25; Williamsport, 11. *Fort Wayne*—Fort Wayne 1st, 58 69; Lima, 4. *Indianapolis*—Bainbridge, 1; Bethany, 3 75; Bloomington Walnut Street, 11 06; Brazil, 30 35; Greenwood, 13. *Logansport*—Michigan City, 16 29; Mishawaka, 1. *New Albany*—Hanover, 12 25; Madison 1st, 25 10; New Albany 2d, 32 25; Pleasant Township, 3 36; Sharon Hill, 3. *White Water*—College Corner, 2; Lawrenceburg, 6; New Castle, 12 55; Richmond 1st, 20 75; Rising Sun, 7. 366 90

INDIAN TERRITORY.—*Sequoyah*—Wewoka, 1. 1 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 69 23; Marion, 16 86; Monticello additional, 1; Wyoming, 4 74. *Corning*—Creston, 12 40; Sidney, 10. *Council Bluffs*—Council Bluffs 1st, 19 90. *Des Moines*—Albia, 18; Centerville 1st, 12; Chariton, 11 05; Jacksonville, 6; Leon, 8 75; Newton, 8 98; Osceola, 5 18. *Dubuque*—Jesup, 4 70; Lansing 1st, 7 32; Prairie, 4 60. *Fort Dodge*—Boone 1st, 16. *Iowa*—Burlington 1st, 17 10; Chequest, 1 50; Kossuth 1st, 5; Lebanon, 2; Wapella 1st, 6 15; West Point, 11 50. *Iowa City*—Bethel, 1 90; Columbus Central (131 from sab-sch), 3 92; Fairview, 3. *Sioux City*—Paulina, 4; Storm Lake (a member), 90 cts. *Waterloo*—Ackley, 20; Tama, 2 55; Toledo, 5 80; West Friesland German, 6. 323 03

KANSAS.—*Emporia*—Argonia, 4; Belle Plaine, 2; Burlingame, 4 20; Caldwell, 8; New Salem, 3; Peotone, 3; Walnut Valley, 2; Wellington, 18 50; Wichita Lincoln Street, 2 45; — West Side, 2; Winfield, 14. *Highland*—Atchison 1st, 69 50; Axtel, 6; Baileyville, 4 55; Frankfort, 3; Horton 1st, 12. *Larned*—Canton, 2; Galva, 2; Roxbury, 3. *Neosho*—Carlyle (Tithe Fund 5.), 5 82; Chetopa, 5 50; Kincaid, 4; Lake Creek, 250 50; Lone Elm, 5 25; Milken Memorial, 6; Parsons, 12 89. *Solomon*—Burr Oak, 1; Minneapolis, 13 81; Providence, 2 11. *Topeka*—Baldwin, 2 25; Black Jack, 2 16; Clinton, 7; Kansas City 1st, 17 45; — Grand View Park, 5; — Western Highlands, 9 52. 267 46

KENTUCKY.—*Louisville*—Hopkinsville 1st, 1 35. 1 35

MICHIGAN.—*Detroit*—Brighton 1st, 4; Detroit 1st, 15; — 2d Avenue, 8; Northville, 7 95. *Flint*—Cass City, 56 cts.; Flint, 30 50; Frazer, 1 40; Poppel 1st, 5 66. *Grand Rapids*—Grand Rapids Immanuel, 1 50; Tustin, 2. *Lake Superior*—Menominee, 25 26; Newberry, 2. *Monroe*—Blissfield, 10; La Salle, 2. *Saginaw*—Pinconning, 2 60. 118 43

MINNESOTA.—*Duluth*—Rice Lake, 4 50. *Mankato*—Le Seuer, 10. *Minneapolis*—Delano, 2 27; Maple Plain, 5 13; Minneapolis Franklin Avenue and sab-sch, 3. *St. Paul*—Oneka, 50 cts.; St. Paul House of Hope sab-sch, 6; White Bear, 1. 32 40

MISSOURI.—*Kansas City*—Eldorado Springs, 1; Holden 1st, 8 20; Kansas City 2d, 45 65; — Linwood, 8 30; Sedalia Central sab-sch, 4 10; Sharon, 3 09. *Ozark*—Ebenezer, 6. *Palmyra*—Glasgow, 3 50; Moberly (sab-sch, 2 96), 5 46. *Platte*—St. Joseph 3d Street, 3 50. *St. Louis*—Nazareth German, 4; St. Louis 2d German, 2; — Clifton Heights, 2; — Lafayette Park, 43. 139 80

MONTANA.—*Butte*—Hamilton, 3 10. 3 10

NEBRASKA.—*Hastings*—Kenesaw, 3. *Kearney*—Central

City, 5. *Nebraska City*—Auburn, 6 95; Beatrice 1st, 29 47; Goshen, 3 50; Lincoln 3d, 4 10; Plattsmouth German, 5; Table Rock, 8. *Niobrara*—Randolph, 2 75; Wayne, 12; Winnebago Indian, 5. *Omaha*—Fremont, 18 35; Marietta, 9; Wahoo, 2. 114 12

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster (sab-sch, 1 75), 6 75; Pluckamin, 9; Roselle, 7 13. *Jersey City*—Newfoundland, 4. *Monmouth*—Barnegat, 4; Oceanic, 31. *Morris and Orange*—East Orange Brick, 82 28; Mt. Olive, 5 20; New Vernon, 10 19; Orange 1st German sab-sch, 7; — Hillside, 110 52; Whippany, 1. *Newark*—Caldwell, 22 25; Newark 1st, 45; — 2d, 35 24; — High Street, 42 75; — Park, 26 12; — South Park, 39 53. *New Brunswick*—Amwell 2d, 7; — United 1st, 3 57; Ewing, 20; Lawrence, 14 55; New Brunswick 1st, 114 73; Stockton, 5; Trenton 4th, 14 25; — Prospect Street, (sab-sch, 6 24), 36 24. *Newton*—Blairtown (sab-sch, 5 37), 105 56; Harmony, 8 04. *West Jersey*—Bridgeton Irving Avenue, 90 cts.; — West, 100; Cedarville 1st, 9 61. 928 41

NEW YORK.—*Albany*—Albany State Street, 47 18; Amsterdam Emmanuel, 3 25; Ballston Spa, 22 58; Gloversville Kingsboro Avenue, 18 75; Schenectady 1st, 83 63; — East Avenue, 4 12; West Troy 1st, 2 50. *Binghamton*—Binghamton 1st, 84 22; — West, 24; Coventry 2d, 6 58; Nichols, 8. *Brooklyn*—Brooklyn 1st, 196 61; — Throop Avenue, 150; Stapleton 1st Edgewater, 18. *Buffalo*—Buffalo Bethany, 23 09; — Bethlehem, 3 06; — Westminster, 31 42. *Cuyuga*—Genoa 2d, 2; Ithaca 1st, 176 17. *Champlain*—Plattsburgh 1st, 38 55. *Chemung*—Elmira 1st, 2 50; Mecklenburgh, 8; Watkins, 30. *Columbia*—Hillsdale, 5; Jewett, 15. *Genesee*—Batavia, 20 25. *Geneva*—Penn Yan, 30; Phelps, 10 72; Seneca, 20 16. *Hudson*—Chester sab-sch, 2; Livingston Manor, 2; Middletown 2d, 14 67; Unionville, 8; West Town, 5. *Long Island*—Amagansett, 11 39; Fort Jefferson, 7 03; Sag Harbor, 4 35; Setauket, 20; Southampton, 54 71. *Lyons*—Palmyra, 7. *Nassau*—Huntington 1st, 50 63; Springfield, 6. *New York*—New York Mount Washington sab-sch, 5 54; — Park, 34. *Niagara*—Albion, 22 50; Holley 1st, 16 36; Lockport 1st, 55 37; Middleport, 4 80; Wright's Corners, 3. *North River*—Amenia South, 16 21; Freedom Plains, 4 70; Lloyd, 6 29; New Hamburg, 32 60. *Otsego*—Gilbertsville, 16. *Rochester*—Parma Centre, 2; Victor, 8 05. *St Lawrence*—Morristown, 10; Oswegatchie 2d, 6. *Steuben*—Almond 4; Painted Post, 10. *Syracuse*—Baldwinsville, 17; Syracuse East Genesee, 7 36. *Troy*—Lansburgh Olivet, 4 78; Mechanicsville, 10 06; Troy 9th, 40; — Mount Ida Memorial, 13 85; — Westminster, 24 53. *Utica*—Holland Patent, 2; Lyons Falls (Forest), 6 55; North Gage, 3; Rome 1st, 5 91; Utica Memorial, 50; Waterville, 4 50. *Westchester*—Gilead, 19; Stamford 1st, 69 21; Thompsonville, 34; Yonkers Westminster, 13 41; Yorktown, 13. 1,871 69

OHIO.—*Athens*—Athens, 12 68. *Bellefontaine*—Bellefontaine, 3 44; Kenton, 17 96; Nevada, 3 22; West Liberty, 4. *Chillicothe*—Salem, 13 36; Waverly 1st, 3; Wilmington, 11 54. *Cincinnati*—Bethel, 3 84; Cincinnati 3d, 25; — Avondale, 109; — Clifton, 14 80; Glendale 1st, 38 30; Hartwell, 14; Montgomery, 5; Pleasant Ridge, 25; Springdale, 11 50; Williamsburgh (2 44 from sab-sch), 7 14. *Cleveland*—Cleveland Beckwith, 11 86; — Calvary, 12; — Case Avenue, 9; East Cleveland 1st, 17; Guilford, 8 20. *Columbus*—Bethel, 1; Bremen, 2; Central College, 3 36; Columbus 5th Avenue, 5; — Olivet, 6; — Westminster, 11 90; Lithopolis, 3 13; Rush Creek, 4. *Dayton*—Bethel, 6 66; Clifton, 10 06; Hamilton Westminster, 25 45; Monroe, 2 50; Seven Mile, 3 65; Springfield 2d, 89 54; Xenia, 13. *Huron*—Sandusky 1st, 13 65. *Lima*—Delphos, 3; Rockford, 6; Wapakoneta, 9. *Mahoning*—Massillon 2d, 20 45; Pleasant Valley, 4; Poland, 10 60. *Marion*—Liberty, 3; Marysville, 5 11; Milford Centre, 2; Pisgah, 2 58; Radnor and Thompson, 4 05; Richmond, 5; Trenton, 3; West Berlin, 1; York, 3. *Maumee*—Toledo 1st, 20 92; Tontogony, 10 63. *Portsmouth*—Manchester, 8. *St. Clairsville*—Coal Brook, 5 37; Kirkwood, 11 27. *Steubenville*—Annapolis, 5; Carrollton, 11; East Liverpool 1st, 44; Linton, 2 85; Minerva, 7; New Harrisburgh, 6; New Philadelphia, 10; Two Ridges, 9; Unionport, 1; Wellsville, 19. *Wooster*—Belleville, 1; Doylestown, 3 50; Fredericksburgh, 11; Londonville additional, 50 cts.; Nashville, 8; Orrville, 2. *Zanesville*—Dresden, 2 62; Granville sab-sch, 3 75; Utica, 15; Zanesville 1st, 34 08; — 2d, 47. 963 12

OREGON.—*Portland*—Portland Calvary, 51; — Mizpah, 2. *Southern Oregon*—Bandon, 4. *Willamette*—Octorara, 58 00

PENNSYLVANIA.—*Allegheny*—Concord, 2; Evans City, 5; Pine Creek 2d, 5. *Blairsville*—Braddock 1st, 12 54; Conemaugh 3; Greensburg Westminster, 15 26; Jeanette, 8 07; Ligonier, 4 57; Unity, 16 25. *Builer*—Centerville, 7; Concord, 5 87; Prospect, 2; Summit, 5 80. *Carlisle*—Dickinson, 3; Fayetteville, 2 63; Lebanon 4th Street,

34 70; Mechanicsburgh, 5; Mercersburgh C. E. Society, 1 75; Rocky Spring, 1; Shippensburg, 22 30; St. Thomas, 5 90. *Chester*—Bryn Mawr, 107 57; Chester 1st sab-sch, 12; Christiana, 5 25; Nottingham, 1 82; Wayne, 82 47. *Clarion*—Du Bois, 36; Greenville, 14 10; Fenfield, 3; Richland, 1 85; Tionesta, 10. *Erie*—Bradford, 47 19; Cochran, 4; Garland, 5 11; Harmonsburg, 6; Meadville 1st, 6; Pittsfield, 3 59; Springfield, 1 85; Wattsburgh, 2 61; Westminster, 4. *Huntingdon*—Clearfield, 15 45; Milesburgh, 6 56; Moshannon and Snow Shoe, 2; Sinking Valley, 6. *Kittanning*—Cherry Tree, 4 70; Indiana (sab-sch, 25), 65 76; Kittanning 1st, 62; Marion, 10; West Glade Run, 7 52; Worthington, 6. *Lackawanna*—Elmhurst, 1 93; New Milford, 7 40; Scranton Green Ridge Avenue, 190; Towanda 1st, 65 96; Troy, 14 38; Ulster Village, 1 23. *Lewig*—Middle Smithfield, 8 53; Reading 1st add'l, 2. *Northumberland*—Beech Creek, 3; Berwick, 25; Great Island, 65; Hartleton, 3; Millburg, 4; Milton, 100. *Parkersburg*—Clarksburgh, 5 50; Hughes River, 4. *Philadelphia*—Philadelphia Covenant, 8; Gaston, 42 14; —Mariner's, 3; —Memorial, 55 81; —Patterson Memorial 6; —Princeton, 225; —Scots sab-sch, 4 20; —Tabernacle, 169 45; —Tioga, 80; —Westminster, 9 59; —West Green Street, 20 66; —Woodland, 586 40; —Wylie Memorial, 57 20. *Philadelphia North*—Bristol, 17 88; Calvary (Wyncote), 4 35; Frankford, 12 60; Germantown 2d, 220 03; —West Side, 156 14; Mount Airy, 13 28; Newtown, 37 55; Springfield, 3. *Pittsburgh*—Highland, 10; Homestead, 3 23; Ingram, 17 16; Pittsburgh 7th, 5 51; —East Liberty (sab-sch, '39 42), 119 55; —Shady Side (sab-sch, 15), 81 50; Wilkinsburgh, 40 88. *Redstone*—McKeesport 1st, 45; Pleasant Unity, 3 20; Smithfield, 1; Tyrone, 1 80; Uniontown, 72 47. *Shenango*—New Brighton, 55 51; New Castle 1st, 5; Central, 8; Princeton, 3 75; Transfer, 1 75; Volant, 2. *Washington*—Burgettstown (sab-sch, 18 58), 45 73; Cove, 1 53; Unity, 5 25. *Wellsboro*—Wellsboro, 6 75. *Westminster*—Centre (sab-sch, 7), 25; Chestnut Level, 22 79; Middle Octorara, 5 28; New Harmony, 6 50; Strasburgh, 6; Wrightsville, 7. 3,551 65
SOUTH DAKOTA.—*Central Dakota*—Madison, 3 55. *Southern Dakota*—Canton, 6; Sioux Falls, 5 25. 14 80
TENNESSEE.—*Holston*—Jonesboro, 16. *Union*—New Market, 11; New Providence, 9 60. 36 60
TEXAS.—*Austin*—El Paso, 1 95; Taylor 1st, 23. *Trinity* Dallas 2d (sab-sch, 4 87), 14 02. 38 97
UTAH.—*Utah*—Spanish Fork, 2 50. 2 50
WASHINGTON.—*Olympia*—Centralia, 2 50. 2 50
WISCONSIN.—*Chippewa*—Hudson, 12 25. *Madison*—Beloit 1st, 11 34; Janesville, 9 69. *Milwaukee*—Delafield,

90 cts.; Milwaukee Calvary, 29 34; —Holland, 8; Somers, 7; Stone Bank, 3 60. *Winnebago*—Marinette Pioneer, 8 87. 90 99

From the churches and Sabbath-schools..... \$10,274 93
 FROM INDIVIDUALS.

Rev. James G. Woods and wife, Mexico City, Mexico, 2 80; "H. X. G.," Chicago, Ill., 10; Rev. Frederick L. King, New York City, 25; Mrs. Helen D. Mills, Tunkhannock, Pa., 20; A. L. Berry, Dawson, Ill., 110; Mrs. E. C. Berry, Dawson, Ill., 90 cts.; Esta E. Grosh and wife, Brandon, N. Y., 1; M. R. Alexander, Chambersburgh, Pa., 10; "Miss. E. M. E.," 25; Rebecca Graff, Phila., 10; Miss Anna S. Browne, Blairstown, N. J., 5; Mrs. Sophia D. Hale, Albany, N. Y., 10; Rev. W. J. Erdman, Germantown, Pa., 10; Rev. John Thomas, Coolidge, Kas., 1; "E. S. M.," Pa., 5; Appropriation returned Northfield, Minn., 100; "A Friend," Sidney, N. Y., 5; Mrs. M. S. Rice, Honolulu, Hawaii, 100; Mrs. Mary E. Welles, Minneapolis, Minn., 5; Rev. N. M. Clute, Charles City, Iowa, 5; "A Friend," Oswego, N. Y., 50; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; Rev. J. M. Hunter, tithe, 2 50; Rev. C. McCain, Gallatin, Mo., 2; "T. & M.," Chicago, Ill., 3; F. M. Olyphant, N. Y., 15. 435 70
 Interest from the Permanent Fund..... 8,902 25
 Interest from the Latta Fund..... 41 67
 Interest from the Hannah McKee Fund..... 90 00
 Interest from the Roger Sherman Fund..... 193 75

For the Current Fund..... \$19,938 30

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Mary E. Kilburn, Newark, New Jersey..... \$5,000 00
 Total for October, 1894..... \$24,938 30

Total for the Current Fund from April 1, 1894 to November 1, 1894..... \$76,222 58
 Total for the Current Fund during the same period last year..... \$68,635 64

W. W. HEBERTON, Treasurer,
 1334 Chestnut Street, Phila.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1894.

ATLANTIC.—*South Florida*—Tarpon Springs, 2. 2 00
BALTIMORE.—*Baltimore*—Baltimore Westminster sab-sch, 8; Bel Air, 1. *New Castle*—Frankford sab sch, 2 85; Lewis, 1 39; Port Deposit, 2 61; St. George's sab-sch, 6 50; Wilmington West (sab-sch, 95 44), 123 44. *Washington City*—Washington City New York Avenue Missionary Society, 29 53. 175 32
CALIFORNIA.—*Los Angeles*—Ballard sab-sch, 2 50; Burbank sab-sch, 1 83; Los Angeles Immanuel sab-sch, 60; Los Olivos sab-sch, 1 50; Riverside Calvary, 26 68. *San Francisco*—San Francisco 1st sab-sch, 25; —Trinity sab-sch, 20. 137 51
CATAWBA.—*Catawba*—Lloyd, 10. *Yadkin*—Durham sab-sch, 6 15; Sassafras Springs sab-sch, 5. 21 15
COLORADO.—*Boulder*—Valmont, 9 cts. *Gunnison*—Gunnison C. E. S., 3 30. *Pueblo*—Antonito sab-sch, 25 cts.; Pueblo Fountain, 4 04. 7 68
ILLINOIS.—*Alton*—Bethel sab-sch, 2 30; Elm Point sab-sch, 1 80. *Bloomington*—Homer, 1 85; Philo, 6. *Cairo*—Centralia sab-sch, 17 50; Eagle Creek, 1 73; Flora sab-sch, 8 50; Potter Memorial, 2 29; Saline Mines, 3 25. *Chicago*—Chicago 1st, 12 44; —2d, 132; —7th, 7 38; —41st Street, 66; —Lakeview, 11 99; Highland Park, 11. *Freeport*—Belvidere sab-sch, 17; Foreston Grove sab-sch, 10; Freeport 1st sab-sch, 32 05; Galena South sab-sch, 17 57. *Mattoon*—Greenup, 3; Mattoon, 13 73. *Rock River*—Aledo sab-sch, 90 cts.; Beulah, 1. *Schuyler*—Burton Memorial sab-sch, 5; Kirkwood, 1 50. *Springfield*—Pisgah (sab-sch, 5 60), 6 44. 394 22
INDIANA.—*Crawfordsville*—Delphi 'sab sch, 6 60; Fowler, 13; Rockville, 95 cts. *Indianapolis*—Bloomington, 2 80. *Logansport*—Mishawaka, 1; Union 2 72. *New Albany*—Salem sab-sch, 5; Vevay sab-sch, 3 08. *Vincennes*—Mount Vernon sab-sch, 1 68. 35 83
INDIAN TERRITORY.—*Choctaw*—Apeli, 2 75. 2 75
IOWA.—*Cedar Rapids*—Linn Grove sab-sch, 20; Onslow, 6; Wheatland sab-sch, 50 cts.; Wyoming, 1 58. *Council Bluffs*—Greenfield (sab-sch, 8), (C. E. S., 5), 13; Logan, 10 05. *Des Moines*—Newton, 7 11. *Fort Dodge*—Fort

Dodge church and sab-sch, 24 56; Lake City, 10; Paton sab-sch, 5 25; Rippey sab-sch, 3; Sunnyside sab-sch, 3 35. *Iowa*—Birmingham sab-sch, 9 90; Burlington 1st, 5 70. *Iowa City*—Davenport 2d church and sab-sch, 8 60; Red Oak Grove sab-sch, 1. *Sioux City*—Storm Lake, 30 cts. *Waterloo*—Dysart, 12; Salem sab-sch, 7 67. 149 57
KANSAS.—*Emporia*—Emporia Westminster sab-sch, 75 cts. *Neosho*—Carlyle, 27. *Solomon*—Mankato sab-sch, 3 25. *Topeka*—Kansas City 1st, 8 70; —Grand View Park, 15 02. 27 99
KENTUCKY.—*Louisville*—Hopkinsville 1st, 45 cts. *Transylvania*—Bethel Union sab-sch, 2 50. 2 95
MICHIGAN.—*Flint*—Cass City, 24 cts. *Kalamazoo*—Niles sab-sch, 37 45. *Petoskey*—Cross Village, 3 25. *Saginaw*—St. Louis sab-sch, 11 20. 52 14
MINNESOTA.—*Mankato*—Winnebago City, 18 86. 81. *Paul*—St. Paul House of Hope (sab-sch, 6), 29 48. 48 34
MISSOURI.—*Palmyra*—New Cambria sab-sch, 4. *Platte*—Marysville 1st sab-sch, 3 93. *St. Louis*—Nazareth German, 2; St. Louis 2d German, 2; —Clifton Heights, 2; —Washington and Compton Avenue sab-sch, 53 11. *White River*—Hopewell, 40 cts. 67 44
MONTANA.—*Butte*—Dillon, 2 25; Kalispell, 2 50. *Helena*—Helena 1st, 2 25; —Central, 4 95. *Great Falls*—Havre, 11; Malta, 9 70. 32 65
NEBRASKA.—*Kearney*—Central City, 3; Fullerton sab-sch, 99 cts.; Wood River sab-sch, 1 25. *Niobrara*—Stuart, 7; Winnebago Indian, 4. *Omaha*—Omaha 1st sab-sch, 35; —Clifton Hill sab-sch, 2. 53 24
NEW JERSEY.—*Elizabeth*—Pluckamin, 3; Roselle, 2 38. *Jersey City*—Rutherford, 33 55; West Hoboken sab-sch, 25 76. *Monmouth*—Beverly sab-sch, 93 50. *Morris and Orange*—Dover Welsh sab-sch, 8 93; East Orange Brick, 27 42; South Orange Trinity, 26. *Newark*—Newark 2d, 5 96; —6th sab-sch, 10; —Central sab-sch, 20; —High Street, 46 35; —Park, 9 09; —Roseville, 51 73; —Wickliffe sab-sch, 7 50. *New Brunswick*—Princeton 1st, 20. *Newton*—Blairstown sab-sch, 6 55; Stanhope sab-sch, 1 54. *West Jersey*—Bridgeton Irving Avenue, 30 cts.;

— West, 14 58; Woodbury (sab-sch, 24 50), 47 50. 461 64
NEW MEXICO.—Rio Grande—Socorro Spanish, 2. Santa
Fe—Raton 1st, 14. 16 00

NEW YORK.—Albany—Albany State Street, 15 73;
Broadalbin, 1 70; Menands, Bethany, 20 72; Saratoga
Springs Bethany Chapel, 4; West Galway, 3; West Troy,
3 25. Binghamton—Binghamton 1st, 56 15; Deposit C.
E. S., 2 50. Boston—East Boston sab-sch, 55 50. Buffalo
—Buffalo Bethany, 7 69; — Bethlehem, 1 02; — Calvary
sab-sch, 26 90; — North, 30 10; — Westminster, 7 81.
Cayuga—Scipio sab-sch, 3. Champlain—Plattsburgh
1st, 8 55. Genesee—Batavia, 25 88. Geneva—Bellona
sab-sch, 19; Romulus sab-sch, 2 33. Hudson—Middletown
2d, 9 16; West Town, 2. Nassau—Astoria sab-sch, 20;
Hempstead Christ Church, 10; Huntington 2d, 10; Spring-
field, 3. New York—New York 4th, sab-sch, 20 21; — Central,
47 40; — Rutgers Riverside sab-sch, 19 cts.; —
University Place, 57 62. Niagara—Albion, 7 50; Lewiston,
5. North River—Amenia sab-sch, 5 31; Matteawan
sab-sch, 20. St. Lawrence—Waddington Scotch sab-sch,
35 75. Steuben—Addison sab-sch, 15; Andover, 6 54;
Hornellville 1st, 22 12. Utica—Utica 1st sab-sch, 25;
— Memorial sab-sch, 15; — Olivet sab-sch, 20; Waterville,
2 69. Westchester—Sing Sing sab-sch, 28 35. 682 17

NORTH DAKOTA.—Pembina—Bottineau sab-sch, 22 cts.
22 cts.

OHIO.—Athens—Marietta sab-sch, 19. Bellefontaine—
Bellefontaine, 1 16; De Graff sab-sch, 6 40; Nevada, 1 50;
Upper Sandusky sab-sch, 1 25. Cincinnati—Bethel, 3 03;
Cincinnati Wilson Avenue sab-sch, 7 08; Linwood Calvary,
8; Loveland, 5 65. Cleveland—Cleveland Case
Avenue, 6 75; Solon sab-sch, 14. Columbus—Greenfield,
5; Lancaster, 38; Worthington sab-sch, 7 73. Dayton—
Clifton, 15 39; Dayton 4th, 14. Mahoning—New Lisbon,
6 75; Youngstown, 67 44. Marion—Marysville, 4 33;
Pisgah sab-sch, 14 11; Richmond, 10; York, 7. Maumee
—Bowling Green sab-sch, 16 19. Portsmouth—Red Oak
sab-sch, 8. St. Clairsville—Coal Brook, 13 47; Freeport
sab-sch, 3 24; New Athens, 11. Steubenville—Unionport
sab-sch, 3 45; Yellow Creek, 8. Zanesville—Granville
sab-sch, 2 70; Zanesville 2d, 46. 375 66

OREGON.—Portland—Bethany German sab-sch, 17 05;
Portland Calvary, 49 75. 66 80

PENNSYLVANIA.—Allegheny—Allegheny 1st (sab-sch,
42 55), 92 55; Cross Roads, 3; Evans City, 3; Leetsdale
sab-sch, 20 01; Natrona, 7 50; Rochester sab-sch, 10.
Blairsville—Plum Creek, 10; Poke Run, 7. Butler—But-
ler, 11 10; Prospect, 3. Carlisle—Mercersburg, 2 80.
Chester—Avondale, 32 39; Chester 3d sab-sch, 20. Erie—
Mercer 1st sab-sch, 25. Huntingdon—Everett C. E. S.,
5; Houtzdale sab-sch 12 16; Sinking Valley, 7; Upper
Tuscarora C. E. S., 5. Kittanning—Cherry Tree, 1 69;
Rayne, 3 25. Lacawanna—Wilkes Barre Grant Street
(C. E. S., 10), 29 35. Northumberland—Great Island, 32;
Milton, 75; Orangeville C. E. S., 5. Parkersburg—Dun-
low church, 25. Philadelphia—Philadelphia 9th sab-sch,
136 07; — Calvary, 63 64; — Cohocksink sab-sch, 8 80;
Gaston C. E. S., 7 50; — Scots sab-sch, 3 75; — Walnut
Street sab-sch, 51 96; — Westminster sab-sch, 13; — Wylie
Memorial, 4; — Zion German, 3. Philadelphia North—
Frankford, 12 60; Jeffersonville Centennial sab-sch, 5;
Jenkintown Grace C. E. S., 5. Pittsburgh—Highland
sab-sch, 7 10; Pittsburgh 6th (sab-sch, 84 45), 85 80; —
East Liberty, 40 45; Sheridanville, 1; Wilkinsburg, 53.
Redstone—Connellsville sab-sch, 73 24; Dunlap's Creek
sab-sch, 20. Shenango—New Brighton, 24 27; New Castle
1st C. E. S., 10; Princeton, 3 27. Wellsboro—Wellsboro,
2 25. Westminster—Chanceford church and sab-sch,
18 35. 1,100 85

SOUTH DAKOTA.—Aberdeen—Aberdeen sab-sch, 14 31
14 31

TENNESSEE.—Union—Hopewell sab-sch, 1 50; New Pros-
pect, 3; St. Paul's, 3. 7 50.

TEXAS.—Austin—El Paso, 2 35. 2 35

WASHINGTON.—Mud Bay Indian, 55 cts. Puget Sound
—Bellingham Bay sab-sch, 13; Friday Harbor sab-sch,
1 60. 15 15

WISCONSIN.—Madison—Monroe sab-sch, 2 25. Milwaukee—
Delafield, 30 cts.; Milwaukee German, 3; Racine
1st C. E. S., 100. Winnebago—Shawano, 6. 111 55

MISCELLANEOUS.

Callow District sab-sch, 1 35, J. H. Dulles,
Princeton, N. J., 10; Geetingsville C. E. S.,
Indiana, 3; Canterbury sab-sch, W. Va., 1 70;

Drag sab sch, W. Va., 2 60; Thacker sab-sch,
W. Va., 6 72; Bush Creek, sab-sch, W. Va.,
45 cts.; Eugene sab-sch, W. Va., 53 cts.; Bull
Prairie, sab-sch, Wis., 1 64; Scandia sab-sch,
Neb., 90 cts.; Caledonia Welsh sab-sch, Wis.,
2 60; Dawson church, Ill., 65 cts.; Richmond
sab-sch, Okla., 1; W. A. Sears, Minn., 6 98;
Wickware sab-sch, Mich., 1 34; Hemple sab-
sch, Wis., 1 50; Glenwood sab-sch, Wis., 2 50;
B. L. Britton, Neb., 40 cts.; Shawnee sab-
sch, Ill., 4; Whitdale sab-sch, Mich., 2 70;
Seney sab-sch, Mich., 4 64; Pleasant View
sab-sch, S. C., 2 30; Chester sab-sch, S. C.,
51 cts.; C. T. McCampbell, Iowa, 1 05;
Atlanta sab-sch, Ga., 1; Eastville sab-sch,
Ga., 17 cts. Wynola sab-sch, Cal., 1; Wilton
sab-sch, N. C., 1; Stonall sab-sch, N. C., 55
cts.; Camden 2d sab-sch, Ark., 1 15; Kennard
sab-sch, Neb., 2 96; Clifton Union sab-sch,
Okla., 2; Forest Home sab-sch, Okla., 1 30;
Pleasant View sab-sch, Neb., 1 90; Mission-
aries' Missionary Fund, 85; Fields sab-sch,
Ill., 96 cts.; Robinson sab-sch, Ills., 2 37;
Forest sab-sch, Ore., 1 65; Elsie sab-sch, Ore.,
1; Jewell sab-sch, Ore., 25 cts.; Aredale sab-
sch, Iowa, 1 65; Rev. A. McIntyre, Raton,
N. M., 1 75; Narrows Run sab-sch, W. Va.,
1 10; Mt. Lebanon sab-sch, W. Va., 1; Roxa-
lana, sab-sch, W. Va., 1 50; Southwick sab-
sch, Idaho, 80 cts.; "Cash" 7 50; Pipes sab-
sch, Wis., 1 50; "C. Penna.", 1; Rev. W.
S. Tarbet and wife, 60 cts. \$185 72

Total contributions from Churches	\$2,312 22
Total contributions from Sabbath-schools.....	1,824 20
Total contributions from Individuals etc.....	114 28

Total contributions during October.....	4,250 70
Amount previously acknowledged.....	73,420 46

Total contributions since April 2, 1894.....	\$77,671 16
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C. T. McMULLIN, Treasurer.

1334 Chestnut Street, Phila., Pa.

CLOTHING ACKNOWLEDGED.

Women's Missionary Society, Martinsburg,
Ohio, 20; sab-sch, Hubbard, Ohio, 29; sab-sch,
Springfield, N. Y., 60; Women's Missionary
Society, Tonawanda, N. Y., 90; Women's
Missionary Society, Londonville, Ohio, 40;
sab-sch, Stamford, Conn., 35; Coram church,
L. I., 60; Havana church, N. Y., 35; Blue
Rapids church, Kansas, 108 75; Ladies Society,
Vail, Iowa, 17 75; sab-sch, Claysville, Pa., 77;
Hanover church, Ill., 50; Steubenville church,
Ohio, 30; Bryan church, Ohio, 40; Granville
church, Ohio, 50; Y. P. S. C. E., Mt. Holly,
N. J., 35; South Sparta church, N. Y., 80;
Ladies Society, Williamsburg, Pa., 105 85; Y.
P. S. C. E. Golconda, Ill., 35; Fredericksburg,
church, Ohio, 30; Ladies Missionary Society,
Clarke, Ohio, 100; Ladies Aid Society, Frank-
ford, Phila., 93; Mission Band of Gleaners,
Belvidere, N. J., 47 47; Plain Grove church,
Pa., 71 85; Vincennes church, Indiana, 120;
Ladies Missionary Society Lyon, Mich., 47;
Ladies Society, Kinsman, Ohio, 125; Coopers-
town church, N. Y., 118 35; Ladies Society,
Mattoon, Ill., 35; Mission Band, Smith Centre,
Kas., 15 50; Brooklyn, Classon Avenue church,
135; Clifton church, Ohio, 66 55; Pennington
church, N. J., 120; Women's Missionary
Society, Woodhull, Ill., 40; church and sab-
sch, Woodhull, Ill., 41; Dunbar church,
Penna., 85; Fredonia sab-sch, Penna., 32;
Bakerstown church, Pa., 30; Edwardsburg
church, Mich., 20; Emmettsburg church, Md.,
105; Allentown 1st church, Penna., 75; New
Bloomfield church, Pa., 85; Ladies Society,
Lyons, N. Y., 90; Ladies Society, Flushing,
Mich., 52 40; Ladies Society, Minneapolis,
Kas., 24 40.

C. T. McMULLIN, Treasurer.

THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1895.

CURRENT EVENTS AND THE KINGDOM.

THE WAR IN CHINA.

Defeat by Japan, says *The Spectator*, may be the very blow which the Chinese required to startle them from their slumber of ages, and to change their solidified self-conceit into a national pride which would at least forbid Governors to steal, and captains of men-of-war to go to sea without sufficient ammunition for one battle.

Read the article on page 137, by Mr. Chalfant, who believes the war will be for the advancement of Christ's Kingdom. Mr. Leaman, page 131, says China must now commit herself to the new era of progress.

See bibliography on page 125, and paragraphs on page 126.

THE CROWN PRINCE OF SIAM.

The death of the young Crown Prince at the age of sixteen, occurred January 4th. It had formerly been the prerogative of the king to appoint his heir; but recently the principle of primogeniture was adopted.

It is said that the king, on the occasion of the death of his queen several years ago, sent a messenger to the missionaries asking for a copy of the New Testament. His own religion, Buddhism, brought him no consolation in his great grief, and he wanted to learn something of the Christian faith.

CENTRAL AMERICA.

The boundary dispute between Guatemala and Mexico, it is believed, may possibly result in the formation of a Central American Republic by the five states that became independent when the Central American Federa-

tion was dissolved forty years ago. A strong central government, unless General Barrios, the President of Guatemala, aspires to the position of Dictator, might foster the progressive sentiment that now prevails in Central America. Area of the five republics, 170,000 square miles; population, 3,500,000.

INDIANOLA.

The Dawes Commission, that recently visited the Indian Territory, reports the existence of abuses and wrongs among the five civilized tribes, which seem to justify the intervention of Congress. The existing condition of things is believed to be largely due to the presence of many Negroes and whites with whom the Indians have intermarried. The territory has become the resort and hiding place of bandits who have committed crimes in adjoining states. The Commission proposes a new territory—Indianola—with a government like that of the other territories, reserving to the civilized Indians the rights of self-government within certain limits. See page 109 for material on the Indians.

THE NEGRO IN THE UNITED STATES.

Mr. Henry Gannett, of the Census Bureau, has recently published the results of his investigation of the statistics of Negro population. The following are some of his conclusions: The Negroes are increasing less rapidly than the whites. They are moving southward from the border states into those of the South Atlantic and the Gulf. They prefer rural rather than city life. The proportion

of criminals is greater than among the whites, and that of paupers is at least as great. The number of Negroes at school is far behind the number of whites, but is gaining rapidly upon that race.

Read "The Negro Waked Up," page 146.

Senator Hoar, in a recent address at Howard University, spoke as follows: The colored man will best remove all political obstacles to his advancement by conquering the enemies within his own bosom and by dealing severely and sternly with himself. It is by his personal worth alone that he is to prevail in this contest. He should cultivate the passion for the acquisition of property; learn the old-fashioned lesson of saving and frugality; cease to be a beggar or solicitor of alms, and be ambitious to be a creator and benefactor. Let him cultivate the supreme virtue of veracity. Above all let him know that the elevation of his race can come only and surely through the elevation of its women. No nation, no city, no household, no man ever took an elevated place, where the influence of woman was not the inspiration of the heroic temper. Learn reverence for purity and chastity of woman. The solution of the Negro question is to be found in the strength, purity, courage and loftiness of the individual soul.

THE STUNDISTS IN RUSSIA.

An order forbidding the Stundists to hold prayer-meetings, and declaring the sect to be dangerous to state and church, issued last September, has been published in the *Official Messenger*, St. Petersburg.

A few German peasants, who were invited to come and colonize the province of Kherson, on the Black Sea, brought their religion with them. Their quiet, industrious habits secured them first, respect and sympathy, then converts. Cleanliness and thrift, the prompt payment of public taxes, the industry and honesty of the people, are said to distinguish a town where Stundists live. They have increased until they now number 260,000. Their designation *Stundists*, "prayer-meeting ones," was applied as a term of reproach, because they met for an hour (German *stunde*), to pray and read the Bible together. Though only a religious movement, because in Russia

church and state are united, it is looked upon as political. With heroic patience these Protestants of Russia have endured the barbarous atrocities sanctioned by the Government. Faith in the final triumph of the truth leads one to recall that reply of Dr. Schauffler to the Russian Ambassador, Boutineff: "The Kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot."

THE PONAPE OUTRAGE.

The controversy of Germany and Spain over the ownership of the Caroline Islands was settled by arbitration, 1886, in favor of the latter country. Although Spain gave positive assurances that the American missionaries should be protected, Catholic priests were allowed to interfere with their work; and when one of them protested, he was taken to Manilla under arrest. An attempt to quell the revolt of the natives resulted in the destruction of the mission buildings at Ona. The persistent and vigorous action of our government has resulted at last in the payment by Spain of \$17,500 indemnity. In a file of the *Missionary Herald* may be found the story of the introduction of civilization and Christianity, and the successful missionary work of the American Board from 1853 to 1885.

GOOD CITIZENSHIP.

One of the signs of the times is the growing interest in good citizenship. The American Institute of Civics occupies a page each week in *Public Opinion* for the promotion of its object, "Good Government Through Good Citizenship." Of special value is the article in the issue of that journal for December 27, 1894, on "New Aspects of the Immigration Problem," to which is appended a bibliography of magazine articles on the subject.

The Christian Endeavorers of New York City are to have an opportunity to investigate the problem of city government. A class conducted by Prof. A. B. Woodford, meets weekly in the Marble Collegiate Church for the study of Hon. A. R. Conklin's book, "The Government of Cities in the United States," the exercise to be enlivened by comment, dissertation and discussion.

The reader is referred to pages 157 and 179.

THE GEM OF THE MOUNTAINS.

REV. J. H. BARTON.

Idaho means "Gem of the Mountains." Gold in paying quantities was first discovered in Idaho in 1863. The first locations were on Oro Fino Creek, a tributary of the Clear Water. The first permanent settlement was made at Mount Idaho, in 1861. The Territory of Idaho was created by Act of Congress, March 3, 1863, from parts of Dakota, Nebraska and Washington. It contained about 325,000 square miles. The creation of the territories of Montana and Wyoming in 1868 reduced Idaho to 86,294 square miles, its present size. Its length from north to south is about 410 miles and its width varies from 44 to 306 miles. Its southern boundary is in exactly the same latitude as the northern boundary of Pennsylvania, and it extends north to the British possessions. The bill admitting Idaho as a State was signed July 3, 1890.

The State is very mountainous. In some places the altitude is over 13,000 feet. Between the mountains are many small valleys, through which flow streams of clear cold water. In many localities there are evidences of volcanic eruptions. Lava beds of large area and great depth exist. In the southern and eastern part of the State is the Snake River Valley consisting of extensive sage brush plains.

The climate varies with latitude and altitude. In the north and the higher altitudes the winters are long and much snow falls. At the south the summers are long and warm and the winters very mild. The nights are almost always cool, even in mid-summer.

This State is very rich in mineral resources. Many millions of dollars in gold have been taken from her placers and quartz mines. Gold in paying quantities has been found in most of the rivers and mountain streams. The Boise Basin alone has yielded over \$50,000,000 in gold dust, and is still producing about \$50,000 dollars a year.

It is not chiefly upon her placer mines that Idaho is dependent for the production of gold. Her quartz ledges are practically inexhaustible. They have not been fairly prospected yet. At Silver City, De le Mar,

Quartzburg and other places rich mines have been worked for twenty-five or thirty years. There are scores of others equally as good awaiting capital to develop them.

Nor is gold the only mineral found here. There is great abundance of silver and lead. In 1889 the production of silver amounted to \$7,564,500 and of lead to \$6,490,000. During the last few years the low price of these metals has made their production unprofitable and most of the mines have been closed. In the Seven Devil's district are some of the largest and most extensive copper veins in the world.

But the natural wealth of Idaho is not all buried in the ground. There are in the State about 10,000,000 acres classed as forest lands, besides several millions of acres of mountainous lands bearing small but valuable groves. These forests consist of white and yellow pine, red and yellow fir, spruce, tamarack and cedar.

It is estimated that there are in the State 16,000,000 acres of agricultural lands. About three-fifths of this is arid, and can only be made productive by irrigation. When supplied with water it yields large crops of grass, grain and vegetables. In the northern counties there is sufficient rain to render irrigation unnecessary. The lower valleys are well adapted to fruit raising. Many orchards, some of them hundreds of acres in extent, are being planted.

All these facts are very suggestive. Within the next generation thousands of people will make their homes in these rich valleys while other thousands will be engaged in digging from the earth her long hidden treasures, and still others in the lumbering and manufacturing operations for which the State furnishes such abundant facilities. The character of this coming population is a matter of no little importance.

The present population numbers probably 130,000. A great majority of these came from eastern states to make their fortunes in the mines or in the mercantile business or to engage in farming or stock raising. They are, for the most part, intelligent, energetic

and industrious. The conditions, however, have not been favorable for maintaining a high moral standard, nor for the intellectual and religious training of the young. Many communities have been wholly without church or Sabbath-school. In some instances children have grown to years of maturity without having heard a Gospel sermon. Godlessness and infidelity prevail.

Evil influences have been aggressive. The saloon has been one of the first establishments in every community. The Sabbath has been largely disregarded. Idaho is one of the two states of the Union that have no Sunday laws.

Educational advantages, except in the larger towns, have been poor. Schools have had short terms and inferior teachers.

Here is the Church's opportunity and duty. The foundations of a great state are being laid. Whether its institutions are to be built up in accordance with the principles of an en-

lightened Christian civilization, and its citizens controlled by the benign influences of the gospel, or not, the next few years will determine. Every school district and mining camp ought to be reached by gospel influences regularly even if not frequently. For this no Church has larger opportunity and responsibility than the Presbyterian.

Her strength and stability and high standard of morals and piety are specially suited to the needs of this region. To occupy this field now is to make it a stronghold of Christianity, and of Presbyterianism, the best type of Christianity for all the future.

The question is whether these fertile plains and beautiful valleys, these grain covered hills and mountains filled with exhaustless stores of silver and gold are to be the abode of unbelief and sin, or pervaded by the light and purity of the gospel of Christ?

What answer will the Church give to this question?

THE NEW SPANISH REFORMATION.

REV. JAMES JOHNSTON.

Interest is at present running high in several quarters of Protestant Europe concerning the prospects and fortunes of the recently constituted Reformed Church of Spain. Since 1874 its members have grown steadily in influence and, apparently, have a career of holy activity before them. The pioneer of this promising crusade, Señor Cabrera, merits the congratulations of Christendom upon the honorable seal which his heroic endeavors received on Sunday, September 23, last, when Lord Plunket, the Archbishop of Dublin, an ardent friend and sympathizer, consecrated the Protestant Church in Madrid and, subsequently, the Rev. J. Cabrera, a Spanish clergyman, as first Protestant Bishop of Madrid. This opens a possibly famous chapter in the history of Protestantism in Spain.

It was the wish of the adherents of what is known as the Reformed Spanish Church that they should have a religious organization of Episcopal form and, in response to it, they found in Lord Plunket a proved ally when the English Church and the Bishop of

Gibraltar declined to recognize the movement. At the memorable gathering, September 23, the imposing, private ceremony was celebrated before a large congregation, including 350 of Señor Cabreras' own congregation, and the remaining hundred consisting of delegates from other parts of Spain, members of various Protestant bodies, and several strangers. Lord Plunket spoke of the occasion as "a great triumph for religious liberty in Spain," and fraught with gracious issues for a new Spain. Not unexpectedly the "Established Romish Church" in the country resents this Protestant aggression. The Ultramontane Press of Madrid denounces Cabrera as an "apostate," and classes the Archbishop with Freemasons, Protestants, and Freethinkers, guilty of disturbing the laws and customs of the land and "promoting an infernal spirit of impiety in every shape." The Spanish bishops have joined in the protest followed by the Papal Nuncio describing the consecration as illegal and sacrilegious. What the bishops in their

appeal to the Cortes wish it to do is undefined, meanwhile, on the other hand, it is a noteworthy sign that a large portion of the Press resents any injunction from the Nuncio. For the time being the Spanish people are silent, yet assuredly it is too late in the day even in Spain to suppress liberty of worship and religious organization when decorously observed. The future of the heaven of the Protestant community will be watched with interested sympathy now that they have an organized existence and a regularly constituted bishop of the Protestant type and faith.

PASTOR CABRERA.

Very largely the chronicle of the movement is embodied in the biography of Pastor Cabrera, the founder, whose intelligence, gifts, and unbounded energy, have won deserved esteem. This remarkable man while a member of the religious order and passionately devoted to the study of theology became convinced that the teaching of the Roman Catholic Church is erroneous. His oft recurring question henceforth was "Should he withdraw from the Church of his birth, or remain within, anticipating better times?" Through four years of acute mental anguish this matter occupied his mind, but in vain, until his course was determined by seeing the persecution to which three laymen were subjected who ventured to propose certain measures of Church reform. Burning with indignation Cabrera renounced the Church of his baptism and in 1863, fled to Gibraltar. Unknown and friendless he worked both with head and hand for the necessities of a livelihood. On the outbreak of the revolution in Spain in 1868 he returned to his native land and began immediately to preach the doctrines of primitive Christianity in Seville, a city which at an earlier epoch rang with the passionate words of Rodrigo de Valero, the Andalusian reformer. For a number of years crowds flocked to hear Cabrera, and, in 1874 he proceeded to Madrid to join a body of enlightened priests who were attempting to institute reforms within the Church. This unsuccessful attempt was followed by a succession of meetings in examining the tenets and history of the various branches of the Reformed Church in order to accept that

which most nearly approximated to their own views. It was finally concluded that to effect a revival of religion, at once genuine and profound, it must be in harmony with the genius of its people, and accordingly the New Prayer Book was prepared on the basis of the old Mosarabic Liturgy, "used in Spain till the end of the eleventh century, when all the superior clergy being French, the Roman use took its place."

PROGRESS.

From that time, now twenty years ago, the good work has greatly extended and, at the present day, the Reformed Spanish Church has upwards of ten thousand adherents, the majority hailing from the ranks of the laboring classes. The mass of the population may be divided into two sections, the ignorant and the indifferent. The Romish Church likewise is a mighty political force and vigorously supports the Carlist cause. For any worthy secular work it refuses to give a cent, discourages education, opposes progress, and quenches any new source of light. Upon the affections of the people it unquestionably has much hold, simply because it preaches what the people wish to hear; viz.: salvation by almsgiving and submission to every decree. It is none the less evident that the Church has not the authority which she exercised in former ages. When her votaries turned their attention to the study of philosophy the Church was incapable of meeting their inquiries and thousands fell back into the wilds of infidelity. Unfortunately when a Spaniard forsakes the old Church he is reluctant to seek another.

How the Spanish people may be inclined to look at the National Church in the presence of this small but vigorous counter-church is not easy to surmise. Everyone knows that the Spaniard is an impulsive being in political and religious affairs and, easily imposed upon by fiery demagogues. "A single spark," it has been said, "in an out-of-the-way corner, might kindle a flame which would lick up the glory of the Roman Church." The priests generally fail to commend their Church. While some of them are men of great learning they are seldom versed in theology. More deplorable is their lack

of desire to do good. The better class of priests hold themselves aloof from the crowd, their intellectual tastes safeguarding them from gross sins. Others again, through the simplicity of their ignorance, are kept from evil. Unhappily these are few compared with those who from the Pyrenees to the Atlantic under cover of the cassock yield to vile sins at which it is known the superiors wink. "What the Church needs" says Cabrera, "is an army of men who will preach Christ fearlessly, and will reason of righteousness, temperance, and judgment to come."

BISHOP CABRERA.

Turning to the portraiture of the new Bishop of the Reformed Church of Spain it is easy to discern the lineaments of the born reformer. He preaches with power. His discourses are excellent in matter, attractive in style, winning and artless in manner. In the pulpit his countenance has the glow of youth. At the age of fifty-six years his flowing white beard gives him a patriarchal appearance. He is modest and unassuming. In conversation he is brilliant, epigrammatic, and animated. Well read in literature and delighting in a good novel, he is particularly devoted to art and science. A student of the

ways of the world he is yet above all, "a man of the people," with appreciation of their needs and aspirations and full faith in that everlasting Gospel which the multitude universally love to hear.

Following the pattern of his mighty German forerunner the Bishop has established a home blest by the presence of a wife and echoing to the melody of children's voices. "A complete human being," says a writer, sound in judgment, clear in purpose, and of steadfast character. Entering afresh on the field of God his personality breathes the spirit of the prayer:

"Enough to battle in thy name,
For truth and right, but not for fame,
And ne'er thy holy cause ashamed
By coward fears."

In conjunction with the bright evangelical movement which the Gulicks are carrying forward on behalf of the daughters of Spain at San Sebastian under the auspices of the American Board hope discerns signs that the evangelization of Spain is drawing nigh and, that the faith planted three centuries past by the noble brothers Juan and Alfonso de Valdes, may take root again "like a tree planted by the streams of water, that bringeth forth its fruit in its season."

REMINISCENCES OF PROFESSOR SHEDD.

H. A. N.

When Dr. Shedd came from Burlington, Vt., where he had been Professor of English Literature, to Auburn, N. Y., where he then (1852) became Professor of Sacred Rhetoric and Pastoral Theology in the Theological Seminary, he and Mrs. Shedd became members of the congregation, of which I was then pastor. I had sustained the same relation to his predecessor, Professor Fewsmith, as I also did, later to his successor, Professor Condit, and I thankfully testify that no members of that congregation gave better evidence of valuing pastoral ministration in the sanctuary and in their homes, than did those eminent men. Their example to the people was as beneficial as their wise counsels and appreciative sympathy were helpful to the young pastor.

Professor Shedd remained at Auburn only two years, going then to Andover. Within that time his home was visited by virulent disease, taking by the throat his little son. It baffled the skill of the physician and the nurse, and brought the little sufferer where all human hope for his recovery was abandoned. About sunset, one day, I had a memorable interview with the Professor. He informed me that all hope of the child's life was abandoned. They were simply waiting for the end. He seemed to me "as one who suffers most a human heart can suffer, and reasons best a human heart can reason;" for his reasoning had long before reached and immovably rested upon the rock, the eternal purpose of the holy and good God.

"I believe," said he calmly and tenderly,

"that it is practicable to *pre-engage* the grace of God against such trying experiences." His perfect serenity was evidence enough that he had made such pre-engagement. The anchor of his soul was sure and steadfast because in that pre-engagement, he fastened it in the cleft of the rock of ages!

It was a precious means of grace to me to sit there looking on the calm face and listening to the steady voice of one whose reasoning power I thought unsurpassed by any that I had ever met and tested, and whose faith, simple as any child's, seemed to me strong as Abraham's, and bearing then that supreme test of Abraham's faith, offering up without one murmur, his only son.

I called next morning, expecting to see crape on the door. But that child is living now in mature manhood, surviving his father. The faith like Abraham's received the same reward.

Many years later I was in New York City attending a meeting of the Committee on Reunion of the Presbyterian Church, and was the guest of Professor Shedd. Sitting alone with him one morning in his parlor, I took the opportunity of putting a question to him on a difficult theme in theology of which he had written much and powerfully, but had not given full satisfaction to my mind. I refer to the view he held concerning our relation to Adam, insisting that, in literal and exact truth, "all mankind descending from him by ordinary generation, *sinned in him* and fell with him in that first transgression," I was to test his belief in the phrase which I have italicized, and to get the exact sense of it as it lay in his mind, I said:

"Do you consciously take to your own soul

the *blame* of Adam's first transgression, and feel the same shame and penitance for it as for any distinct transgression of God's law, which you yourself have perpetrated?"

A look of awful solemnity gathered upon his face, as he deliberately answered:

"When I am conscious of having personally committed an act of voluntary transgression, it is not that single fact that shames and distresses me; but it is the demonstration that *I am the kind of man* to whom it is natural to do such a thing. That *nature* became *my nature* in Adam's first transgression."

I do not propose, here and now, to discuss the philosophic doctrine which my dear and revered friend thus applied. Neither did he then nor ever enable me to adopt it. But he did bring clearly to view a *fact* of our natural spiritual condition which is deeper than any of our acts of sin, and underlies them all. "*I am the kind of man* to whom it is *natural* to do acts of sin." I have never heard that fact stated with more awful clearness and solemnity than by Professor Shedd in that interview in his home. I know no statement of it more available for that humbling of one's pride which brings him down where alone the salvation-bringing grace of God can reach him.

As to the philosophy of that fact, Professor Shedd's statement went deeper in it than any other plummet that I have heard drop into it; but it did not strike bottom. It is a depth which I am convinced that no line of human thought can fathom.

All the deeper is the awe with which I look down into that dark depth; all the more eagerly do I grasp the strong hand that is so graciously offered to lift me away from it.

THE ASSEMBLY HERALD for January comes to us not quite so promptly as its predecessors, but early enough to give us the pleasure of saying that it is even in advance of its predecessors in interest and value. Lucid statements concerning the work of the several Boards, and crisp, spicy, telling illustrations and appeals abound in its bright, neatly printed and well edited pages.

DR. LITTLE AND DR. BEECHER.—Rev. C. C Hart, of Webster Groves, Mo., writes: "I have just finished reading 'Rev. Henry Little, D.D.,' in the January number of CHURCH AT HOME AND ABROAD. I cannot forbear thanking you for that reminiscence of one of the most godly men I ever knew. I made his acquaintance at that New Albany camp-meeting in August, 1840, where I heard that

famous sermon, 'Who knoweth whether thou art come to the kingdom,' &c. It was at that meeting the Lord revealed himself to me, a young mechanic just out of a four years' apprenticeship. And the next day I felt called to preach. I was at that camp-meeting in August, 1841, and heard Mr. Little preach and Dr. Lyman Beecher exhort, when ninety-nine came to the 'anxious seat.' When they had ceased coming forward, Dr. Beecher mounted a bench and counted, and then proclaimed ninety-and-nine for the kingdom! And then raising his right hand, and with a voice like a trumpet, he called out: 'Where is that hundredth sheep? *In the name of the Lord I call for that hundredth sheep.*' Then thirty others came forward. It was the most thrilling scene I ever witnessed. And now, after more than fifty-three years, I can hear that sermon (text forgotten), hear that stirring exhortation, see that counting, hear the proclamation, "Ninety-and-nine for the kingdom;" and then that thrilling call, "Where is that hundredth sheep? It was a glorious time.

HAPPY CHILDLIKENESS.—A little seven-year-old girl was feeling unhappy because she and her sister had not for a good while been "invited out." Her mother reminded her that there were no children in the families of their acquaintance living near.

"Well," replied the little girl, "Mrs. D. is just like a child."

When Mrs. D. heard of this she pronounced it the sweetest compliment she ever received. She added: "I am so glad she feels that way; but O, indeed, truly to be like a little child—how I wish I were! for of such is the kingdom of heaven."

THE TIMIDITY OF TYRANNY is illustrated by the following recent occurrence in Beirut:

A German merchant residing there was negotiating with a British firm for a wind-mill. Not having been sufficiently explicit in his description of what he wanted, the firm asked him to specify how many revolutions in a certain time he desired. His answer would determine the size of the wheel. He telegraphed "*A hundred revolutions.*" Two

days afterwards an officer and four soldiers (a quaternion) came with an order to take him to the Seraiya (government house) and there he was questioned as to his visiting Mount Lebanon, which he sometimes did merely for recreation. They had understood his telegram as reporting an uprising in a hundred villages. After more questioning, they let him go, but he is still under surveillance.

We have received another touching illustration of the truth that intelligent interest in foreign missions is quite sure to deepen interest in all Christian work at home. A Christian woman in Indiana has sent us five dollars in a letter in which she speaks of her brother, who has been a missionary to Turkey, and her nephew still there. But these five dollars she gives for ministerial relief. She cares for the disabled in the rear, all the more for having loved ones at the front.

QUESTIONS.—The questions which for several months we have sent abroad in circulars have attracted so much attention, and have brought to us so encouraging assurances of their helpfulness in missionary meetings and in private study of the subjects treated of in our magazine, that we have made arrangements for continuing them within our own pages instead of printing them in circulars. As they cannot be prepared for each number until its contents have been determined, it is most convenient to print them on pages near those containing advertisements. For the **QUESTIONS** of this number see page 178.

MISSIONARY HEROES.—The faces of two of them will be found in this number—pages 103 and 118. That of Dr. Baker is from a photograph for which we are indebted to Rev. Dr. Craven, who was baptized by him in infancy, and whose father was his classmate in Princeton College.

Dr. Good has fallen at his post in the Dark Continent—whether by savage violence or by sudden disease, even his wife and son are waiting to learn; but they wait, held tenderly in the hearts and prayers of myriads of Christians, and in the pledged loving care of Him, the father of the fatherless and God of the widow.

HOME MISSIONS.

TREASURER'S STATEMENT.

RECEIPTS, APRIL 1, 1893, TO JANUARY 1, 1894.

Churches.....	\$162,477 99
Woman's Exec. Com.....	130,394 31
Legacies.....	37,594 80
Miscellaneous.....	27,456 24
	<hr/>
	\$357,923 34

RECEIPTS, APRIL 1, 1894, TO JANUARY 1, 1895.

Churches.....	\$161,895 92
Woman's Exec. Com.....	175,372 19
Legacies.....	106,746 70
Miscellaneous.....	26,329 39
	<hr/>
	\$470,344 20

Gain in Woman's Ex. Com..	44,977 88
“ “ Legacies.....	69,151 90
	<hr/>
	\$114,129 78

Loss in Churches this year..	\$ 582 07
“ “ Miscellaneous “ ..	1,126 85
	<hr/>
	\$1,708 92

Total gain to date.....\$112,420 86

O. D. EATON, *Treasurer*,
53 Fifth Avenue, New York.

The Board's net receipts up to January 1, 1895, were \$112,420.86 in advance of the corresponding period last year. There remain but *three months* of the fiscal year. Let the friends of Home Missions bear this in mind.

The church papers have taken hold of the matter in a business-like way. The *Interior*, the *Mid-Continent*, the *Herald and Presbyter*, the *Messenger*, and the *Observer* propose to give to the Board *one dollar* for every new fully paid subscription received before March. The *Presbyterian* proposes to give *one dollar and twenty-five cents* on similar conditions. These are in addition to all the good words they have said about the Board.

About half a mile from Bangor, Pa., a little village has arisen in a few years which is called New Italy. It was founded by Italians and has about 500 inhabitants. These Ital-

ians were mainly ignorant and depraved fugitives from justice. Unable to read, even in their own tongues, they were the subjects of oppressive priests and superstitious in the extreme. These were the conditions in which they were found in September, 1892, when Mr. Glozzelino, an Italian missionary of Hazelton, first visited them. He found here an opportunity to test the possibility of evangelical missionary effort accomplishing anything for degraded papal Italians. The short history of that work up to the present is as thrilling as a romance. In June, 1894, a church of sixty-four members was organized and two elders ordained. The Sabbath-school, the prayer-meeting, the Monday night Bible class of young men, the Catechetical class, besides the stated preaching, are among the means that are being wonderfully blessed.

This is only one of six prosperous missions which we have established among the Italians in this country within three years.

A German Bohemian church of thirty-five members was organized at Fayetteville, Tex., in November. It is under the pastoral care of Rev. V. Pasdral, who has this church grouped with a circuit of others.

Rev. H. A. Tucker, of McAlister, Indian Territory, informs us that eight persons were received on profession as the result of recent meetings.

South McAlister is located at the junction of the Choctaw and M. K. and T. Railroads.

In company with Rev. C. S. Newhall he made two visits to this place. The Spirit of the Lord was with them, and they reaped the harvest of a faithful sower, who had preceded them.

A church was organized with a membership of twenty-six. The outlook for this new organization is hopeful. In the near future South McAlister may become the most important place in the Choctaw nation.

After organizing the church, and immediately after the dismissal of the congregation, a little girl, nine years of age, came to Mr. Tucker, saying, "I want to join the church, will you receive me just now?" The session convened immediately, and the child giving satisfactory evidence that she was trusting in Christ as her Saviour her name was ordered to be placed on the roll of the new church. "I am thankful," says Mr. Tucker, "that the flock at South McAlister is not a lambless one."

While Rev. H. R. Schermerhorn was in charge of the field at McAlister, Ind. Ty., he was at one time very much discouraged. One evening on the way to the place of worship, he said to Mrs. Schermerhorn, "If the people do not manifest more interest in us and our Master's work, this will be my last service for them." Reaching the meeting house he rang the bell and lighted the lamps. After the usual service the congregation passed out without a word of encouragement for the discouraged minister. A little girl, however, remained; timidly she approached the minister, and gave him a bouquet of fresh flowers. Immediately she passed out without giving him an opportunity to ask any questions. Holding the flowers in his hand with tearful eyes and a hopeful heart he said, "God bless the child, she has shown her interest, and for her sake I will continue preaching in this place."

Thus the interest of one little child secured the preaching of God's word to this whole community.

The statistics in the December concert article on *The South* refer exclusively to the churches now on the Board of Home Missions and do not include self-supporting churches, or churches among the negroes.

A few errors crept into that article, which we gladly correct in the light of later information. Our four churches in North Carolina have 221 members. In Tennessee we have seventy-eight churches with 3,561 members. In Alabama our five churches have 163 members.

Rev. J. C. Smith of Reading, Mich., in a private note, indulges in a little pardonable if not laudable boasting. He says: "Until last year our church had been giving an average of less than seven dollars per year to the Home Mission Board. Last year we gave sixty-seven dollars, and thus claim the honor, though ours is far from being a wealthy church, of giving the highest average per member of any church in the Presbytery."

We may add, by way of parenthesis, that he accomplished this result by acting upon the principle that "example is better than precept."

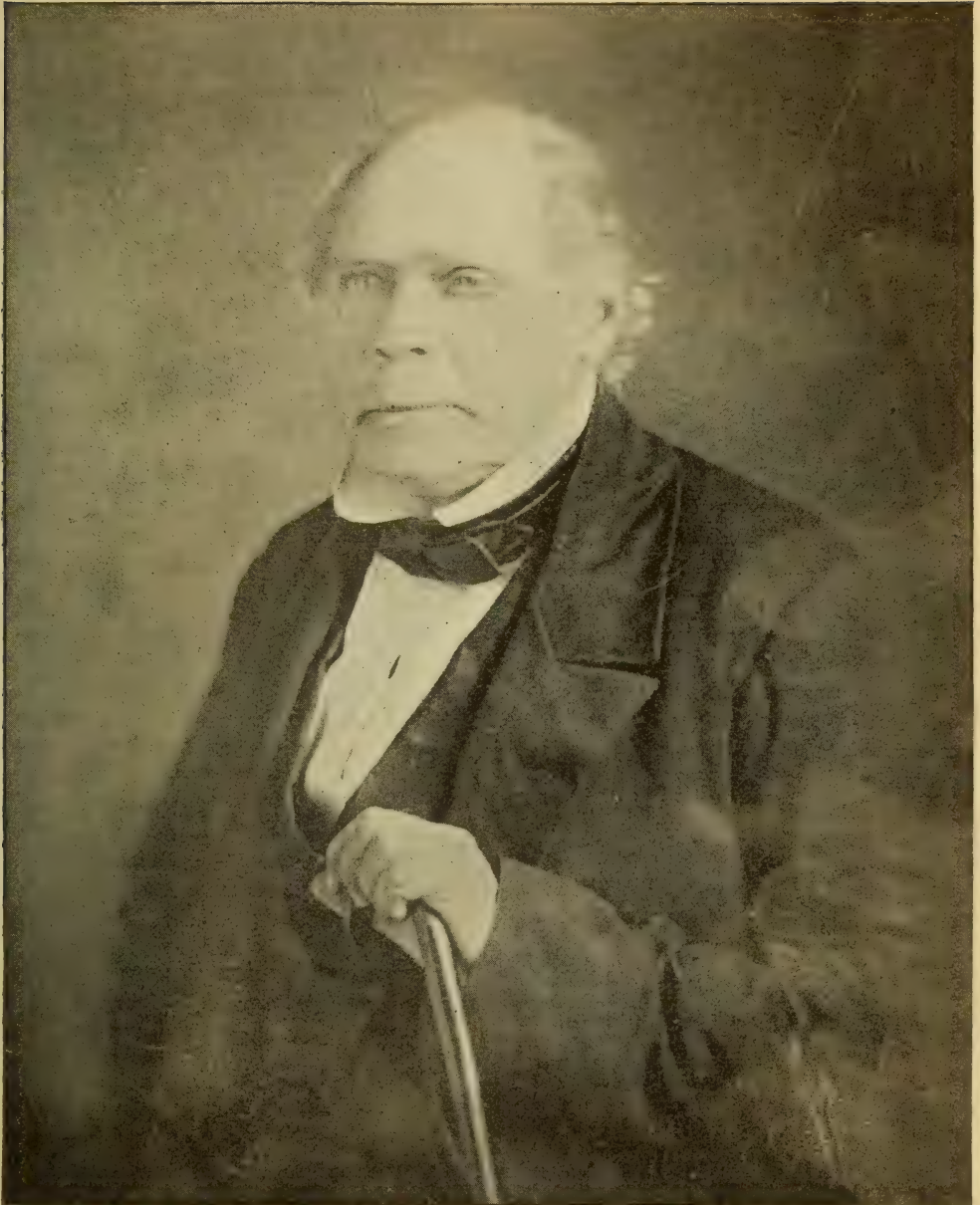
Mr. J. Herman Patton, in charge of our school at Mekuskey, in the Seminole Nation, says:

I find the boys to be very tractable and more easily controlled than the average white boys of the same age, and they learn very readily, considering all the disadvantages under which they labor.

This year we have made Bible study a regular study in the intermediate and advanced rooms, devoting the same time to it as to any other study. Miss Patterson has charge of this work, taking up the life of Christ chronologically, with some introductory lessons on the bible as a book, and biblical prophecy. I am well pleased with the methods, and the way the boys take hold of the study.

In New York City there is a saloon for every 121 inhabitants, and a church for every 2,400. The seating capacity of the churches will not average 800. The saloons would easily accommodate every man, woman and child in the city, but if they should flee for refuge to the churches only *one third* could enter and *two-thirds* of them, or about 1,000,000, would be left out in the cold.

Daniel Baker was once making a vigorous appeal in behalf of missions in Texas. One man said: "Well, I will give five dollars; I can give this amount and not feel it." Dr. Baker replied: "Suppose my brother, you give *twenty and feel it*. Your Saviour *felt what he did for you*." The idea of *feeling* what he gave was new him—and he emptied his pocket book and borrowed from a friend.



REV. DANIEL BAKER, D. D.

REV. DANIEL BAKER, D. D.

BY HENRY S. LITTLE, D. D.

The key note to this wonderful man's life was given on his death bed. When dying he said: "William, my son, if I should die I want this epitaph carved on my tomb. 'Here lies Daniel Baker—preacher of the

gospel—a sinner saved by grace.' Remember," he added, "*a sinner saved by grace.*"

He was a man of one book—the Bible; one idea—the salvation of souls, and one occupation—the proclamation of the gospel.

Dr. Baker was a child of Christian parents, born August 17, 1791, in Midway, Ga. Daniel

was the fourth son—the seventh child—and was early left an orphan. He distinctly remembered the pious instruction of his parents. He felt that he was a sinner and would certainly be lost. “I did wish,” he said, “that I was a bird, or insect, or anything that had not to meet God in the judgment day.”

At fourteen years of age he engaged as a clerk in Savannah for a time, where he was thrown among adverse influences, but being awakened by the sudden death of a godless companion, and led to resume the daily use of his long neglected Bible, the aim of his life was changed. An offer of aid in his preparation for the ministry from Dr. Moses Hoge, President of Hampden Sydney College, induced him to enter that institution, in 1811.

HIS COLLEGE LIFE.

His career as a college student was marked by alternating fears and hopes. But his courageous faith in God, led him triumphantly on over all difficulties.

Two years later he entered the junior class at Princeton where he found among 145 students only six who professed to be Christians, and only two of these who seemed to care much about it. With these two he instituted a daily prayer-meeting. The three young men were the object of ridicule, but their faith was rewarded by a precious outpouring of the Spirit of God and a great revival resulting in about 50 conversions, according to the report of President Green. Twenty of the converts became ministers of the gospel. He studied theology privately at Winchester, Va., under Rev. Mr. Hill, pastor of the church, and immediately took up religious work. Blessed with great vigor of body, mind and heart, he preached with wonderful success all through the villages and country round about.

A PASTOR.

He took the pastoral charge of the united congregations of Harrisonburgh and New Erection in 1818.

Three years later he was sent to the General Assembly in Philadelphia where he attracted attention and was called to The Second Church of Washington City. Here he had among his parishoners President John Quincy Adams and General Andrew Jackson.

From these distinguished men the young pastor received many special marks of esteem.

The proprietor of one of the principal hotels in Washington, was somewhat notorious, loose in his morals, with no respect for the church or its ministry. He had not entered the house of worship for many years. Some of Dr. Baker's friends were speaking one day in high praise of their young pastor in the presence of Mr. S. and suggested that as the church was near he ought to go and hear so eminent a minister. He replied, half in jest, “Tell Mr. Baker that I will go and hear him preach if he will take for his text ‘*Let every man mind his own business.*’” This was reported to Mr. Baker who returned answer that he would take that subject for his sermon next Sabbath morning. Mr. S., according to his promise, was present, and Dr. Baker announced as his text these words “*And that ye study to do your own business.*” 1 Thes. iv : 2. He preached a sermon so impressive and powerful that the hotel keeper was completely overcome. The result was that Mr. S. immediately took a pew in the church and was ever after a regular attendant.

Repeated calls came to him from the Independent Presbyterian Church of Savannah, Ga. Under the great pressure brought to bear upon him he accepted.

The field of usefulness opened to him in Savannah was very extensive and promising. The fact that the Church at that early day paid him a salary of \$2,500, is a marked evidence of the prominent position he held in the esteem of his people. And yet to him, large and small salaries were much the same in the Master's service.

HOLY TACT.

An incident occurred during this pastorate, which illustrates his readiness to meet an emergency. A lady of some note, who was very lively and pleasant in her manners, but not a Christian, affected displeasure at the partiality which he had shown to his “*dear members.*” “You think a great deal of your *dear members,*” said she, “but you don't care anything for us poor sinners.” “O madam,” he replied, “I do care for you, too.” “No,” said she, “you had your meeting for your dear members, and you shut us poor sinners

out; you don't care anything about us." "To prove that I do," said he, "suppose that we have a meeting for those who are not members, and shut out all my *dear members*. Will you come?" "That I will," replied she. "Well, madam," he said, "it is fixed." The next Sabbath he invited all who were not converted, and none but such to be present. He spent the day in fasting and prayer. Going to the lecture room at the appointed hour, he found the room crowded. It was a solemn time, and most wisely did he improve the opportunity. Many were wrought upon by the Spirit; eight were converted, and among them the lady above referred to.

The church in Washington City which reluctantly gave him up as their pastor, ceased not their efforts during the years that followed to call him back. As late as 1830 a unanimous and vigorous effort was made to induce him to return to them. John Quincy Adams wrote with his own hand a letter to J. H. Handy, an elder of the church, in which occurs this passage: "I very readily comply with your request in the assurance of my cordial approbation of the re-election of their former pastor, Rev. Daniel Baker, for whom, if I had been present, my vote would have been certainly given. Accept the assurance of my best respects and fervent good wishes for the prosperity of the church."

Andrew Jackson addressed a letter to the same gentleman, in which occurred these words: "I take pleasure in acknowledging the receipt of your letter of yesterday, as it affords me an opportunity of expressing my concurrence with the result of the election in the Second Presbyterian Church to supply the place of Mr. C. I have great confidence in the piety and zeal of Mr. Baker, and had I been present when he was put in nomination, would have voted for him."

Mr. Baker did not see his way clear to return to Washington. The almost continual revival in his church fastened upon him the eyes of the surrounding states, and the hopes of Christian people were centered in him as the greatest available human means of advancing the kingdom of God. He felt constrained to relinquish his comfortable posi-

tion as the pastor of a church whose temporalities were in a prosperous state, and whose congregation numbered 1,500, to give himself wholly to evangelistic work.

His consuming desire for the conversion of sinners, furnishes the whole explanation of his devoting himself to a missionary life. He himself says: "I had pretty much made up my mind to resign my charge and engage in the service of a missionary society in Georgia, but to cut down from \$2,200 to \$600, was a serious affair, and I confess that I anticipated hardships for myself and family, but was not the hand of God in this? His voice seemed to speak in tones from heaven loud and distinct, 'Go forth as a missionary and preach the Gospel.'" Accordingly, he resigned in 1831. The next week he entered upon his labors as an evangelist, expecting to give six months to that particular work, but unexpected success extended the period three years.

HIS VAST WORKING POWER.

As a pastor he would preach three times on Sabbath, besides teaching a Bible class and preaching several times during the week. During his entire pastorate in Washington at every communion members were received on profession. Wherever he went his reputation as a preacher preceded him and the clamor of the multitudes compelled him to preach. Like Whitefield and Wesley, thousands waited upon his ministry and hundreds were converted. In the thronged market places and in rural school houses he preached with equal fervor and uniform blessing.

NO MACHINERY.

He excluded all "machinery" from his evangelistic methods, and there seldom followed those distressing cases of apostasy which too often result from merely animal excitement and hasty admissions. Eternity alone can tell the part he took in laying the foundations of the churches and communities all over the country from Florida to the District of Columbia.

He was broader than denominational lines. He was accepted by all as a specially ordained messenger of God. At Beaufort the Rev. Mr. Walker, the rector of the Episcopal church, invited Mr. Baker into his own

pulpit, and he preached three times a day to full houses. For ten unwearied days, from morning until nine at night, he sent forth the strongest and most impassioned appeals to the heads and hearts of his hearers. All that is terrible or beautiful, all that is winning or appalling, all that could draw and charm and soothe the heart, or shake its careless security and command its attention to the truths of religion, were pressed upon that community with an earnestness and energy and an affectionate persuasiveness which were almost irresistible. The effect no one can conceive who was not present. Politics was forgotten, business stood still, shops and stores were shut, schools were closed, all ages and conditions crowded the meetings and hung upon his words.

There stood the messenger of truth; there stood
The legate of the skies. His theme divine,
His office sacred, his credentials clear,
By him the violated law spoke out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispered, *peace*.

A secular paper reporting the meetings exclaimed: "What a beautiful thing is this religion! How it cheers and warms and elevates!" The impenitent were made to see religion in a new aspect, arrayed in beauty that they never dreamed of.

The words of President Edwards in describing a revival in Northampton in 1735 aptly fit this occasion:

"It was not noisy like the brawling brook; but deep, still, solemn, like the mighty river."

Out of the hundreds who were converted at this meeting not one became a Presbyterian. The Episcopalians and Baptists reaped the fruits of his labors. Among those converted eight went forth as preachers of the gospel. A bishop of Georgia, a missionary bishop of China, a distinguished Baptist preacher, the Rev. R. Fuller, of Baltimore, were of the number.

Gentle as he was in spirit he was a stranger to fear. Like Enoch he walked with God. Like Abraham by faith he looked for a city which hath foundations whose builder and maker is God. Like Stephen he was a man full of faith and of the Holy Ghost. Like Nathanael he was an Israelite indeed in whom was no guile.

Bishop Elliot, prominent in the Episcopal Church, acknowledged Mr. Baker as a spiritual father. From Florida to New England, from Ohio to Texas, his voice was heard in hundreds of churches and by tens of thousands of anxious listeners. He was for a time pastor in Frankfort, Ky., and at Holly Springs, Miss., but only that these pastoral charges might be centres of radiation in the Master's service. In the discussions and excitements which attended the division of the Church in 1836 and 1837 he took no part whatever. General Assemblies heard him. At one he was nominated for the Moderator's chair, but promptly declined.

GOES TO TEXAS.

In 1838 his attention was called to the republic of Texas and he was profoundly impressed with its spiritual destitution.

Leaving his two sons as students at a school and the rest of his family as boarders with its principal, he started for Texas, holding religious services at various points along the way. At Memphis he met his old friend and former parishioner, General Jackson, from whom he bore a letter of introduction to General Sam Houston. He proceeded by the methods of travel of those early days, by stage overland, and by the boats that traversed the water-ways. From New Orleans he went by sail boat to Galveston, arriving in February, 1840. It was a straggling village with a few hundred inhabitants. Walking along the streets on a Sabbath day he came across a group of boys playing marbles. "Heigh, boys," said he, "playing marbles on Sunday!" "Oh! we are in *Texas*," several of them replied. "Well, but boys," said he, "don't you know that God can see you in Texas as well as in the states?" Putting his hand into his pocket he gave a number of little books to the boys, talking very kindly to them and winding up by remarking very pleasantly, "Boys, it is not right to play marbles on Sunday; you would better go to Sunday-school. Didn't you know it? There is one yonder, pointing to the place." Bidding them good bye he had gone but a few steps when several of them called out: "We won't play marbles any more; we will go to Sunday-school, sir."

On his way to Texas, under the appointment of the Board of Missions, his various meetings at different points resulted in 115 conversions. The town of Galveston had grown in two years from three houses to about three hundred. A Presbyterian church had been organized a short time before his arrival. There were six Presbyterian ministers in Texas, a larger number of Methodists, and a few Baptists. Galveston, the only harbor and the point through which nearly all the business of the Republic was done, grew rapidly. It is of historic interest to note the following from his memoranda:

There are a goodly number of merchant vessels in port, one iron ship just from England, and nearly the whole of the Texan navy. I preached on board of the Commodore's vessel last Sabbath to about 150 officers and men. There is no church yet erected but preaching is held sometimes in a school room, and sometimes in the court house. I have preached some fifteen or twenty sermons already to houses generally crowded, and we should probably have twice as many if we could accommodate them. Two or three persons have, I trust, been soundly converted this week. They are, I believe, the very first cases of conversion that ever took place on the island. Thank the Lord for this great honor conferred upon me, a poor, unworthy instrument. One of the converts is a lady of high standing who has been on the island three years, and had never heard a single sermon before she heard me, except one from a Catholic priest some time ago, and strange to tell, this first sermon which she heard me preach was blessed to her awakening.

LAYING FOUNDATIONS.

Sabbath, February 3, 1840, the first communion season of the Presbyterian church on Galveston Island was observed. Four were added to the Church on profession.

Besides preaching the Gospel to sinners, he was profoundly impressed with his responsibility as one of the foundation builders of a mighty commonwealth. Up and down the State from Galveston to Brazoria, and from the mouth of the Rio Grande to the Colorado River, enduring all the hardships known to frontier life, like his Master, he preached to men singly by the wayside, and in massed multitudes with equal zeal and power.

April 3, 1840, he was present at the organization of Brazos Presbytery in the Christman School House at Independence Settlement, the first presbytery organized in Texas. The members constituting this first presbytery were Rev. Messrs. Hugh Wilson, of the Presbytery of South Alabama, John McCollough of Newton Presbytery, N. J., and William Y. Allen, of the Presbytery of the Western District, Tenn., and ruling elder Mr. John McFarland of the Independence Church. The standards of the Presbyterian Church of the United States of America were adopted, but no ecclesiastical connection was formed because Texas was not then one of the United States.

At this meeting of the Presbytery the proposition was first made to establish a Presbyterian college in Texas. The burden of the work which followed in securing land and money for this college fell upon Dr. Baker. Six different journeys he made to the United States in the interest of the college, canvassing from New Orleans to New York City. The details of these wonderful journeys as recorded in his memoirs published by the Presbyterian Board of Publication, Philadelphia, are full of romantic and thrilling interest. The self-denial of such a man in this constant separation from his family with meagre compensation, hardships indescribable, heroism almost unexampled, places him among the wonderful men which our country has produced.

In soliciting for this college he met with marvelous success. Besides securing the gift of many thousand acres of land he collected one hundred thousand dollars in cash. His methods were his own. He believed that the gospel was the means to all good results, and he preached the gospel wherever he went.

In his last tour he devoted eight months to soliciting for the college, during which there were seven hundred converts.

The secret of his financial success was in the fact that he sought first the kingdom of God and all these things were added. He asked men to help God's cause when their hearts were at a white heat with spiritual apprehensions. He abandoned the material for the spiritual and received a hundred fold of the material

in return. And then how natural it was for converted men to say, "The half of my goods I give to the poor!" Dr. Baker realized the outcome of this divine philosophy, when he carried home one hundred thousand dollars for his college from his tours of evangelism. Certainly he is an example to all Christian agents. Solicit pecuniary contributions by all means, but, as ye go, *preach*.

Austin College is the grand monument to his heroic and consecrated effort.

FIRST SYNODICAL MISSIONARY.

Dr. Baker was the first synodical missionary in Texas. The Indians were hostile. The distances were vast. He suffered exposure and fatigue. Coming into a new town he rang his own bell, or beat a triangle to call people together. At the first service only a few of the faithful might come, but afterwards no house would hold the crowds that flocked to hear him. Doors and windows were removed to permit those on the outside to hear. With the earth for a bed and the sky for a roof this man of God, many times called to wealthy city churches, passed his nights often where wild beasts and wilder tribes of men threatened his life. The faculties and students of colleges, and people of refinement and culture crowded to hear him. Hundreds of them were born again, but he gave his life and service to those who otherwise must have gone to the bar of God without hearing the gospel. Holding occupied places seemed to him important, but not to be compared with laying foundations. He believed that if the heart is to continue to do healthy work the extremities must be kept warm. The reflex influences of his home missionary work brought scores into Eastern churches because the schooling in hand-to-hand work on the western frontier prepared him to do, even in the East, what he could never otherwise have done. He lives twice who lives once as a home missionary. To use his own words: "Home missionaries have no beds of roses, but they have wide fields of usefulness. They have little California gold, but they have precious souls, which as jewels are safely casketed for eternity."

The Rev. Daniel Baker, D. D., "preacher of the gospel—a sinner saved by grace," died

December 10, 1857. What is called death is but a short sigh. Then the heart worn with cares finds rest in the Holy Father. The spirit released from the world, buoyant and mounting toward heaven, with hope's fruition, looks into glory and rest.

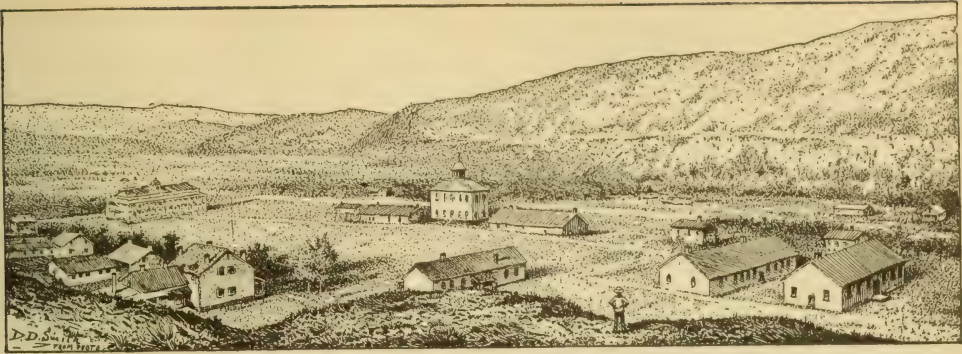
So passed away this humble home missionary. He might have been distinguished as a politician, rich as a financier, famous as a scholar and teacher, or eminent as a statesman, but "they that turn many to righteousness shall shine as the stars forever and ever."

Deeply indeed did the spotless life, the abundant labors and the holy influence of this man of God impress the hearts of the people of Texas. On the first news of his death the legislature in both of its branches adjourned, though in a thronged and excited session. In a fervent and eloquent address to the Legislature a leading member said, among other impressive things:

As a general thing I am opposed to the obtrusion of our private griefs on this house to the interruption of business, but I consider the death of Dr. Baker a public calamity. He is justly entitled to the rank of one of Texas' benefactors. There has been scarcely a state in the Union but has heard his eloquent pleadings in behalf of religion and all the great moral interests of society. There stands not 200 miles from this place, on the brow of a lofty summit a beautiful edifice surrounded by shady groves and academic walks. In it is opened a fountain of science for the youth of our land. This edifice is Austin College, reared principally by the devoted exertions of the lamented deceased, whose loss we are this day called to mourn. While these monuments stand, may the memory of Dr. Baker remain fresh. He is gone.

When the tidings of his death reached Huntsville, Dr. Baker's home, the editor of a paper there, not himself a professor of religion, thus wrote:

The news of the sudden death of Dr. Baker comes like an earthquake upon our citizens. Good and faithful servant! thou art gone. Hard working Christian! thou hast found thy reward. Who is left to fill thy place here! Not one. Men like our venerable friend are only made once in an age. Alexander, Cæsar, Luther, Cromwell, Napoleon, Jackson, but one of each existed at one time. Their places are never filled,—so with Dr. Baker in his sphere.



LAPWAI, IDAHO.

Our Indian church at Lapwai, Idaho, has 125 members and 4 elders. Rev. Alexander Adair is the pastor. Here Miss Kate McBeth, whose house is at the extreme right and near the mountain in the picture, has labored long and successfully in the school and in the homes of the Nes Perces Indians.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE INDIANS.

The 249,366 Indians in our country are found in twenty states and five territories. Of these, the Indian Territory contains the largest number, 71,856, while Texas has the smallest number, viz., 290.

It is an interesting and encouraging fact that less than 25 per cent. of all the Indians draw rations from our government. More than two-thirds of them derive their living from the cultivation of the soil, from invested funds and industrial occupations without aid from the general government. The remainder, about nine per cent., subsists on roots, wild fruits, game and fish.

The Indians are susceptible to religious impressions when they can be protected from the contaminating influences of vicious white people. They have always been monotheists and have never been idolators. They readily identify the God of the Bible with the Great

Spirit whom they have always ignorantly worshipped. The Bible itself is a revelation concerning that Great Spirit which they are quite prepared to receive. It is not strange, therefore, that our missions among them, under favorable conditions, have uniformly prospered.

Our missionaries and teachers are reaching thirty-one tribes of Indians besides six tribes of Alaskans.

We have in all, about forty churches and seventy-five ministers, of whom forty-six are natives, including a number who are only licentiates.

The forty churches enroll about 5,000 members.

The Dakota Presbytery is composed exclusively of Indian churches and their ministers, some of whom are white men. The Indian women of this presbytery have a missionary society which supports two native missionaries among their own people, besides contributing largely toward the support of two others.

Our school work is supported by the Woman's Executive Committee. Thirty-three schools with more than 4,000 scholars are under their care.

In the light of the facts above stated, several propositions must be conceded:

1. The Indian is willing to be taught, to be civilized, and to be Christianized.
2. He has at least, fair industry and average capacity for self-support.

3. There is no "Indian Problem" apart from civil questions. There is simply a great work for the Christian people and the government of this country to do. We have but to take hold of it and do it. The results of every earnest, intelligent and well-sustained effort, prove that it can be done.

These conclusions are justified by the further fact that there are 32,567 Indians who are now taxed or taxable, and self-sustaining citizens. These do not include the "five civilized tribes," whose total number is 68,371, and whose present condition of advancement also supports the above conclusions.

Another important fact must be borne in mind in discussing the interests of the Indians. They are not all poor. The average wealth per capita is far above that of the white citizens of the United States. The reservations of the 249,366 Indians in the United States, aggregate 85,872,614 acres—about 344 acres per Indian. If their families average four persons, they have 1,376 acres of land per family. The Osages have four times that amount, besides \$8,000,000 invested at 5 per cent., also a large amount of personal property, while the Pueblos are very poor. Some of the reservation lands are among the best on the Continent, and others are the poorest.

To make of these tribes rich, intelligent, and, in every way valuable accessions to the citizenship of our country, we have but to treat them just as we would any other ignorant and neglected fellow-sinners—educate, train and evangelize them.



AN OLD MISSIONARY HOME, CHEROKEE NATION.

Letters.

NEW YORK.

REV. G. M. JAMES, *Andover*:—Five years ago we had but 80 members. In the time that has passed 76 have been added, 17 of whom were by letter and 59 on the profession of their faith. In the same time 16 have been dismissed by letter and 4 have died, leaving a present membership of 136.

Five years ago there was no organization connected with the church except a Sabbath-school. For over four years we have had a flourishing society of Christian Endeavor and a Woman's Missionary Society, and within the last year a Ladies' Aid Society, and each in its own way has been productive of an immense amount of good. Financially we have made progress. Five years ago there was an indebtedness of over \$500. It has all been paid. Besides this the church has been shingled, plumbed for gas, insurance has been paid, and during the past year over \$2,000 has been paid for the parsonage.

Last Monday the society voted not to ask for a renewal of aid from the Board of Home Missions.

REV. J. C. STINSON, *Downsville*:—With last Sabbath we completed another quarter in this field, which has certainly witnessed the greatest increase of spirituality of any time during my pastorate. Our prayer-meetings are largely attended, probably 45 on an average. Our young people's society had an increase of over 20 during the past quarter, and at our last sacramental service we baptized 14 and added 22 to our communion roll. We can certainly say that great blessings have rested upon our labors. In the course of events, we are compelled to acknowledge that in the removal of families from the village we have suffered a great deal.

REV. ELIAS B. FISHER, *Rossie*:—We have paid part of our manse debt and bought an organ. Perhaps it would be interesting to know how the women raised their portion of the money. They had what they called an "experience meeting" in October. Each lady was invited to bring an offering and her experience how she made the money at the end of the month. It was amusing to hear them tell how they accomplished it. One spun, another knit, one made fancy baskets out of tea canvas, another made holders, one rooted slips of plants and sold them, and another did the course hand-writing for the family, another went out sewing

by the day, and one old gray-haired mother in Israel said that she hired out for three weeks to trim out her grandchildren and "bring them up in the way they should go." The president of this society set them an example by picking up ten bushels of potatoes at ten cents a bushel, thus earning something for an offering. They all seemed joyous and happy in being able to contribute something to this fund.

REV. FRANK G. WEEKS, *Springwater*:—There have been about 140 conversions, the result of four weeks' special services. The pastors of the three churches conducted the meetings—each taking his turn in preaching. On Thanksgiving day we had two glorious meetings in our church. We held almost every night virtually three services, first the sermon, next the testimony meetings and afterwards prayer and inquiry meeting. We could not close until half past ten o'clock and sometimes later.

The business men were reached and the entire community has been deeply moved. God literally poured out his spirit and it was like another Pentecost. Sinners were bowed in prayer and there was a great wrestling in prayer.

PENNSYLVANIA.

REV. ROBERT M. WALLACE, *Lewistown, Pa.*:—This is one of the oldest churches in the Huntingdon Presbytery and has been in many respects a "Mother of churches." From here many have gone out, either to form the nuclei of churches in the West, or to re-inforce those already established. Many neighboring churches also, have received recruits from here. Lewistown has, at this time, no less than fifteen members derived from Little Valley. Quite a number of ministers, also have been sent out from here, to labor in the Lord's Vineyard. We are not to "despise the day of small things." She is weak now, but she has been fruitful in the past, and, with the Divine blessing, she may be so again.

TEXAS.

REV. J. P. LYLE, *Kerrville*:—By getting individual members to do each one what he or she could toward paying off the church debt, we got it nearly all paid. I think all but \$80 or \$40. But it was hard work. One man said we were working as if the town was on fire. But it takes great effort to accomplish a little, it seems. The outlook was getting pretty gloomy I thought. But we had a meeting of the Austin Presbytery in Kerrville and they did us good. They said many kind things about our work.

ALASKA.

MISS SUE DAVIS, *Juneau*:—One of our Home girls was married during this quarter to a worthy young Christian man, a former pupil of Mr. Willard's at Chilcat; another Christian home set up, the light of which will shine out to help and bless others. We have with us now twenty-nine children, ten girls and nineteen boys. Two of our large boys left the Home last week to make a start in life for themselves. They are cousins, Joseph and Willie, and had been in the



CHICT KITCH HAWK, SITKA.

Home since they were tiny children. They are bright good boys and real Christians, we are sure. We depended on them for a great many things and miss them very much in the Home. Another large boy will leave after school closes in June, but others are promised and their places will soon be filled. And so they go and come, and they learn so much here that they did not know before. We see a marked improvement even after a short stay. Some of the girls were

telling me they did not know anything about God when they came to the Home. One little girl said she thought the minister was God. Now they say when they go to the village they always tell their people about God.

preparation even a few minutes for their work. All the large boys take some time out of school to read newspapers. Many anxiously look for the coming of the *Youth's Companion*, and on Saturday at spare times read the *Forward*, *Sun-*



AUK INDIANS, JUNEAU, ALASKA.

The Auk tribe number 640. They occupy a part of Admiralty Island near Juneau. In this region rich deposits of gold have been found and worked.

INDIAN TERRITORY.

W. B. ROBE, *Okmulgee*.—More than twenty who wanted to become pupils were sent home with sad hearts, "no room" being the cause.

It is most encouraging to see the interest of the Creek people in the education of their children. Many realize the change that must soon take place in their relations to the white race, and to the United States, and desire their children to be prepared for it. A sensible full blood who is judge of one of the Creek courts said in an address to the boys and girls: "Things will not continue long as they are now among us, you must learn so you can take care of yourself after the change comes." The same man is much pleased as we show him through the rooms of the "homes" that their girls are learning so well to keep house like white women. Two of our girls who had been several years in school, and whom we thought best to drop that younger ones might take their places, were employed as cooks in a National school and gave good satisfaction. Others are preparing to teach. Many of our older pupils are now so much interested in their studies that it is with reluctance they take from the time of their

day School Visitor, and parts of the *Presbyterian* (Phila.), *Mid-Continent*, etc.

Our pupils are all happy and contented. Not a case of running away has occurred thus far among our boys, which is very remarkable. Three girls ran away several weeks ago, but I pursued and overtook them at a distance of twelve miles and brought back two of them. The mother of one of them wrote me a long letter expressing her regret that her daughter should do so, and requesting me to find and take her back to school.

KANSAS.

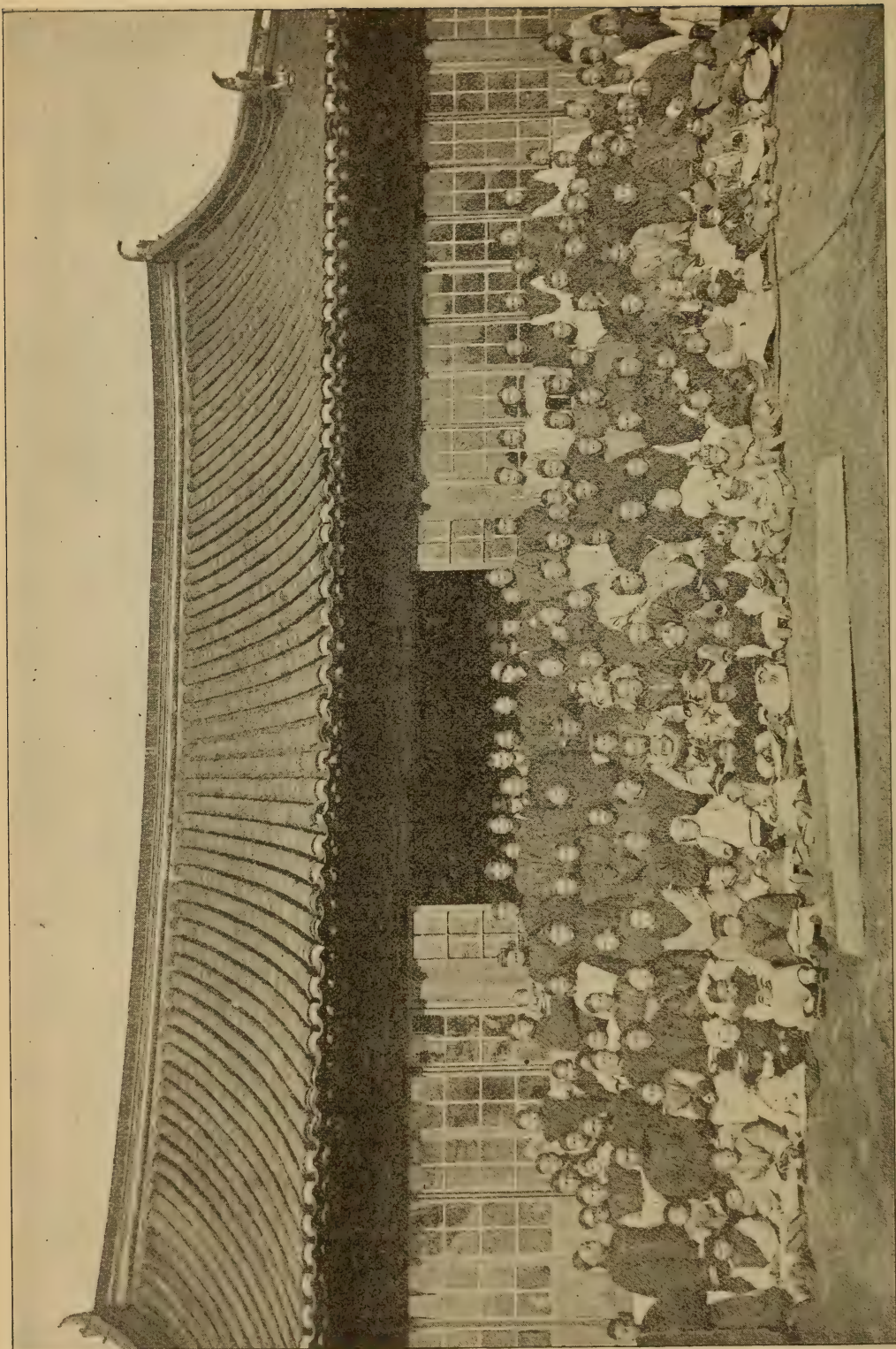
REV. J. A. B. OGLEVEE, *Caldwell*.—We are now in the midst of a gracious revival. About thirty have already confessed Christ and scores have arisen in the meetings to say that they "ought to confess Christ." We held a sun-rise meeting yesterday (Thanksgiving Day) and the church was *packed full* a half hour before daylight. At 11 o'clock another crowd gathered, and another at 3 o'clock and again at night. People have never gone to church as they have the last week here. We made a thank offering to the poor yesterday. Our city has never in

its history had such a stirring up before. We hope to capture the town for our Master in the next few days. Many are under deep conviction and we are confidently expecting a great ingathering. Pray for us.

INDIAN CAMP-MEETING.—Very interesting; became better acquainted with the friends of our pupils. About the camp-ground—tents, red blankets, ponies—not hard to realize that we were among Indians. Large stoves, tables set with decorated dishes; above all, the order and quietness everywhere prevailing—we were among civilized Indians. Thank God. Women held their annual Missionary meeting and conducted it in a manner as dignified as would any white ladies. Large arbor crowded with Indian women, all looking thoughtful and interested. Collection taken for the benefit of Wichita Indians, all contributing, even the poorest there throwing in her “mite.” Many of our scholars present and all who are members of our Y. P. S. C. E., wearing their badges. One girl telling of a white minister who noticed her C. E. pin, and asked if she were a member of the Christian Endeavor Society, said, “I was so glad to tell him I was a member.”—*Miss M. Fanny Robe.*

HOME MISSION APPOINTMENTS.

A. R. Scott, Worcester, 1st,	Mass.	W. F. Brown, D. D., Synodical Missionary,	Wis.
G. N. Macdonald, Preble,	N. Y.	H. L. Brown, Eagle, 1st,	“
G. LeFevre, Ancram Lead Mines,	“	C. B. Augur, Fulda, 1st,	Minn.
C. Doench, New York City, 2d German,	“	J. S. Surbeck, Woodstock,	“
V. Pisek, New York City, Bohemian,	“	D. E. Evans, Minneapolis, House of Faith, and Columbia Heights,	“
H. P. Faust, New York City, Hebrew Mission,	“	M. R. Myers, Royalton and stations,	“
H. G. Miller, New York City, Mt. Tabor,	“	C. S. Blackburn, Kerkhoven, Grove City and Manannah,	Minn.
J. J. Crane, Heuvelton,	“	R. Tweed, Browns Valley, Wheaton, Bethel, and stations,	“
O. C. Auringer, Troy, 3d,	“	T. N. Weaver, Le Roy, 1st,	“
T. S. Potter, Crescent City and vicinity,	Fla.	C. McKibben, Forest River and Johnstown,	N. Dak.
S. C. Faris, D. D., Starke and Lakeside,	“	S. Stone, Neche, Hyde Park and Bay Centre,	“
H. M. Goodell, Kissimmee, 1st,	“	G. E. Gilchrist, Manchester and Bancroft,	S. Dak.
I. H. Polhemus, Oakland Heights and College Hill,	N. C.	E. L. Dresser, Flandreau 2d, and House of Hope,	“
J. P. McMillan, D. D., Chattanooga, Park Place and North Side,	Tenn.	T. B. Boughton, Parker, Norway and Wellington,	“
C. A. Duncan, Synodical Missionary,	“	J. C. Gilkerson, Milo, 1st,	Iowa.
H. P. Cory, Bethel, Timber Ridge, and Parrottville,	“	J. M. Wiggins, Derby,	“
J. T. Reagan, Harlan Court House,	Ky.	S. H. King, Seymour and Promise City.	“
H. N. Faulconer, Barboursville, London, Pittsburg and Boyle,	“	O. F. Wisner, Pomeroy City, 1st, and Gilmore City, 1st,	“
E. M. Page, Waverly, 1st,	Ohio	J. Warner, St. Edward and station,	Neb.
D. A. McWilliams, Chicago, Ridgeway Avenue,	Ill.	J. W. Knott, Holdrege,	“
S. Benson, Williamsville, Union and stations,	“	T. L. Sexton, D. D., Synodical Missionary,	“
C. D. Steele, Hamilton,	Mich.	J. T. Curtis, Preston, Salem and Irwin,	Mo.
J. R. Bennett, Sand Beach and station,	“	J. N. McClung, Monett, 1st,	“
A. D. Grigsby, Hastings, 1st,	“	U. G. Schell, Unionville, 1st,	“
D. Howell, Synodical Missionary,	“	J. E. Leyda, Fairfax and Rockport,	“
A. Stewart, Maple Ridge and stations,	“	J. C. McElroy, Thayer, 1st,	Kan.
T. K. Fisher, Ashland, Bethel, and Odanah, Indian,	Wis.	O. J. Gregg, Morris, Wilsey and White City,	“
J. W. Winder, Galesville, 1st,	“	S. B. Fleming, D. D., Synodical Missionary,	“
J. Frederickson, Avalanche, Bloomingdale and Kruhm Spring, Scandinavian,	“	E. J. Brown, Conway Springs and Peotone,	“
		D. M. Moore, Valley Township, 1st,	“
		J. M. Crawford, Colony, Lone Elm and Kincaid,	“
		D. R. Hindman, Bow Creek and Long Island,	“
		H. M. Shockley, Cawker City and Glen Elder,	“
		H. Farwell, Fairmont and Lowemont,	“
		P. D. Munsell, Beaver and vicinity,	O. T.
		E. E. Mathes, Elm Spring and Rabbit Trap,	I. T.
		W. Tanyan, Wewoka and vicinity,	“
		P. A. H. Armstrong, Canadian and Mobeetie,	Tex.
		J. McGaughey, Farmington, Fruitland and Olio,	N. M.
		M. Wittenberger, Platner, Valverde and Denver Golden Ave., German,	Colo.
		F. Moore, Fossil Creek and stations,	“
		W. Bruce, Otto, Shell, Warren and stations,	Wyo.
		A. Robinson, Saratoga and stations,	“
		B. Hitchings, Evanston,	“
		D. E. Van Gieson, Havre and stations,	Mont.
		W. Wheeler, North Fork,	Idaho.
		F. V. D. Garretson, Buckley, Enumclaw, Wilke- son and station,	Wash.
		H. Lamont, Vancouver, 1st, Memorial,	“
		L. D. Wells, Montesano, Wynooche and Cosmop- olis,	“
		J. M. Pamment, Puyallup, Chehalis, Nisqually Mud Bay and Quinault, Indian,	“
		R. Arkey, Tacoma, Westminster,	“
		H. A. Mullen, Everett, 1st,	“
		A. I. Goodfriend, Klickitat, 1st, and Centreville,	“
		J. H. Cornwall, Enterprise and Joseph,	Oreg.
		F. H. Gwynne, D. D., Synodical Missionary,	“
		J. R. Bell, Baker City, 1st,	“
		W. P. Miller, Portland, Westminster,	“
		W. S. Wright, Sellwood and stations,	“
		R. Ennis, Jacksonville, Phoenix and Eagle Point,	“
		W. Gay, Lafayette and Newburg,	“
		F. Rhoda, Valona,	Cal.
		E. T. Lockard, Cayucas and station,	“



CHURCH AT SOUTH GATE, SHANGHAI, AND CONGREGATION.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO DEC. 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$82,411 29	\$82,152 03	\$11,390 47	\$7,045 46	\$27,117 82	\$31,047 72	\$241,164 79
1894	82,168 64	72,614 94	11,101 05	7,137 56	86,963 69	29,115 26	289,101 14
Gain Loss	\$242 65	\$9,537 09	\$289 42	\$92 10	\$59,845 87	\$1,932 46	\$47,936 35

Total appropriated to January 1, 1895.....\$1,020,132 55
 Deficit of May 1, 1894.....102,597 79

Total needed for year.....\$1,122,730 34
 Received from all sources to January 1, 1895.....289,101 14

Amount to be received before April 30, 1895, to meet all obligations.....833,629 20
 Received last year, January 1, 1894 to April 30, 1894.....600,388 16

Increase needed before the end of the year.....233,241 04

NOTE.—The appropriations are, in part, payable in local currencies of various countries. The equivalent in gold is carefully estimated at the beginning of each year. Changes in exchange rates in each country during the year cause corresponding variations in the amount actually needed in gold. At the close of each year this variation is carefully adjusted.

WILLIAM DULLES, JR., Treasurer.

NOTES.

The rights of Christian missionaries resident in foreign lands is a subject which is becoming prominent and important. It should be remembered in this connection that a missionary does not change his nationality or give up his citizenship when he goes abroad. He is entitled to precisely the same protection that is extended to other American citizens engaged in legitimate occupations in the same country, not because he is a missionary, but because he is an American residing in a foreign land and exercising rights which are clearly guaranteed to him by existing treaties. He has a perfect right to peaceful residence, to the possession of property, and to its protection by the authorities. He has a right to teach and preach the Christian religion, when the exercise of this function in no way interferes with the liberty and rights of the people around him, and in no way contravenes the existing laws of the land. In almost every foreign country where our missionaries reside this right is clearly and distinctly acknowledged and secured by some specific clause in existing treaties. As exercised by missionaries everywhere, it is

nothing more than the acknowledged right of every human being to hold his own individual convictions with reference to religion, and to express them publicly in a proper and legal way. There are but few governments on the face of the earth that forbid their subjects to think upon religious themes, although Russia and Turkey stand ready to challenge the right of their people to entertain convictions contrary to the established religion. It may be said therefore that every missionary has an undoubted right to protection, according to the laws of the land in which he resides, and also according to existing treaties with his own government. This protection is not asked on behalf of his religious work as such, but on behalf of his rights as a man and a citizen. He cannot be maltreated, robbed, driven out by threats or violence, nor can his property be destroyed, except by a clear violation both of local and international law, and it is manifest that no Christian government of any standing in the world could tolerate this in the case of any of its citizens, missionary or otherwise, without establishing a precedent which would be both dishonorable and dangerous.

It may be said further, that aside from the treaty rights of missionaries there is an unwritten code of duty which humanity owes to humanity as such. In this age of the world Christian governments have a recognized responsibility where human rights and common liberties are trampled upon, and where power is so abused that the common laws of humanity are transgressed. No government has a right to persecute and massacre inoffensive citizens merely because they claim the ordinary privileges of existence. We are not referring now to political or military revolution, against which all governments feel bound to defend themselves, but to the exercise of the universal privilege of humanity to think for itself and to entertain individual convictions of a religious character. Religion is not a matter which has been handed over to the civil powers to regulate and control. God has given to every human being the right to think for himself upon this subject. That right is recognized by civilized governments, and it should be the steady purpose of enlightened nations to secure its recognition throughout the world.

The Rev. George T. Candlin of China, an English missionary of the Methodist Church, in a sermon which he preached in the Union Church at Tientsin, upon the "Obligation to Impart the Gospel to Others," uttered some wise and suggestive thoughts bearing upon the subject referred to above. The entire sermon published in *The Chinese Recorder* for June, 1894, is a concise, striking, and eloquent presentation of the missionary responsibility of Christianity. We quote, however, only a single paragraph in this connection as follows:

But we are told that in some cases—China especially—we are introducing a disturbing force, one which is calculated to increase the difficulties of her rulers by rousing discontent among her people, one that may tend to disturb the established order and discredit time-honored customs. We are said to be intermeddling with their unquestionable right to govern their own people in their own way. Have they then such an unanswerable right to be considered? Bear in mind how these eastern rulers have treated their subjects, and that for ages, how they have

let the multitudes toil in misery, how the social and physical conditions of their lot have been neglected, how all political rights have been withheld, with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought, how they have studied only the art of riding safely on the back of this great dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creature to procure for them. I do not forget honorable exceptions which I know exist, but looking at them as a class, knowing their lives, knowing their political aims, knowing their callousness to misery which does not touch them, their insensate dread of any change lest it should in the remotest degree affect their age-consecrated privileges, I ask you, is it for us, the free peoples of the earth who have witnessed for liberty as our fathers died for it, who have preached the rights of men to the treasurers of knowledge and the opportunities of success and advancement, to be tenderly scrupulous about their claims, to endorse their right to enslave forever, and to hold back the light which may shine with searching censure on their works and ways?

Much interest has been manifested in missionary circles in China during the past year on the subject of foot-binding. This cruel custom is a barbarous and abominable infliction upon the innocent childhood of China. Diligent efforts are being put forth to exert an enlightening and persuasive influence in the direction of putting a stop to the slow torture which this custom inflicts upon the young girls who are bound during tender years in deference to the requirements of inexorable custom. The Christian women of China have enlisted in a moral crusade for the release of the little victims from the thralldom of this needless suffering. The August number of *Woman's Work in the Far East* is almost entirely devoted to a symposium on the subject of foot-binding. Progress has been made in influencing public opinion, and especially in inducing Christian mothers to banish this relic of barbarism from their homes. Anti-Foot-Binding Societies have been formed in different parts of the Empire. Anti-Foot-Binding meetings are being held, where the subject is presented in such a way as to touch the feelings and move the con-

sciences of the natives, and stimulate and instruct public opinion upon the subject. It is, we believe, a universal rule that in all missionary schools foot-binding is absolutely prohibited, and in many of them no girls with bound feet are admitted. May God hasten the time when this pitiless and shocking custom shall be a thing of the past, when the many millions of little Chinese girls who are continually weeping and wringing their hands under the cruel torture, shall be seen no more, but shall rather enjoy the happy privileges of childish freedom and frolicsome play which gladden the young life of Christian lands and fill it with the natural joyfulness of childhood.

An enterprising and successful effort was made during the past year by a committee of missionaries representing various societies in China, to distribute books and tracts to the thousands of students who entered for the triennial examinations at Wu-chang and Nanking. Twelve thousand men from the higher ranks of Chinese society entered at Wu-chang alone for these examinations. The distribution was made as the students came out from the examination hall. It began at four o'clock in the afternoon and lasted on through the night and on through the succeeding day. The missionaries who participated were assisted by a band of courageous native brethren, and although they were exposed to much personal violence, yet they bravely stuck to their posts until the last packet of precious literature was put into the hands of the outcoming students. Ten thousand packets of books had been wrapped up in beautiful and attractive Chinese covering, with congratulations and complimentary greetings printed upon the outside. Each packet contained St. Matthew's Gospel, the Acts of the Apostles, and various tracts upon important religious themes. The total amount distributed was two thousand pounds in weight, and contained 45,700 copies of books and tracts, including in all 2,000,000 pages, the total cost of which was \$1,000. The soldiers and officers on duty afforded reasonable protection, and the venturesome task was successfully accomplished. The books

were received with the distinct understanding that they were Christian, and they have been carried in every direction to all parts of the Empire, to do their silent mission wherever God wills.

The books were furnished by the Bible and Tract Societies, and a Union Committee representing various missions was engaged in the distribution. Native brethren, also representing different churches, participated in the service. A similar distribution of equal dimensions took place at Nanking, and was conducted with the same successful results.

MISSIONARY CALENDAR.

DEPARTURES.

December 5—From New York to Bogota, Rev. M. W. Graham.

ARRIVALS.

November 27—From Osaka, Miss A. R. Haworth.

November 27—From Peking, Miss Grace Newton.

December 8—From Oroomiah, Rev. E. W. St. Pierre, wife and four children.

DEATHS.

October 27—At Wooster, Ohio, Rev. A. P. Happer, D.D., LL.D., of Canton, China.—[We repeat this notice, because it was incorrectly printed in our January Calendar—page 34.—ED.]

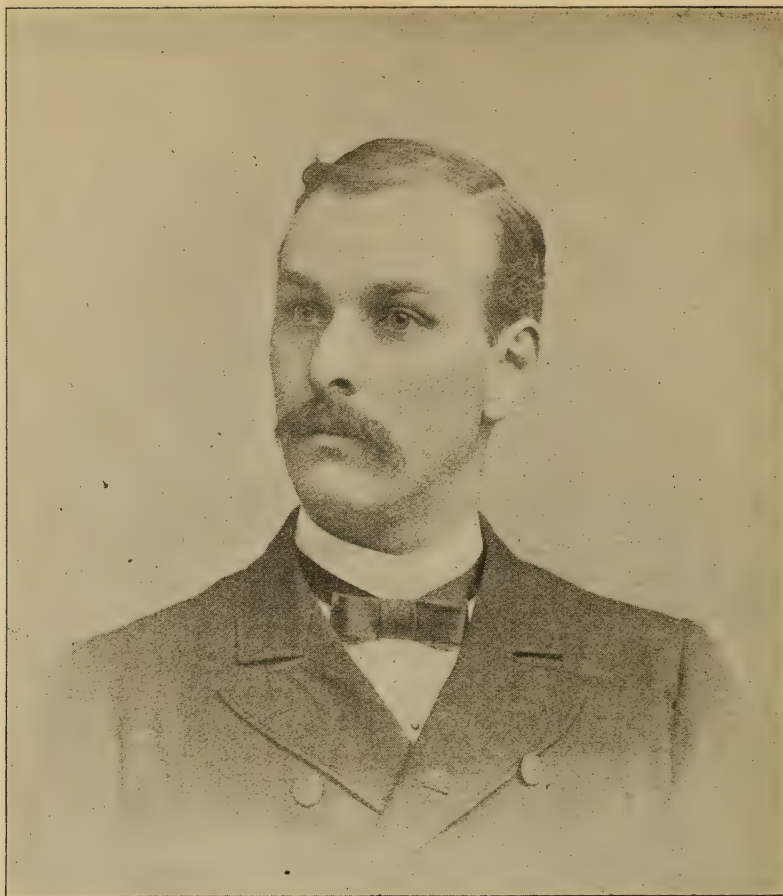
December 13—Rev. A. C. Good, Ph. D., in West Africa.

SONNET.

"Whatsoever He saith unto you, do it."—John ii : 5.

Sit by this spring and watch till it runs dry,
He bade me; and in hours of listening
I learned to love the spring's sweet chattering.
Yet as I waited oft I wondered, why?
When one rare dawn, I heard the spring's last
sigh.
The watch was over. Then He bade me sing.
Though mourned my heart for laughter of the
spring
A song arose,—a longing for the sky.
For joy is only found in following
The voice of Him who leads His own safe
through
Life's Sinai wilderness. He bade me wait,
Then sing, and what He bids to bear or do
—Though Naaman-like we wish the task were
great,—
Brings blessing which o'er pays all suffering.

TUDLEY OF H——.



REV. ADOLPHUS CLEMENS GOOD, PH. D.

REV. ADOLPHUS CLEMENS GOOD, PH. D.

BY REV. JOHN GILLESPIE, D. D.

The Board of Foreign Missions was greatly shocked on December 21 by receiving a cable dispatch from Batanga, West Africa, announcing the death of this noble missionary, which occurred on December 13. The shock was all the greater because in his very last letter to the Board Dr. Good had written from Efulen, as follows: "Neither Mr. Kerr nor I have ever had an hour's sickness here, indeed the only departures I ever had from perfect health have been due to bad food eaten on journeys. I have never detected the slightest signs of malaria." The brief dispatch gave no hint as to the place or the cause of his death.

Dr. Good was a child of the Covenant, the

son of Mr. and Mrs. Abram Good, and was born near Dayton, Armstrong County, Pa., December 19, 1856. When but a lad he made a public confession of his faith in Glade Run Presbyterian Church. He received his preparatory training in Glade Run Academy from 1873 to 1876; was graduated from Washington and Jefferson College in 1879, and from the Western Theological Seminary in 1882. His degree of Ph. D. was given by Washington and Jefferson College in 1890. In June 1882 he was ordained by the Presbytery of Kittanning as an evangelist, preparatory to sailing for Africa, having been previously appointed a missionary by the Board of Foreign Missions. He chose the Dark Continent as his field of labor mainly because it was a hard field and because few

at that time were found willing to enter it. He sailed for Africa September 18, 1882, and on his arrival was assigned to Baraka station, near the mouth of the Gaboon river. Being a man of fine linguistic ability he soon mastered the Mpongwe language and ten months after landing preached his first sermon in the native tongue. He was married June 21, 1883, to Miss Lydia B. Walker, a missionary in connection with the Mission, who with a son ten years of age survives him.

In January, 1884, Dr. Good was transferred to the work on the Ogowe river, begun some eight years before, where his rare gifts for evangelizing and organizing found ample scope. With a noble spirit of self-sacrifice, which took no note of the severe physical and mental strain involved, he threw himself into every part of the work with characteristic energy. Itinerating along the river was his chief delight, carrying the Gospel to those sitting in darkness. In this work he was greatly blessed. For several years there was an almost continuous outpouring of the Spirit, and hundreds of converts from heathenism were baptized. Largely through his instrumentality the one church existing in 1884 multiplied to four before his final removal from that field in 1893. During his last year or two on the Ogowe, when burdened with the care of the widely scattered churches, he also revised the entire New Testament in Mpongwe, and the Hymn Book then in use, adding quite a number of hymns to the latter. During this period and also later Dr. Good made some valuable contributions to Natural History by sending many choice specimens to Chancellor Holland of the Western University of Pennsylvania.

Concerning this the Chancellor writes: "With the help of friends and natives he made during his stay on the African coast at various times collections of the birds, animals and especially of the insects of the region, which have given him an honored place among the missionary explorers of the century. We are indebted to him for our first knowledge of fully five hundred species of the beautiful butterflies and moths of the Ogowe Valley, and the region known as Cameroons, in which he has latterly been

laboring. When the great collections he made shall be finally studied out, and all the species determined and named, it is probable that he will be found to have discovered fully a thousand species new to science. This is better work than has been done by any other explorer of African territory without exception. I am familiar with everything that has been written upon the natural history of Africa, and am certain that no one on African soil has ever shown such power alike as a collector and investigator as my lamented friend." The remuneration for such service was conscientiously devoted to his mission work.

In 1889, because of an attack of African fever which almost proved fatal, Dr. Good was compelled to return to the United States on furlough. He had so recuperated during the voyage, however, that on reaching the mission rooms he began at once to plan for pressing the claims of Africa on the Church. How grandly he did this, and with what telling effect, in churches, Sabbath-schools, women's societies, young people's societies, Presbyteries and General Assembly, many still remember. It is not invidious to say that few missionaries from any country have so thrilled the Church and roused its missionary enthusiasm. The Trinity Presbyterian Church of Montclair, New Jersey, was so captivated as to pledge itself to pay, through the Board, Dr. Good's entire salary, although the amount involved was far in excess of its previous gifts. The pledge has been faithfully kept.

Early in 1892 Dr. Good rendered most valuable service to the Board in Liberia. By special request he visited our mission in that country, with much toil and no little risk to health, examining every department of the work and rendered a full, clear and discriminating report, accompanied by important suggestions.

Meanwhile a crisis which had long been apprehended to our work within French territory had come. The Government which had never looked with favor on English-speaking Protestant missions insisted that the French language and that only should be taught in our schools. It was evident that to

enforce that rule rigidly would be to break up our work. The missionaries saw this, and none more keenly or regretfully than Dr. Good. Much as he loved the work on the Ogowe, he thought that to continue under such restrictions would be to court trouble and invite defeat. At the urgent request of the Mission the Board finally transferred the work on the Ogowe to the Société des Missions Évangéliques of Paris. In anticipation of such an outcome Dr. Good had for several years been thinking of the country behind the coast belt at Batanga, lying within German territory, as a promising field for missionary effort. While on furlough in the United States he had with the aid of a German scholar read two volumes of travel by a German explorer whom he had formerly met in Africa, and who spoke enthusiastically of the country in the interior both as to its climate and its people. On the basis of representations made by Dr. Good, and with the cordial approval of the Mission, the Board on March 21, 1892, authorized the Mission to send him and another missionary to explore the region with a view to the opening of mission work. In communicating this action to the Mission the Secretary in charge urged the explorers to take all possible precaution against undue exposure of health or life. To this Dr. Good replied with characteristic singleness of aim: "the emergency against which I shall most carefully provide is *failure*." How well he carried out his high purpose his successive journeys to the interior as sketched by his own pen in *THE CHURCH AT HOME AND ABROAD* and *WOMAN'S WORK*, bear ample testimony. Although it was the intention of the Board and the Mission that he should be accompanied by a fellow missionary on these journeys various things combined to make this impracticable.

Dr. Good made three distinct journeys into the unexplored interior with no companions save native carriers. Although he made light of the discomfort encountered and of the danger to which he was exposed, no one can read his unvarnished narrative of travel without being impressed with the heroic spirit of the man. Think of marching day after day along the beds and on the edge of streams,

sometimes through mud a foot deep, his clothing constantly soaked with the dense foliage kept wet by frequent tropical showers. But these were small matters in his estimation compared with the joy of being able to open a pathway for the Gospel to the savage tribes of the interior. This joy increased as the range of his vision widened and he found the Bule people to belong to the great Fang family, and to be wide-spread and quite accessible.

His first two journeys led to the selection of Efulen as the site of the first interior station, after it had been visited by a committee of the Mission. Dr. Good's third journey of exploration, during which he marched some four hundred miles, with Efulen as a starting point, was the most extensive of the three. The outcome of this journey was the selection by a committee of the Mission of Ebolewo'e as a second station.

According to latest advices, he had planned still another expedition for the closing weeks of the year, with a view to exploring the Bene country, hoping to find an opening there for a third mission station. But just here the curtain falls for the present. Whether it was while carrying out this purpose of seeking a wider door for the Gospel, that the call to a higher service met him, cannot be known till letters reach us. He was profoundly anxious to take advantage of the privilege granted by the German Government of pre-empting as much of the interior as the Mission could occupy, especially where the tribes spoke substantially the same language.

Dr. Good was well fitted by nature to be a missionary explorer and pioneer, while at the same time he was well equipped by training and grace. Brave, wise, self-sacrificing and persevering, he laid out his plans on a comprehensive scale in view of all available light, and then pushed on with undaunted courage to their realization. He was a man of strong faith and felt that the Lord was with him. In his last letter to his beloved wife he wrote: "In all the years that are past of my life, the path has never failed to open before me clearly and in good time." The privations he en-

dured were great, but his noble nature counted them small when compared with those Mrs. Good had endured in consenting to return to America alone in broken health, while he turned his face once more towards the interior. On July 29, 1894, he wrote her: "Kind words are coming in from all sides, until really, if I did not know better, I might be tempted to think that I was something of a hero. I know two things, however; first, that I am very far from being a hero; and second, that if there is any remarkable heroism being displayed, it is by you, for in this separation you are having decidedly the worst of it." But he was a hero, nevertheless, his heroism being of that type so warmly commended by Stanley in speaking of Mackay, of Uganda, and his noble associates in missionary work. He explored not for self glory, but that he might give the Gospel to the perishing Bule. With only the shelter of a rough bark house during the intervals of his explorations, or of his journeys to the coast, he gave himself to the study of the language through which the Gospel could be communicated to the people. He hastened to prepare a Bule Primer, the first book in the language, which is now passing through the press in New York. Writing to Mrs. Good on October 17, 1894, he says: "I fear my plans are badly made. I have determined to wait here until the rains stop, which ought to be in about two or three weeks; but now I learn that when the rains have ceased here, they are heaviest in the interior, so I am likely to have a bad time of it. But I can't put off this trip, for I want to visit the Bene country before I revise any of my translations.

I have just two chapters more of Luke, and then I am through with the Gospels, which is all I have planned to translate at this time." Next day he wrote: "The carriers are to start to-morrow, so I will close this now. To-morrow I hope to finish Luke, and then I am going to stop literary work for a couple of months. I am desperately tired of puzzling over how to say what there are often no words to express, and I shall be glad to get on the road again."

He was pushing exploration and transla-

tion with all his might, with the intention of rejoining his family in America next Spring, intending while here to prosecute his literary work and see the Gospels, and possibly other parts of the Scriptures, through the press. But God had other plans. The translator's pen has been laid down, the feet which were "shod with the preparation of the Gospel of peace" walk no longer in untrodden paths, the tongue which plead so eloquently for Africa's redemption lies silent in an African grave, but the missionary explorer lives in the immediate presence of his Lord, and will continue to live also in the work so nobly done.

Dr. Good enjoyed the confidence of his brethren in the Mission and gratefully appreciated their support and earnest co-operation. His death will be to them a personal bereavement, while its relation to the work in the interior will appall them. The cable dispatch which brought the sad tidings to New York, contained also this pathetic appeal; "*Send workers quickly.*" Who will respond by consecrating their lives to the Lord for Africa? Who will answer with means to send and support such reinforcements?

HAINAN HEATHENISM.

REV. FRANK P. GILMAN, NODOA, HAINAN.

It was a gloomy day in February when the first ordained missionary to Hainan arrived on that island. His way from the city of Hoihow to Kiungchow, his future place of residence, lay through the immense graveyard which covers the plain separating these two cities. Graves to the right of him and graves to the left for a distance of nearly three miles, led him to say: "Surely this is a land of the dead." After living eight years on the island, he has now to report that it is indeed a land of the dead, though not so much of temporal as of spiritual death. Nothing contributes so much to this result as the lifeless forms of the dead systems of religion, which are practiced among the Hainanese.

Tauism, Buddhism and Confucianism are the principal religions of Hainan, as they are of all China. These religions are distinct in

that they have different priests and ceremonies, though they are not kept distinct in the minds of the people. The same man may have Tauist priests in one room performing their ceremonies, Buddhist priests in another reciting their scriptures and prayers, while he himself is engaged in worshipping his ancestors according to the teachings of Confucianism. While each of these religions has some grand principles, they have now lost almost altogether their original character. They now teach gross superstitions and are full of the fear of death.

THE TAUIST AND HIS IDOLS.

Tauism as founded by the philosopher Láo-tze before 500 B. C., taught men to reverence the Tau, or reason. This Tau meant to him something like deity manifested in the world, and the term is used to translate "the Word," in the first verses of the Gospel by St. John. Tauism, as now practiced in Hainan and in China, has almost lost the knowledge of this truth, and has become the teacher of idolatry and of degrading superstition. Tauist priests are called everywhere to perform their incantations, to drive out evil spirits, which they teach take possession of men and cause sickness and death. Tauism does not even teach the people to reverence the idols which the priests use in these ceremonies. This is illustrated by the following incident. At the entrance of every town and village in Hainan there is a small shrine, which contains an idol in the form of a little old man, with a long, white beard. It is supposed to be the local deity, and is in Hainan called the Hou-di-kong. One day a man came to the chief cattle market of the island, leading a cow followed by a calf. As he passed the local deity, he offered this prayer: "Hou-di-kong, if you will give me a good sale for my cow to-day, I will give you the calf." In the evening he returned, having made no sale. As he passed the idol he remembered his vow and said: "Well, Hou-di-kong, you did not give me a sale for my cow to-day; however, I will not be as mean as you are, I will give you the calf anyway." So he tied the rope of the calf around the idol's neck and led the cow away.

He had not gone far before the calf jerked the idol from its seat and came running on after its mother. The man then turned and said: "Well, Hou-di-kong, you don't want the calf, do you? If you do not, I do." So he untied the rope from the idol's neck, and said: "Now, Hou-di-kong, go back to your place there, I am going home." It is not uncommon to hear heathen Chinamen tell this story as a fine joke on the idol, for Tauism does not teach them to reverence the gods which they worship.

While visiting a large heathen festival, I asked the Tauist high priest of the occasion: "Why do you practice these ceremonies and worship idols? This is not properly a part of your system as taught by the ancients." He answered: "I do not believe in these later rites, but we practice them because no one can get all the truth, the people see the ceremonies and they get two-tenths good out of them, others see a spirit behind the idol and they get five-tenths of the good, we priests know of the teachings about the Tau, and we get eight-tenths good out of it, but no one gets it all." So, instead of teaching the truth as far as he understood it, he confessed that he was willing to practice deceit on the people by performing these empty rites in which he did not himself believe.

THE BUDDHIST AND HIS TEMPLE OF HORRORS.

Buddhism is, if anything, worse than Tauism. It is said that at the time when the New Testament was written, the Chinese Emperor had a dream, in which he was directed to send to the West and get the teachers of a new religion. His messengers went to India and brought back the Buddhist priests. If they had gone to Syria, they might have brought back the Apostle Paul. Who can tell what the history of the world would be to-day, if, instead of answering the call from Macedonia, the Apostle Paul had heard and answered a call from China? Certain it is that about the time mentioned, the Buddhist priests came to China and established their monasteries everywhere, and soon had a great number of followers in all parts of the empire. The Buddhist priests and nuns can now be found in their monas-

teries, living as celibates, and they have everywhere a bad reputation among the people. They have long since ceased to preach their doctrines, and their influence with the people is principally through their ceremonies performed at funerals for the benefit of the spirits of the departed, and through the representations in the "Temple of Horrors."

The ceremonies performed at funerals are made up of readings from the Buddhist scriptures, which were written in an Indian language and have been transliterated, not translated, into the Chinese characters. None, even of the priests, understand the meaning of anything that they repeat while performing these ceremonies.

The representations of the "Temple of Horrors" set forth judgments which are imposed on the spirits of the dead when they pass into the next world. Ten judges are represented in the temple, on either side of a large room, and the punishments inflicted are vividly set forth in small clay images in front of each judge. Here you will see the departed spirit represented as flogged; in front of another it is represented as sawn asunder; next chopped in pieces with an axe and burned in the fire; and so on through the list till it comes to the tenth judge, where it passes into the wheel of life to come out, not in heaven, but into the world again, in a form corresponding to the kind of life it had lived in the former existence. So Buddhism, through fear of death, makes men all their lifetime, subject in bondage to these empty useless ceremonies.

The same day when I visited the Taust priest, as mentioned above, I went to the temple where the Buddhist priests were performing their ceremonies. They were all smoking opium during their resting spell. I asked one of the most intelligent of them: "Why do you not teach the people about Buddha and meditation? These ceremonies, connected with idol worship, are not properly a part of your religion." "Yes," he said, "the doctrines are the main thing." Then he made this remarkable statement: "Christianity does not teach anything that is false. Buddhism and Tauism teach what is false." Sad that one who knew that he was

living a lie, should yet continue to lead men on in the hopeless fear of death when the light of life was so close at hand.

THE CONFUCIANIST AND HIS ANCESTORS.

Confucianism is better than the other two systems, in that it does teach. Every Chinese school teaches the Chinese classics, which are the text books of Confucianism. These ancient books contain some grand truths, like directions to worship heaven, and statements of the five relationships among men, which seem to be the remains of the primitive revelation. These fine precepts have been so covered up by the commentaries which have been written later, that they have been largely materialized. The worship of heaven is almost wholly given up, and the worship of Confucius and of ancestors has taken its place. In every Chinese county is a Confucian temple, where, on stated occasions, the mandarins and principal men are expected to offer sacrifices, and worship before the tablet of Confucius. Every family has in its ancestral home the tablets of its deceased ancestors; and sacrifices and worship are performed there regularly by some male member of the family. This worship, which originated in filial piety, has degenerated till it is now carried on largely through fear of the spirits of the dead. On the bank of many of the streams in Hainan you will find earthen jars which contain the bones of the dead. Ask any one there why they are not buried, and you will be told that they have been exhumed because the family of the deceased has had bad luck, and they believed that it was because the grave of the dead parent was not in a lucky spot, and therefore they had placed the remains on the bank of the stream, till a more propitious place could be found.

ALL NEED THE GOSPEL.

The friends of missions are often called on to answer the question: "Do the heathen really need saving?" Surely these examples of the practical character of these false systems, which are by no means the lowest taught and practiced in heathen lands, show by the hopelessness in which they leave their followers, the plain answer to this question.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: on the Pearl River, 90 miles from Hong Kong; occupied, 1845; missionary laborers—Rev. H. V. Noyes and Mrs. Noyes, Rev. B. C. Henry, D. D. and Mrs. Henry, Rev. A. A. Fulton and Mrs. Fulton, John G. Kerr, M. D. and Mrs. Kerr, J. M. Swan, M. D. and Mrs. Swan, Rev. Andrew Beattie and Mrs. Beattie, D. A. Beattie, M. D. and Mrs. Beattie, Miss M. H. Fulton, M. D., Miss E. M. Butler, Miss M. W. Niles, M. D., Miss Hattie Noyes, Miss Hattie Lewis and Miss Ruth C. Bliss, M. D.; 18 unordained evangelists, 19 colporteurs, 33 teachers, and 14 Bible-women; 1 medical assistant.

LIENCHOW: 200 miles northwest of Canton by water; occupied, 1890; missionary laborers—Rev. W. H. Lingle, E. C. Machle, M. D. and Mrs. Machle, Miss Louise Johnston, Miss Eleanor Chestnut, M. D.; 1 ordained native, 1 licentiate, 2 Bible-women, 9 native teachers and helpers.

KANG HAU: 100 miles northwest of Canton; occupied, 1892; missionary laborers—Rev. E. W. Thwing and Mrs. Thwing, Rev. C. W. Swan and Mrs. C. W. Swan, M. D., and Miss Gertrude Thwing; 1 native teacher.

YEUNG KONG: 150 miles southwest of Canton; occupied, 1892; at present only occupied by native helpers—2 ordained natives, 1 Bible-woman, 7 native teachers and helpers.

In this country: J. M. Swan, M. D. and Mrs. Swan, D. A. Beattie, M. D. and Mrs. Beattie, Miss Gertrude Thwing.

HAINAN MISSION.

HAINAN: an island on the southeast coast; occupied, 1885; established as a mission, 1893.

KIUNGCHOW: missionary laborers—Mr. C. C. Jermiassen and Mrs. Jermiassen, H. M. McCandliss, M. D. and Mrs. McCandliss, Rev. P. W. McClintock and Mrs. McClintock, E. D. Vanderburg, M. D. and Mrs. Vanderburg, Rev. Wm. J. Leveritt, Miss Etta Montgomery and Miss Kate L. Schaeffer; 1 licentiate and 1 native helper.

NODOA: missionary laborers—Rev. J. C. Melrose and Mrs. Melrose, Rev. F. P. Gilman and Mrs. Gilman, Rev. Alfred E. Street, and Charles S. Terrill,

M. D. and Mrs. Terrill; 1 licentiate, 3 helpers and teachers.

In this country: Rev. F. P. Gilman and Mrs. Gilman, Charles S. Terrill, M. D. and Mrs. Terrill.

CENTRAL CHINA MISSION.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; missionary laborers, Rev. J. N. B. Smith, D. D., and Mrs. Smith, Rev. J. E. Shoemaker and Mrs. Shoemaker, Rev. E. B. Kennedy, Miss Annie R. Morton, Miss Edwina Cunningham, and Miss L. M. Rolleston.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied as a mission station, 1850; missionary laborers, Rev. J. M. W. Farnham, D. D., and Mrs. Farnham, Rev. George F. Fitch and Mrs. Fitch, Rev. John A. Silsby and Mrs. Silsby, Mr. Gilbert McIntosh and Mrs. McIntosh, Miss Mary Posey, and Miss Mary E. Cogdal.

HANGCHOW: the provincial capital of Chekiang Province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; missionary laborers, Rev. J. H. Judson and Mrs. Judson, Rev. J. C. Garritt and Mrs. Garritt, Rev. E. L. Mattox and Mrs. Mattox, and Mrs. L. J. Doolittle.

SOOCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; missionary laborers, Rev. J. N. Hayes and Mrs. Hayes, Rev. D. N. Lyon, Rev. Joseph Baillie and Mrs. Baillie, and Rev. W. N. Crozier and Mrs. Crozier.

NANKING: on the Yang-tse-Kiang, 90 miles from its mouth; occupied as a mission station, 1876; missionary laborers, Rev. Charles Leaman and Mrs. Leaman, Rev. W. J. Drummond and Mrs. Drummond, Rev. T. W. Houston and Mrs. Houston, Miss Mary Lattimore, Mrs. R. E. Abbey, and Miss Ellen E. Dresser.

In this country: Rev. Charles Leaman and Mrs. Leaman, and Mrs. D. N. Lyon.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles northwest of Chefoo; occupied 1861; missionary laborers—Rev. C. W. Mateer, D. D. and Mrs. Mateer, Rev. C. R. Mills, D. D. and Mrs. Mills, Rev. W. M. Hayes and Mrs. Hayes, W. F. Seymour, M. D. and Mrs. Seymour, Rev. J. P. Irwin and Mrs. Irwin, Mrs. E. G. Ritchie, and Miss M. A. Snodgrass; 2 ordained natives and 10 native teachers.

CHEFOO: the chief foreign port of Shantung; occupied 1862; missionary laborers—Rev. Hunter Corbett, D. D. and Mrs. Corbett, Rev. George S. Hays and Mrs. Hays, Rev. George Cornwall and Mrs. Cornwall, Rev. F. W. Jackson, Jr., and Mrs. Jackson, Rev. S. B. Groves, and Mrs. Groves, and Mrs. John L. Nevius; 1 ordained native; 1 licentiate; 46 helpers and 7 Bible women.

CHINANFU: capital of the Shantung Province, 300 miles south of Peking; occupied 1872; missionary laborers—Rev. John Murray and Mrs. Murray, Rev. W. B. Hamilton and Mrs. Hamilton, Rev. L. J. Davies and Mrs. Davies, J. B. Neal, M. D. and Mrs. Neal, Rev. Paul D. Bergen and Mrs. Bergen,

Rev. V. F. Partch and Mrs. Partch, Miss S. A. Poindexter, M. D.; 15 helpers and 1 Bible-woman.

WEI HIEN: 150 miles southwest from Tungchow; occupied 1882; missionary laborers—Rev. J. A. Leyenberger and Mrs. Leyenberger, Rev. R. M. Mateer and Mrs. Mateer, Rev. F. H. Chalfant and Mrs. Chalfant, Rev. J. A. Fitch and Mrs. Fitch, W. R. Faries, M. D. and Mrs. Faries, Miss Emma F. Boughton, Miss Mary Brown, M. D., Miss Fanny E. Wight, Mrs. M. M. Crosette and Miss Rebecca Y. Miller; 4 ordained natives, 2 licentiates, 69 teachers and 3 Bible-women.

ICHOWFU: 150 miles southwest from Chefoo; occupied 1891; missionary laborers—Rev. W. P. Chalfant and Mrs. Chalfant, Rev. C. A. Killie and Mrs. Killie, Rev. W. O. Elterich and Mrs. Elterich, C. F. Johnson, M. D. and Mrs. Johnson, and Miss A. M. Larsen, M. D.; 10 native assistants.

CHINING CHOW: 150 miles southwest from Chinanfu; occupied 1892; missionary laborers—Rev. J. H. Laughlin and Mrs. Laughlin, Rev. William Lane and Mrs. Lane, J. L. Van Schoick, M. D. and Mrs. Van Schoick, Rev. R. H. Bent, Miss Emma Anderson, and Miss H. B. Donaldson, M. D.; 1 Bible-woman, 1 native teacher, and 6 other helpers.

In this country: Rev. Messrs. J. A. Leyenberger, W. P. Chalfant, John Murray, George S. Hays, V. F. Partch, F. W. Jackson, Jr., and their wives, and Mrs. J. L. Nevius, Miss Emma Anderson, Mrs. E. G. Ritchie, and Mrs. R. M. Mateer.

PEKING MISSION.

PEKING: the capital of China; occupied as a mission station, 1863; missionary laborers—Rev. John Wherry, D. D. and Mrs. Wherry, Rev. A. M. Cunningham and Mrs. Cunningham, Rev. J. Walter Lowrie, Rev. C. H. Fenn and Mrs. Fenn, Rev. F. E. Simcox and Mrs. Simcox, B. C. Atterbury, M. D. and Mrs. Atterbury, Robert Coltman, M. D., Jr., and Mrs. Coltman, Mrs. Reuben Lowrie, Miss Grace Newton, Miss Minnie B. Ritchie, and Miss Jennie McKillican.

PAOTINGFU: occupied 1893; missionary laborers—Rev. J. L. Whiting and Mrs. Whiting, Rev. J. A. Miller and Mrs. Miller, and George Y. Taylor, M. D.

In this country: Mrs. John Wherry, Miss Jennie McKillican, and Miss Grace Newton.

There were received last year upon confession of faith, in the Canton Mission, 156; in the Hainan Mission, 5; in the Central China Mission, 136; in the Shantung Mission, 340; in the Peking Mission, 39; making a total of 676 additions to the Church in all our missions in China.

The total statistics of our Presbyterian Missions in China for the past year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 159; ordained natives, 28; total of native agents, 470; churches, 74; total number of communicants, 6,476; number added on confession of faith last year, 676; number of schools, 230; total of pupils, 4,492; native contributions, \$2,223.

The statistics of medical work in connection with our missions are as follows: Hospitals and dispensaries, Canton, 5; Peking, 3; total, 8; patients treated, Canton, 86,097, Peking, 30,237, Shantung, 40,446; total, 156,780. The medical work in connection with Hainan Mission was conducted during the year, but no statistical report was given in such a shape as to be available.

The following sources of information may be consulted with profit in preparation for the Monthly Concert upon China.

ARTICLES UPON THE PRESENT WAR AND ITS BEARING UPON THE MISSIONARY STATUS: "The Japanese War in Behalf of Korea," Rev. H. Loomis, *The Gospel in All Lands*, December, 1894, p. 564; "Japan and China in the Present Crisis; a Contrast," Rev. J. N. Foster, Swatow, *Missionary Review*, December, 1894, p. 933; "The War and Missions in China," Rev. S. L. Gracey, D. D., *Missionary Review*, November, 1894, p. 847; "Christ and the War in the East," Rev. J. H. De Forest, D. D., Japan, *Missionary Review*, November, 1894, p. 849; "The War in the Far East," William Elliot Griffis, D. D., *Christian Intelligencer*, September 12, 1894; "The Japan-China War," Rev. J. A. Davis, D. D., *The Independent*, September 27, 1894; "The Chino-Japanese War; Its Reasons and Possible Effects," J. T. Yokoi, *The Outlook*, December 1, 1894.

THE PROGRESS OF OUR OWN MISSIONS: "A Jubilee Response from Canton," Rev. B. C. Henry, D. D., *CHURCH AT HOME AND ABROAD*, March, 1894, p. 199; "A Jubilee Message from Central China," Rev. J. C. Garritt, *CHURCH AT HOME AND ABROAD*, July, 1894, p. 18; "The Mission Field of Peking," Rev. J. W. Lowrie, *CHURCH AT HOME AND ABROAD*, February, 1894, p. 115; "The Shantung Mission; Its Progress and Promise," Rev. Gilbert Reid, *CHURCH AT HOME AND ABROAD*, February, 1894, p. 118; "Secrets of Success in Shantung," Rev. W. M. Hayes, *CHURCH AT HOME AND ABROAD*, February, 1894, p. 122; "Pastoral Work in Shantung," Rev. R. M. Mateer, *CHURCH AT HOME AND ABROAD*, September, 1894, p. 205.

MEDICAL WORK IN CHINA: "The Black Plague at Canton," Rev. B. C. Henry, D. D., *CHURCH AT HOME AND ABROAD*, October, 1894, p. 299; "Medical Work in Shantung," J. B. Neal, M. D., *CHURCH AT HOME AND ABROAD*, August, 1894, p. 111; "Medical Missions in China," Rev. W. R. Lambuth, *The Missionary* (Nashville, Tenn.), February, 1894, p. 51, March, 1894, p. 93.

IMPORTANCE OF CHINA AS A MISSION FIELD: "China as a Mission Field," Rev. Hunter Corbett, D. D., *CHURCH AT HOME AND ABROAD*, April, 1893, p. 258; "Importance of Winning China for Christ," Rev. J. R. Hykes, *Missionary Review*, February, 1892, p. 81; "China and Chinese," Rev. A. T. Pierson, D. D., *Missionary Review*, February, 1894, p. 133; "China, the Greatest Mission Field in the World," Rev. William Ashmore, D. D., *Baptist Missionary Magazine*, June, 1892, p. 156.

An interesting incident of the past year in China was the presentation to the Empress Dowager on her birthday of an elegant copy of the New Testament, printed especially for the purpose at our mission press in Shantung. The gift was from the women of the Christian Church in China. A subscription fund for this purpose, amounting to over a thousand dollars, had been collected, almost exclusively from the Christian women of the Empire. Mrs. T. Richard, of Shanghai, acting as Treasurer. The book is described as presenting a most attractive appearance, with its large type, wide margins, gilt border and edges, printed upon foreign paper, and beautifully bound in silver boards, embossed with bamboo and birds. On the left hand upper corner of the front cover are four large gold characters in the Chinese language, which may be translated, "The Book of the New Testament, Complete." In the centre, engraved upon an oval plate of gold are other Chinese characters, which signify that the book is the holy classic for the salvation of the world. The volume is enclosed in a large silver casket, upon which is a gold plate, with an inscription stating that it is presented to the Empress by the women of the Christian Church in China. This unique gift was forwarded to Peking in time to be presented upon the birthday. The Christian women of America will echo the wish expressed by the editor of *Woman's Work in the Far East*, that the book "may go from all our hearts to her's, winged with prayer and taking its blessed message of God's best gift."

As we write there seems to be every prospect that the end of the war is at hand. China has sued for peace, and will no doubt obtain it at an enormous cost. The lesson she has learned is one that even Chinese conservatism and stolidity cannot ignore. For her own good it was absolutely necessary that some such bitter medicine should be administered. Nothing has stood in the way of the welfare of China like her own unwillingness or incapacity to read the signs of the times. The barriers with which she has sought to shut out civilization and progress could not longer be maintained. Her stolid antipathy to modern ideas, and her apparent determination to deprive her people of all the privileges and benefits of the nineteenth century, have made that vast Empire, containing a quarter of the human race, the most cruel anachronism of the age. The Providence of God has smitten those barriers with a shivering blow, and he has chosen as his instrument an Eastern Power rather than a Western. A contiguous nation, similar in many respects, not identified with Christendom, has been selected to be the instrument of Providence in changing the whole atmosphere of China, and inaugurating the modern era in the most powerful nation of the East. Is there anything more interesting and wonderful in history than the contemporaneous drama of Providence, as it unfolds before our eyes?

In the midst of these upheavals, and in the face of the new trials and perils that confront our mission-

aries, we cannot discover that any perceptible check has been given to the progress of mission work. The missionaries have been loyal and constant. With no thought of retreat, they are rather more alert and intense in their desire to make the best of the situation, and are full of hope and inspiration as they behold the mighty interposition of God to break up the colossal inertia which has so long stood in their way, and bring down from its pedestal that monumental pride which has been one of the chief characteristics of China. They have gone steadily forward, each at his allotted task, and have given themselves with renewed hopefulness and prayer to the great work which God has assigned them. Let Christians in our home churches be much in prayer for our beloved missionaries during this month which has been set apart for the special remembrance of China.

We must not congratulate ourselves that peace will bring absolute security to our missionaries and their work in China. The education of a nation is a long, slow process, especially where ignorance is so dense as in the interior of China. We are not at all sure that an era of persecution may not still come, as Christianity becomes more pronounced and aggressive throughout the Empire. The history of the past is not reassuring upon this point. Of this we are confident, however, that never in the history of the world has there been such a responsibility upon Christendom to exercise its influence and extend its protection on behalf of oppressed humanity throughout the East. The Armenian atrocities have done much to awaken Christian public sentiment on this point. In this age of the world the brotherhood of humanity is coming to the front, and civilized nations are beginning to recognize that their own exalted privileges impose upon them an obligation to protect weaker nations from the unscrupulous cruelty of oppressors. Liberty is a natural gift to humanity. Religious liberty is an inheritance which every human being, as such, has a right to claim. He can only be deprived of it by an unwarrantable infringement of his rights. When the tyranny of abused power undertakes to hold whole nations in civil and religious bondage, the free nations of the earth have both the right and the opportunity to protest and bring to bear their best influence in the interests of the common privileges of the race.

The medical work of our Canton Mission, to the details of which special attention was called in *THE CHURCH AT HOME AND ABROAD* for February, 1894, page 115, has been conducted during the past year with the same energy and devotion that have always characterized it. The total of patients treated during the year is reported as 86,097.

The Annual Report of our China Missions, from which many interesting details may be gathered, can be obtained as a separate pamphlet by address-

ing Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

Our full page illustration represents the church at the South Gate, Shanghai, with the congregation standing in the foreground. The City of Chefoo and its harbor are presented on page 132. The other two pictures represent two methods of missionary touring in China, one on horseback, and the other by houseboat. The mounted missionary is Dr. Corbett of Chefoo, about to start for a tour in the interior of the Shantung Province. The houseboat is much used upon rivers and canals, and in some of the long tours weeks and even months are spent in this floating home.

STORMS OF WRATH IN CHINA.

REV. HENRY V. NOYES, CANTON.

In 1857 the city of Canton was captured by the British and French and then lay quiet, under the guns of its conquerors, for three years. The Viceroy Yeh was made a prisoner and taken in a British man-of-war to India. His proud spirit chafed under its bondage. He refused to eat and died.

After the bombardment, the carnage, and the conflagration had ceased, most of the people became reconciled to the new dominion, especially as they found more protection, more justice, and more mercy in it than they had ever found in their own rulers. Their individual rights were respected, and they were delivered from the constant fear of rebels and freebooters.

A salutary dread of foreign power had also taken the place of former contempt, and so for ten years after release from that power by the treaty signed at Peking in 1860, an insult was rarely offered to foreigners on the streets of Canton. Missionaries preached and merchants traded in peace.

But in June 1870, like a thunderbolt from the clear sky of noon, came the first of five successive storms of wrath.

I. THE TIENTSIN MASSACRE.

It was far enough from Canton, but there was reason to fear that it might be repeated here. The Roman Catholic Cathedral and the schools connected with it, stood on the site of the ruined Yamen of the Viceroy Yeh, which, like the site at Tientsin, the French had acquired not by purchase, but by a practical use of the theory that might makes

right. It was currently reported that plans had been laid for the destruction of this Cathedral. The plans were not carried out, but there was bitter feeling, and a very intelligent Chinaman was heard to remark that "we Chinese say that Cathedral must come down, even if we have to wait a hundred years." Nothing less than powder or dynamite can bring it down for it was twenty-five years in building, and is massive granite from turret to foundation stone.

When tidings of trouble came from the North, the French priests and the sisters of charity fled in hot haste to the foreign concession. A wild excitement followed which soon passed away, but left behind a residuum of anti-foreign hate which continues to this day.

At Tientsin, when the mob had finished its work, the French Consulate, Cathedral and orphanage were smoking ruins. Twenty-two foreigners had been massacred, among these the French Consul and ten sisters of charity, who were brutally mutilated before they were slain. Eight Protestant chapels were destroyed.

The atonement made was sixteen men executed, a number banished, and \$560,000 paid to the French Government; but the moral effect was much diminished by the fact that the Chinese Government paid \$700, and the Chinese Superintendent of Customs at Tientsin \$140 more to the family of each man who had been executed. But for the Franco-German war, which broke out just then, there would have been a severer reckoning.

II. GODS AND GENII POWDERS.

On July 15, 1871, Canton was quiet. In the afternoon news arrived of great excitement in Fatshan, twelve miles distant. The next day inflammatory placards were posted throughout the city and by the following morning a tempest of mingled alarm and rage was sweeping over it, whose violence the oldest resident had never seen surpassed.

Placards had also been posted, for a hundred miles in every direction. In them foreigners were charged with employing Chinese agents to distribute "gods and genii powders" for healing disease, when they

knew these powders were a slow poison causing death within a month.

A panic fell on the whole population. For two weeks there was not a day on which daring and capable leaders might not have gathered a mob for the destruction of every foreign residence and every foreign life.

Fortunately the Viceroy was friendly. On the 30th of July two men were executed at Fatshan, in presence of thousands of the people. One was a leader of three of those bands of sixty, into which the organization which made the trouble was divided. August 13th, another ringleader, who wrote the placards, was beheaded. This ended the storm in Canton, but the excitement spread to Amoy, and even to Foochow.

The effect upon mission work seemed disastrous. Three country stations, occupied by German missionaries, were for the time given up, street chapel preaching was seriously interrupted, nearly all the patients left the hospital, and the girls' schools were almost entirely disbanded. Contrary however to all expectation, within a very short time, the Chinese knew so well how utterly they had been deceived that they seemed ashamed to hear the subject mentioned.

III. BURNING OF THE FOREIGN CONCESSION.

With no note of warning, on the morning of September 10, 1883, a mob, with the fury of tigers, came pouring into the Concession. Men rose from their breakfast tables or office desks, women caught up their children and possibly some of their jewelry, and fled to the only ship then in the harbor. A black cloud of smoke was surging over the settlement, and it grew blacker and wider, till no houses could be seen, but the crash of falling roofs and walls was sounding through the gloom. For three hours the work of burning and plunder continued, till finally, the Viceroy's soldiers scattered the mob.

Four rioters had been killed. Thirteen large mercantile establishments had been changed to piles of charred timber and blackened brick. Rare collections of curiosities from all parts of China, manuscripts which had cost the labor of years, precious heirlooms which could never be replaced were in broken fragments or in ashes,

What caused such an excitement? One month before a foreigner in a drunken spree, had shot dead a boy on the street. It galled the Chinese that he had been sentenced to only seven years imprisonment. On the morning of the disturbance, a Chinaman had been pushed from a steamer by a Portuguese watchman and was drowned. This, however, was only the occasion not the cause of the mob, for the life of an ordinary laborer is not commonly held so sacred by the Chinese.

The outburst was a flaming up of a continually increasing spirit of anti-foreign hate, which had been partly aroused by the military operations of the French in Annam. Bitter complaints were made because the officials, instead of merely quelling the riot, had not driven all the foreigners away.

IV. CHANG-CHIH-TUNG'S PROCLAMATION.

It was issued August 30, 1884, during the war with France. The Military Commissioner, P'ang Yu Lin, had quite as much to do with it as the Viceroy. It is difficult to say which class this man hated most, foreigners or native Christians. The proclamation was primarily aimed against the hostile French, but with deliberation so carelessly worded as to bring down the wrath of the populace upon all nationalities and upon native Christians. Five thousand taels (about \$7,000) were offered for the head of the French Admiral, and smaller sums according to rank, down to one hundred taels for a common soldier, and fifty taels for any Chinaman giving assistance.

The popular interpretation shouted on the street was: "One hundred taels for a foreigner's head and fifty for that of a native Christian." The news spread like wildfire, and eighteen Protestant chapels were wrecked in as many days. The Christians were like sheep in the midst of wolves. In Canton, the wards where they lived tried to compel them to move away, yet other wards were not willing to receive them. Six men were put in prison by a military official on the sole charge that they were Christians.

The intensity of the furor abated but the animus remained, and for many months we lived in constant suspense. We knew that we were on a crater which might break out

at any time in fierce explosion and flaming fire.

V. THE BLACK PLAGUE.

No lengthy account is needed of what has been so recently before the public. It is known that last summer an appalling pestilence, that was every day carrying hundreds to their graves, was used to create animosity against foreigners. In Hong Kong they were charged with causing the death of plague patients in order to get certain portions of their bodies for medicine. In Canton they were accused of distributing among the people "scent bags" as a preventive of the plague, but which really caused it.

There was violent excitement for a time, but it was at length brought under control. Two lady physicians were attacked on the street, one of whom was severely beaten and would doubtless have been stoned to death but for timely rescue by an officer in the Customs service. Two country chapels were attacked and a Christian teacher at one of them killed.

SOME OBSERVATIONS.

1. In some of the above uprisings the Chinese had been unnecessarily irritated by foreigners.

2. All of them had been shrewdly engineered by crafty and intelligent men; notably the powerful organization of the gentry, and manifestly, in some cases, the highest officials. This may be less apparent in the burning of the Foreign Concession, but those who lived here had known for weeks that some cause, out of sight, was steadily inflaming the popular hatred, and that if it had not broken forth when it did, it would surely soon have found vent somewhere. In Tientsin the signal for the attack was the beating of firemen's gongs all through the city, but when the firemen came it was not with fire-engines and buckets of water but with guns and spears and knives.

3. Only two of them were *primarily* aimed at missionaries and their work; the first against the Roman Catholics, but including Protestants and foreigners generally; the second was no doubt on account of the rebuilding, under the protection of officials, of a chapel in Fatshan, which had been first

erected by Chinese Christians of the London Mission, and was battered down the day it was dedicated. The prompt action of the authorities saved it from a second destruction.

4. All of them, however, were made the occasion of stirring up bitter prejudice against those who belonged to the "Church of Jesus."

5. In such excitements those who *first of all* ought to have the sympathy and prayers of the Church are the native Christians. They are exposed to peculiar trial and peculiar peril. Missionaries have usually some way of escape, but the natives are shut in by an angry heathen population whose tender mercies are cruel. It is only due to them to say that they have endured these persecutions well.

PRESENT OUTLOOK.

Will there be a sixth Storm of Wrath on account of the present complications with Japan? We venture no predictions about the uncertain future; but one thing is certain there are now no premonitions of such a storm in Canton. Arrogant as she has sometimes been, China is at present in trouble. Huge but clumsy, having strength but not knowing how to use it, she stands aghast before her agile foe, and turning an anxious eye towards the nations of the West asks for advice and help. She is therefore specially careful to give protection to foreigners. Moreover the necessity of such care is strongly emphasized by the substantial additions which Western nations are making to their naval and military forces here. The only apprehension of insecurity lies in the anarchy that might ensue if the Chinese government should be overthrown. It is not likely that the war will be pushed to that extremity, but even if it should be, we know that there is One who, above the nations, sits upon the throne of universal dominion, and under the shadow of His wing we can hide until these calamities be overpast.

When the war is over, says Dr. Ashmore, China, with exhausted resources, will be in no condition to generate strife with Western nations, nor will she be in the mood to talk about driving back foreigners.

THE WAKING UP OF AN EMPIRE.

REV. CHARLES LEAMAN, NANKING.

To estimate the real success of Japan in the present war, the helpless condition of China must be understood. The strength of the ordnance and its projectiles cannot be known by its trial with a wooden target, but its real force is only discovered by its piercing the best steel plate.

The events in the East, during the past few months, have revealed a state of despair in China which astonishes the civilized world. That this ancient civilization is rotten and unable to cope with the new order of things, is not strange. That its condition in war would be especially helpless and that Chinese methods would be worse than useless was well known to those who have had an opportunity to be acquainted with them.

This condition of despair reigns throughout the entire political and social economy as well as in the religious realm. The crying need of reform is recognized in all departments of political, social, industrial, educational and religious life in China. They have themselves endeavored to effect some reform in the army and navy, but with what poor success is now manifest. The great call not only for reformation but rather for revolution is in the religious life of the country.

A TYPICAL INCIDENT.

It had not rained for weeks, the crops were threatened, heaven apparently frowned, the Dragon God was evidently offended. The great Viceroy, the Governor General, ruling over 60,000,000 people, sends his deputy on a steam tug up to a temple by a lake to secure a small fish. The priests wait several days until one apparently comes and offers itself. It is probably in search of food and is easily caught, and is carried with great ceremony and delight back to the Viceroy. A morning is appointed and at daybreak there is a great concourse at the Dragon Temple. This multitude is composed not of the poor or illiterate, not of the worthless or depraved, but of the chief officials, men of education, wealth and influence, all dressed in their gorgeous robes and carried in chairs on the shoulders of four bearers, as men of rank always ride. These assemble before

daybreak at the temple and form two rows one on either side of the path up which the Governor must pass to the altar. At the appointed time the Governor arrives, and passing up this path lined on either side with the chief officials of the city on their knees, he moves with measured and solemn tread slowly up to the altar on which has been placed the small fish from the lake, a living symbol of the great Dragon. There before the fish he performs the usual prostrations, and offers the humblest form of worship known among Chinamen. Thus supplications are made for rain that the people may be assured of their crops of rice. This is not only voluntarily done by the great officials, and at times by the Emperor himself, but is required by ancient custom and fixed laws.

I was asked by one of our consuls if the officials worshiped the idols, which he saw all around. He was greatly surprised to hear that the wealthy, polite and powerful rulers that had feasted him in royal style joined the humblest of the people in this empty service.

THE CORE OF THE DIFFICULTY.

This is the core of the difficulty with China; her ignorance of the living God, and her slavery to innumerable superstitions cause her to grope about in the darkness and close her eyes to the light of truth and civilization.

The clumsy government system of China and her corrupt officials are an immense incubus upon the people, among whom are many who challenge our warmest admiration and fill us with the most certain hope for the future evangelization and uplifting of that great nation and vast empire. The Chinese have been marvelously preserved through the centuries in physical, mental and spiritual capacity. It may be remarked that those seen in our home cities are very unworthy representatives of the nation, and hardly suggest at all the solid worth of those grand men and women who live in North China. A thoroughly converted Chinaman, of the better element in the Empire, is a stalwart character, and can endure hardness as a good soldier of Jesus Christ. An example of this is just reported from the seat of the war where the Rev. J. A. Wylie was

brutally murdered in Manchuria. Of his deacon named Lin it is said:

He started with his pastor, and right nobly did he stick by him all through. When the blows were falling thickest he made broad his own shoulders to receive them, and even supported his pastor when he was ready to fall. It was only when the two were torn apart that the deacon left the scene, creeping on hands and knees to the Yamen where, though he fainted, he gave the first word.

Such men are not few, they are met in all our mission work throughout the land. I have known them to go all the Sabbath day without eating, rather than purchase food offered for sale all around them. In their service of preaching they often have to endure all manner of insult from their own people, and yet some of them refuse to receive any salary from the mission or from any other source. We become attached to such men by indissoluble bands of love. These are the men and women, God's own elect, for whom it is a pleasure to labor. They are the hope of China.

A VAST FIELD FEEBLY MANNED.

While our missionary body in China is now a goodly number, yet the vast field is after all but feebly manned. The call of the last conference in China for a thousand missionaries, expresses the opinion which still prevails. Ten times that number will not meet the future wants of that great field. The present needs of the mission work in China are not fully realized by even the most zealous advocates of that work, and the necessities of this great field in the immediate future can only be faintly imagined by those best acquainted with the present situation, and most sagacious in reading the meaning and far-reaching results of events now taking place in the East.

Whatever results follow the present war, it is certain that China will never be the same in the future as she has been in the past. She will now have to commit herself to a new era of progress. If she refuses she is doomed. She will have to snap those cords which have bound her with an unbending conservatism to the old prehistoric civilization, and accept into her faith, one text of the Gospel she has heard for a century and yet persistently

rejects: "That old things are passed away; behold all things are become new."

A DAY OF VISITATION IN CHINA.

Our mission world must adapt itself to changed conditions. New plans must be made to properly use new opportunities. The changes which are coming will probably exceed the wildest expectation of those of us who have been weighed down and paralyzed by the all-pervading torpor and conservatism under which we labor and live in that fossilized, yet wonderful land.

With the liberation of the people of China and her dependencies from their thralldom, who can tell the opening up and advancement that may be made in these nations in the near future? God has poured forth his indignation upon this nation which has so stoutly resisted all the best efforts of his people. When he has finished with his work in this great controversy in the East, woe be to his people in the churches of England and America, and especially in our own Presbyterian church, if they refuse the great and growing task laid upon them of evangelizing these peoples, thus made accessible to the overtures of the preached word. But how shall they hear without a preacher, and how shall they preach except they be sent?

We who are on the field join in beseeching you whose duty and privilege it is to go or send, to study how you may be approved of God in this matter. Do not make the mistake which has already been made in Japan, of failure to respond when scores of people in hundreds of places were beseeching missionaries to come and teach them the meaning of the Bible. The missionaries were so few that hardly anyone had time to answer one in a dozen of these calls. I have been told by those on that field that at one time any missionary could go into any village in certain districts, and in a year's time have a church of ten or twenty, but there was no one to go. Such a time is coming now in China, Corea, Manchuria, Thibet, and more abundantly in Japan.

We should be prepared to send all who offer themselves for this service, and make use of available native helpers who are ready to preach the Gospel to their countrymen.



CHEFOO AND ITS HARBOR.

A PEN PICTURE OF CHEFOO.

REV. FREDERICK W. JACKSON, JR., SHANTUNG MISSION.

To those who have been following the progress of the missionary work of our Church, Chefoo has long been a point of interest. But just now, the war between China and Japan has brought it into more general notice, owing to its proximity to the scene of hostilities. It has several times been reported as captured by the Japanese, and, on account of its nearness to the great naval station of Wei Hai Wei, they may yet find it necessary to take it.

Chefoo is one of the healthiest and most attractive spots in all China. Its winters are cold and bracing, with plenty of snow and ice; and the summers, though hot and sometimes rather more rainy than one would prefer, do not have that oppressive, moist heat of the south, where the rainy season is longer and more marked, and the heat more intense. The autumn especially is remarkable for its fine weather.

"WHERE EVERY PROSPECT PLEASES."

It is a beautiful spot, with the bare mountain peaks rising in a great semi-circle behind it, the harbor and the constantly changing sea in front, and the ever-varying atmospheric effects, which continually reveal some new charm in a scene.

This healthfulness and beauty, with its comparative ease of access, has long made Chefoo a favorite resort for all who can get there—merchants from Shanghai, members of the diplomatic service from Peking, and missionaries from all parts of China, except the extreme south. The men-of-war like to be ordered there, and always receive a cordial welcome from the residents and visitors. All through the summer and autumn, but specially during these visits, teas and dinners, excursions, regattas and out-door sports have a large share in the life of the foreigners.

The China Inland Mission has located one of its sanatoriums there, and this increases the number of missionary visitors. As a result, there are generally missionary conferences, at which comparisons of methods are made, much valuable information given, and a good many important topics discussed. Self-support of the native churches, the evil of foot-binding and its cure, and the practicability of Romanized versions of the Bible in Chinese, were especially under consideration in the conferences of 1893.

ITS NATURAL ADVANTAGES.

Chefoo, as a settlement of Europeans and Americans, must be regarded as a very small place, there being only between two and three hundred all told. But as a Chinese city, it has a growing population, now be-

tween forty and sixty thousand in number. And yet Chefoo does not rank as a Chinese city, although there are smaller places that do. It is lacking in two points. It has never attained the dignity of a regular city government; it has no city wall, an essential adjunct to every officially recognized city in China. The reason is plain. Until recently, Chefoo, or Yentai, which is the Chinese name for the place, has needed no more than an ordinary village government. Tungchow, fifty-five miles to the westward, was the original port opened by the treaty of Tientsin in 1860. It is the prefectural city. Its harbor, within the city walls and closed by gates, is an excellent one for the flat-bottomed native junks, which can be unloaded on the beach at low tide. But it was immediately seen that as a port for foreign-built vessels it was worthless, and the change was soon made to Chefoo. In the past thirty years the few small fishing villages along the shore have been absorbed in the growingly active and important business center.

ITS SHIFTING POPULATION.

There is a preponderance of the male population. Many have been attracted by the greater opportunities, but they have left their families behind until they can establish themselves in their new surroundings. From all sides there is the influx of men, permanent and transient, the well-to-do merchant, the small farmer, or tradesman, or artisan; hundreds of coolies, in hope of work, or going back and forth with merchandise; a large assortment of beggars, attracted by the daily distribution of food in winter by the Chinese officials; men on their way to Manchuria, or to the Russian possessions further north, where workmen are less abundant and labor brings greater rewards. Going through the country in the spring, we ask: "Where are you going?" "Shanghai," is the usual answer. But it does not mean the city of that name, but "up to the sea," and this means to Chefoo. But here, as we go on, is another class of travelers also on their way to Chefoo. They also hope for work, but probably will be an addition to the beggar population, or else will make their way across to Manchuria, where land is cheaper, and the struggle for

existence not so severe. They are famine refugees. A wheelbarrow contains all their earthly possessions. The man is trundling it behind. His wife helps by means of a rope attached in front. The little girl has another rope to assist her mother in pulling. The baby is perched on top of the load. Famine refugees! But this is not a famine year? No, not a year of great famine. But in China, where the great bulk of the population live from hand to mouth, and are dependent entirely upon the product of the soil, there are small famines every year. In this part of China there are two crops. But in one of the districts south of Chefoo, the summer of 1892 saw the first crop destroyed by drought, and the second by floods. If either had been saved the people would have pulled through till the next season. But with both gone, they starve along until the winter is over. Then their land, if they had any, their homes, everything almost that they could sell, has gone to the money-lenders—the leeches who live off the life-blood of the poor in all lands. They have fled from death certain to the faint hopes of betterment which lie before them, they hardly know where. To such as these, when they reach Chefoo, we want to stretch out a helping hand, to save them from the sharks who are always on the lookout, hoping to capture the pittance which has been scraped together by the sale of their last possessions, in order to pay their passage-money across the gulf. We must teach them that we take an unselfish interest in their welfare and give them God-speed on their way. "Unto the poor the Gospel is preached."

And these others—the merchant, the laborer, the artisan, the small tradesman, the farmer—these too must be reached. "Where are you from?" "Tai chow fu." "And you?" "From Peng-lai-hien." There are almost as many answers as people asked, it seems, when we try to find where are the homes of the chance assemblage in the street chapel, called also the Gospel Hall. Too seldom are the same faces seen a second time. But they take home pamphlets and tracts, and where one has planted, often another has reaped the increase.

THE BEST POINT OF VIEW.

One of the best places from which to see Chefoo, is the gate in the wall which runs along the hill tops on the south, the only pass for those going in that direction. This wall was built about thirty years ago to keep out the robber bands which infested the whole country after the Tai Ping rebellion. It is not so high or broad as an ordinary city wall. Perhaps a better point for observation is the Pinnacle, the highest peak of the amphitheatre of hills, almost worthy to be called mountains, which, beginning near the seashore, slope gradually up into bold, steep outlines.

From this elevation we look down on a vast city of toy houses, with the fleet of Lilliput riding at anchor in the harbor, hundreds of junks and a few foreign vessels. Rounding the eastern end of the bare, brown bluff across the harbor, a steamer is just coming in from Tientsin. Close to the city and straight in front of us, jutting out into the harbor, is the Beacon Hill, on which are many of the foreign residences. The signal tower on its summit announces all incoming and outgoing vessels, excepting the junks. Far to the east are fortifications, at which the Chinese have been working for the last two or three years. Nearer, but still to the east, are the sanatorium and hospitals of the China Inland Mission, and also their mission schools. These are intended for the children of foreigners in China, and there are nearly a hundred children, sons and daughters of missionaries and others from all parts of China, and even from Japan and Korea, receiving an education which prepares them for entering the home colleges and universities. In the hospitals and dispensaries there are about 12,000 cases treated in a year.

A CENTRE OF MISSION WORK.

In the Chinese city, but indistinguishable because in native buildings, are the hospital and school of the Church of England Mission.

Turning now to the west is another fort, recently finished. And a little nearer, in the same direction, is the village of Tung Shin, where the Scotch Presbyterians had a mission for many years. They have now transferred their energies to Manchuria, and the China

Inland Mission uses their premises. Besides these missions, the American and English Baptists have both had workers at Chefoo, and still have in other parts of the province.

Still on the west, but nearer, is a low hill whose summit is crowned with the most important temple in the neighborhood; dedicated to Yü Hwang, the God of War, the most popular in the Chinese pantheon at present. Lower down on this hill are the buildings of our own Presbyterian Mission, among which the square, white tower of the church is visible. They include the homes of the late Dr. Nevius, Dr. Corbett, Rev. Mr. Cornwell and Rev. Mr. Hays, and also the long, low buildings of the upper and lower schools. There have been two buildings added in the past year; a gymnasium and a memorial building to the parents of Dr. Marshall, partly for dormitory and partly for classrooms.

From here for many years, Dr. Nevius and Dr. Corbett have gone out upon those long tours which have resulted not only in the country stations attached to Chefoo, but also in the Wei Hien and Ichowfu stations with all their out-stations. Dr. Nevius has gone to his well-earned reward, loved and mourned by all; but Dr. Corbett and the younger members of the station still go out in the spring and fall to establish the Christians and preach the Gospel to others.

Chefoo is the centre of a large and varied work, and plays an important part in the prosperity of the Shantung Mission.

AN OUTSIDE SURVEY OF THE SHANTUNG MISSION.

REV. WM. P. CHALFANT, WEI HIEN.

It is well if one can occasionally take a view of the work with which he is connected, from the outside. As in a battle, the soldier in the thick of the fight is not always in a position to judge of the progress of the conflict, so the missionary's impressions are apt to be colored by his immediate environment.

It is, for example, difficult for a missionary working in the isolation of an inland station to realize the actual progress that is being made. He knows, to be sure, that every few days some encouraging circumstance is likely



DR. CORBETT AND ATTENDANTS.

to be brought to his notice. A native helper may report that a whole circle of villages is interested in the Gospel; a solitary enquirer enters his little guest-room, exhibiting so genuine a desire to hear the truth that it is with a peculiar thrill of pleasure that the Old Story is told once more; or perhaps incidental evidence has come to light, going to show that Brother Wang or Brother Chang is surely growing in grace and doing works meet for repentance.

But, on the other hand, there is so much that is depressing to be met with daily; so many hours of talking in way-side inns, and on dusty market streets, that seem to represent labor lost; so many who come with professions of interest in the Gospel, who have, figuratively speaking, axes up their capacious sleeves, which they desire the "foreign teacher" to put in order for them; so many evidences of imperfection in the Christians themselves, with even here and there one who claims to be a true sheep, but whose bleat sounds amazingly like a growl; so many "discouragements" in short, that the brighter side is sometimes well-nigh lost sight of. It is refreshing when the pressure is relieved, to be able to view hindrances and successes in something like their true proportion.

A PHENOMENAL PROGRESS.

Looked at from such a standpoint, the progress of the Gospel in Shantung Province is little short of phenomenal. Since 1861, when work was begun at Tungchow, and in the following year at Chefoo, fifteen stations in various parts of the province have been manned with foreign missionaries representing eight different societies, counting only once places occupied by two missions. No fewer than seven of these have been opened since I reached China in the summer of 1885.

In connection with these stations are now over eight thousand communicant members, about one-half of whom belong to the six stations of our own mission. This year's statistics have not yet reached us, but the Board's Report for 1893-4 puts the whole number of communicants at 3,797, of whom 340 were received during the year, a clear gain of over nine per cent.

A similar advance has been made in the important item of equipment. I well remember my introduction to the compound at Wei Hien, for instance, on that dark October night in 1885, when a belated band of travellers, a week out from Tungchow, filed through its hospitable gate in a pelting rain storm, seated each upon a damp and bedraggled little donkey from whose dejected ears

rivulets of water ran. It was a veritable haven of refuge that night, but a critical survey by the morning light disclosed much that looked crude and uninviting. One looked out upon a long rectangle of land enclosed by a six-foot wall of grey brick. At the south end stood the substantial, but bare looking residence of Mr. Robert Mateer, and away at the north end was the unfinished house of Mr. Laughlin. Between these two lay an expanse of muddy ground strewn with broken boards, bricks and piles of building material, relieved by a few rooms built in native style for various purposes. The whole impression was decidedly discouraging to the inexperienced eye.

MANY PLEASING CHANGES.

To-day the traveller passes through a substantial gateway, suitably ornamented to please native taste, into a well-appointed compound [see Jan. issue, page 43] three times the size of the original place described above. He sees on the right hand an attractive native reception room and a busy dispensary [see Jan. issue, page 37] flanked by two hospitals, built in simple native style, the one for men and the other for women.

Across the way are five neat residences, the unpretentious boys' school and the roomy chapel. As a result of private enterprise, trees, flowers, and grass are beginning to redeem the original barrenness of the surroundings. Nor have these external improvements been unaccompanied by advance along evangelistic and educational lines. There are over a hundred outstations clustered about that center within a radius of perhaps sixty miles, most of them equipped with day schools and aggregating some two thousand Christians. The prejudices of the people are being steadily overcome. The streets of the city of Wei Hien itself, which a few years ago formed veritable gauntlets of abuse to the passing foreigner, are now singularly free from such demonstrations. Pleasant greetings often take the place of insulting remarks.

A TRANSFORMED CAPITAL.

And so it is at the hard-hearted capital, Chinanfu. Only five years ago all the missionaries were living in rented native houses in the midst of the unhealthy city. No

property was owned except the little chapel and dispensary building, which was secured in settlement of claims arising from a destructive riot. The city gentry were solidly arrayed against the foreigners. Riots and rumors of riots frequently harassed the nerves of the isolated group of missionaries. Within the last seven years two brethren, one American and another English, have suffered actual violence there at the hands of mobs. Again and again efforts to secure suitable property in the more open eastern suburb were thwarted by the watchful gentry.

But within the last three years a decided change has taken place. Ground has been purchased in the very locality deemed most desirable. Already a suitable building has been erected for the boys' school, a hospital has been built and two or three families are living upon the new site. Opposition has largely died away. At last accounts the country work was in a flourishing condition, numbers of enquirers being reported.

Moreover, in the last four years two new stations have been opened in the southern part of the province.

THE ERA OF PEACE.

Ichowfu was peacefully occupied in the fall of 1890. Friendly relations were established with the local authorities, and for three years the work went steadily forward. This peace was broken by the riot in the summer of 1893, but although prejudice in certain quarters was unquestionably deepened by that unfortunate occurrence, yet the vigorous punishment meted out to the ringleaders and the proclamations issued by the officials established our legal status upon a firmer foundation than ever before, and now we hear of crowded Sunday chapels, a marked increase in the number of friendly callers, and a daily attendance at the dispensary of as many as forty-five patients. Favorable reports come from some of the country stations, one of which, now numbering twenty members, has applied for organization as a church. Nor has the case been different at Chining Chow. That important city from which, a year previous, Dr. Hunter and family and Mr. Lane had been driven by a mob, was nevertheless occupied by Mr. Laughlin and



HOUSE BOAT.

Mr. Lane in 1892 after successful negotiations conducted by Mr. Reid. Tact and patience have given the missionaries there a solid footing. Reinforcements have arrived, the medical work is developing, and interesting journeys have been made into new territory adjacent to the city.

Recent news from that station is to the effect that, during the three months preceding the date of the intelligence, sixteen persons had been received into the church, eight more were then on probation and there were thirty enquirers.

GOLDEN OPPORTUNITIES.

What effect the present war will have upon our work in Shantung, and in China at large, depends upon the broader question as to its effect upon the future of the Chinese Empire, as such. Speculations upon this topic are legitimate but hazardous.

Owing to the lack of rapid intercommunication and the resulting ignorance and selfishness of Chinese communities, danger to foreign residents is for the present, apt to be confined to those living very near the scene of actual strife. But even supposing that hostili-

ties now cease, one cannot help wondering what may not happen when the Manchu government, discredited by defeat, shall endeavor to raise an enormous war indemnity from the impoverished and often disaffected people.

Meanwhile mail advices from Shantung indicate that as yet the war has had no appreciable effect upon the work at the interior stations. Intelligent natives are coming to the missionaries to learn which rebellious vassal it is that has the temerity to defy the Son of Heaven. It is significant, however, that the people in the northern part of the province seem disposed to resist efforts to draft them into the army. Many are refusing point-blank to serve, saying that they must plant their fall wheat or their families will starve.

As to the ultimate outcome of it all, the ways of Providence, as seen in history lead us to believe that it will be for the advancement of Christ's Kingdom in China. Golden opportunities may open in the near future. It is the Church's plain duty to go forward with faith and courage.

THE McILVAINE HOSPITAL.

JAMES B. NEAL, M.D., CHINANFU, CHINA.

Rev. Jasper S. McIlvaine, some time before his death in 1881, had purchased a valuable property on the main street of the city of Chinanfu, intending the same for the use of the native church as a chapel, dispensary and general meeting place. Before possession was obtained of the place Mr. McIlvaine died, and it being found impossible to gain peaceable occupation of the property which he purchased, it was exchanged for a much smaller location, which is at present used as a street chapel and dispensary. We received, in addition to the property, a considerable sum of money.

After consultation with Mr. McIlvaine's immediate family, it was decided to use the money thus left in the hands of the Chinanfu Station, first in the erection of a hospital, and second, in helping to build a chapel for the use of the native church. As time went on, efforts were constantly made to effect the purchase of a suitable site, but it was not until 1891, more than ten years after the death of Mr. McIlvaine, that land was finally secured in a most desirable location in open ground in the east suburb of the city.

Here, in the spring of 1892, the first buildings were erected, consisting of a large and commodious dispensary for use in treating daily patients, houses for assistants, and a couple of inferior wards for the accommodation of the less desirable class of patients, besides necessary outbuildings. Medical work was begun in the new buildings by Dr. Van Schoick in August, 1892, and has been carried on regularly ever since, there having been an attendance at the dispensary during 1893 of nearly six thousand, besides over one hundred patients, including opium smokers treated in the hospital. During the autumn of 1893, and the spring of 1894, work was pushed upon the main court of the hospital, consisting of three separate and detached buildings placed immediately behind the dispensary, and capable of accommodating twenty-five or thirty patients. These buildings were completed and ready for occupancy in June, 1894, so that now the McIlvaine Hospital is complete, and stands as

a noble monument to the memory of a loving and earnest pioneer in missionary work.

The capacity of the hospital is about forty in-patients and an indefinite number of dispensary patients. The buildings are all in native Chinese style, built about the three sides of open court yards, there being three court yards in all—Gate Court, Dispensary Court and Hospital Court.

Just back of the hospital and directly connected with it, though built with entirely separate funds, are buildings for the training of medical students, capable of accommodating a class of twelve or fourteen. At present, twelve young men are just beginning a regular four years' course of study in the hospital, with a view to becoming practitioners of medicine according to western ideas.

Inasmuch as the aim of those in charge of the work of the hospital, both native assistants and foreigners, is to make it the means not only of relieving physical distress, but of leading the patients to a knowledge of Christ, we can not but feel that Mr. McIlvaine, if he could return, would not be displeased with the disposition which has been made of his legacy. There still remains a considerable sum of money in the hands of the station treasurer to be applied toward the erection of a chapel when additional suitable ground can be obtained.

REV. J. C. GARRITT, *Hangchow*, writes of a young man who first heard the Gospel from him two years ago, at Haining. Once when a boy he was told by his teacher that the religion of Jesus was a holy religion, and he believed this word spoken by a heathen teacher as against all cavils and evil reports which he heard to the contrary. On a Sunday, two years ago, passing the chapel and seeing the name of Jesus above it, he came in and listened. He heard of Jesus' birth in Judea, his life, miracles and death. From that day he heard the Gospel whenever he had opportunity. Soon after he went to Kyin-hwa, 150 miles from Hangchow, and by Baptist missionaries there, he was taught the Gospel more thoroughly. But he felt that he belonged to the Haining church. So, coming back this year, he was baptized and received by the pastor just a few weeks ago.

MARRIED UNDER DIFFICULTIES.

In a certain Syrian village it is a custom of long standing to have all the expectant bridal couples arrange their festivities for the same day which becomes the great annual gala day of the village. Sometimes as many as forty happy grooms will receive their bashful brides on this one day, and the whole village turns out to see the brides escorted in festal procession around the town while the young men race about on their horses and the maidens dance and sing. It is a grand occasion, and sometimes if there are but few brides on hand they are compelled to wait another year until there shall be a number large enough to justify the festivities.

When the village was altogether under the control of the Greek Church everything was simple and easily adjusted, but the entrance of Protestantism has led to complications. The village wedding day being an unfixed date is often unsettled until a very few days in advance when it would be impracticable to secure the presence of the missionary who might not be able to start off on a four days' journey at a moment's notice.

Recently a couple wished to be united in matrimony, but within bounds prohibited by the Greek Church. The priest was inexorable and consequently there was no way out of the trouble except to break over village custom and accept the services of the missionary at such time as he could be in the village. As I was to pass through that vicinity early in November, I arranged to be in the village on a certain Saturday, to spend the Sabbath. Saturday evening we were gathered in the house of the native helper where services are usually held, and the question was raised whether the minister should go to the bride's house or the bride should be brought to the minister. All agreed that the latter would be much the better arrangement as the bride's home was very small. But it would be difficult to bring the bride through the town without gathering an uncontrollable rabble.

Finally, after nine o'clock, when there had been much mysterious coming to and fro and private consultation, it was decided to try and bring the bride to us. After longer waiting, suddenly without announcement and

as if by miraculous action, the darkly veiled figure appeared in the door and everyone at once sprang up from the floor, and began to set the place in order for the wedding. The room was soon filled, and the yard outside, and the Gospel was presented to many a one who would not show himself at a regular service. When the matrimonial knot was firmly tied the party dispersed and we were left to rest. The mysterious suddenness of the bride's appearance was explained as follows: a number of her relatives were gathered at the gate of her home and a mob would have accompanied and impeded her progress through the streets. She was taken secretly to the house roof and slipped from roof to roof by a circuitous route until near our place of assembling, when she again descended and entered our house. That is one of the incidental advantages of oriental flat roofs and closely built houses, for the above device could hardly succeed in an American village.

W. S. NELSON.

TRIPOLI, November 20, 1894.

THE ZENANA; OR WOMAN'S WORK FOR WOMAN IN INDIA, FOR 1894.

Ganendro, a Hindu boy of high caste, attended a mission school in Calcutta, learned the truths of Christianity and lost his faith in Hinduism. His father was displeased and sent him to his country house where he was kept a prisoner for many years. In the Zenana of this house he found his little wife. She was eager to learn, and he helped her gain an education. Together they studied the English Bible. The wife died of consumption at the age of seventeen, but the missionary who visited her found in the seclusion of a Hindu Zenana a true believer in Jesus Christ. The fact that the power to read had been the first step to this happy result, led to the desire that others in the same position might acquire the same power. And so a school was started in 1852, for the purpose of training European and Eurasian young women as teachers. This is the story of the origin of the Zenana, Bible, and Medical Mission. The bound volume of the Society's monthly magazine (S. W. Partridge & Co., London, price two shillings) is full of

fresh fact and incident, and will be a useful addition to the missionary library. We gratefully acknowledge the courtesy of the publishers in sending us this handsome book, and gladly inform our readers of it.

"A NEGLECTED CLASS."

The article in our October number (1894) under the above title, written by Rev. W. P. Chalfant, has awakened not a little interest, and is generating pleasant and profitable ventilation of an important practical question—a question that has more than two sides.

The good-humored response of "One of Them" in the November number had as good-humored rejoinder in the December number, from the author of the first.

Just a little too late for the January issue, came an interesting communication from a pastor who wisely waives aside all mere theorizing, and offers testimony to "a few facts and figures" which, he suggests, may be "more powerful than a long discussion." Rev. M. Egbert Koonce, of Jeanette, Pa., says:

We have in our church a Men's Missionary Society, a real live society fully organized and in good working condition. It has been fruitful of much good among its members, in that it has stirred them up to a zealous interest in mission work, and this interest has led many to a systematic study of the various fields of our mission Boards.

Since our society was organized, in addition to all society dues and expenditures the contributions to the Boards through "the regular channels" has increased more than two hundred per cent. over that of the previous year. Of course there may be other causes—no doubt there are—which will in part account for this great increase and we do not claim the honor of it all for the men's society. But it shows at least, that it has not been the means of cutting down the regular church collections nor of merely turning the missionary money in through another channel.

And then we account that the financial increase has been but one of the least of the benefits that have resulted from this organization. The increased interest in mission work, the new zeal for missionary literature, the incentive to systematic study of the fields and the work done in

them, are benefits the value of which cannot be estimated in dollars and cents.

The last of the questions asked by "One of them" in the November number is: "In church and missions is it well for women and men to work and be counted and accounted apart?"

In establishing men's societies it is not necessary for the work to be counted or accounted apart. A church is not necessarily divided because its work is organized under different departments. It is *unity* in the church, rather than strict *union* that makes its work successful.

Yet doubtless the organization of men's societies might be a timely stimulant to many women's societies. When our society was first formed, we announced, in a joking way, that it was to "run opposition to the women's society." They were inclined to laugh at our efforts at first, but seeing that we were in earnest and meant business, they began to realize that, if they did not want to be left entirely behind, they must go to work in earnest.

And then our constitution provides for a hearty co-operation with the women's and children's societies, and suggests the possibility of a final fusion of all, if the time ever comes when, in the judgment of all concerned, it may be thought advisable.

I am glad the matter has been brought before our churches. Let the good work continue. In this age a church's activity is measured by the amount of missionary interest it exhibits.

I have not heard of any other men's missionary societies in our church. If there are any such we will be glad to confer with them on matters of mutual interest.

Very heartily do we join our correspondent in inviting continuance of this brotherly consultation. We give hearty welcome to the men's society which he so happily reports, and shall be glad to hear from others. There are others, we are confident. We happen to know of one in the church of which Silvanus Kirk writes on page 146. That wide-awake pastor is waking up the men about him. The men are waking up in many congregations. We doubt not, the pleasant voices of the women have done much to awaken them. If the wakening has at first some little appearance of awakening to rivalry, that will soon be seen to be only "in a joking way," and it will lead, as all innocent playfulness between the sexes is apt to lead, to happy and lasting union.

COLLEGES AND ACADEMIES.

FEBRUARY FOR THE BOARD.

If the reader questions the need of the work entrusted to the Board of Aid for Colleges and Academies, or the value of it, let the two interesting following articles give some enlightenment.

If pastors and people who like to give intelligently, will send for circulars and other literature of the Board, they may get further enlightenment. 30 Montauk Block, Chicago, Ill.

TWO WAYS.

I

The Pedagogical Seminary, published in connection with Clark University of Boston, printed recently the results of an investigation of the religious ideas of 1,000 public school children and youth of California. It demonstrates that religious speculation begins at an early age, and that a critical spirit is manifested between the ages of twelve and fourteen. Youth of that age show unwonted interest in religious truth. All the subjects of the investigation had some religious beliefs. *Whence did they get them?*

Some received them from parents, churches, Sunday-schools and illustrated books; some from servants; two got their impressions of Satan from pictures on cans of devilled ham; *not one reported any religious impressions derived from public school teachers.* At the plastic period of unfolding life, when religious impressions are easily made, the main occupation of these young people (school work occupying the chief hours and strength of five days every week) gave them nothing for their immortal spirits. Contrast with that picture the following.

II

THE DAY OF PRAYERS FOR COLLEGES (1894) was spent by the writer with an institution planted and aided by the College Board. It had about eighty students, of whom, perhaps,

sixty were church members. Fifteen-minute prayer-meetings had been held during the week, looking toward this day. The school assembled in the chapel in the morning. After a simple gospel sermon, thirteen young men and women arose in the prayer-meeting to indicate their choice of Christ. In the afternoon an annual conference was held in the chapel, the pastor of the Baptist Church in the place presiding, students making reports for the Y. M. C. A. and the Y. W. C. A., and six pastors of local churches of different denominations, and the Superintendent of Public Schools, making brief addresses on these topics: "Jesus the Light of the World;" "Relation of Christianity to Business, to the Professions, to Education, to Politics;" "Religion in the Public Schools;" and "The School a Nursery of Christian Workers." Another prayer-meeting brought two more young people to the decisive choice.

The writer talked with the fifteen young people in enquiry meetings held after the prayer-meetings. Speaking of them afterward, the mention of one bright and promising young convert, brought these words from the Principal: "Well, he is about the last one in the school for whose conversion I should have looked. He is not a bad boy, but has seemed careless about spiritual matters. However," said the Principal, as an after-thought, "*he has stood the highest in Bible study this year.*"

The Word of God a leading text-book day by day; the life of Jesus Christ, in the words of the Gospels, put into the minds and hearts of pupils, cannot fail and never does fail to commend the Word, and the Living Word, to the acceptance of enquiring student minds.

Multiply such institutions; make them inviting by adequate equipment and strong teachers; establish them by reasonable endowment; fill them (and that is easy) with bright, young, eager minds, and they will send forth increasing multitudes of equipped

and consecrated Presbyterian young people to be ministers, missionaries, professional and business men, or teachers, or mothers of families, who will make conquest of the western regions for our Lord and our Church.

This is the work the College Board is doing for our Church as far and as fast as the Church gives it means for the doing of it.

ROMANISM IN THE WEST.

REV. J. H. BARTON, CALDWELL, IDAHO.

A few months ago in the capital of one of the newest of our western states articles of incorporation were filed by representatives of the order of Jesuits. One of the leading purposes of the corporation was stated to be *education*. This has a deep and far-reaching significance. Nowhere is the shrewdness of the Roman Catholic church more clearly seen than in its work in the west. Here everything is in a formative state. We are laying foundations. What is done now will to a large extent shape the future character of this region. Romanists recognize this fact and act accordingly. Their plan seems to include two definite lines of action; first, to establish themselves firmly at all strategic points; secondly, to gain an influence over the young. The latter they accomplish through their schools, which are to be found in all the principal cities of the west. It is safe to say that half the inmates of these schools are from Protestant families. Of course they claim that they make no attempt to overthrow the faith of any one. When detected in the act of proselyting they assert that Protestants have no faith to overthrow. They make a specialty of winning persons without seeming to do so. So successful are they in this that few young persons attend their schools for any length of time without being tainted with Catholicism. Thus they are gaining as many of our youth as possible. In this they act wisely. The church or political party that secures the young people of this western country in the next twenty-five years will be supreme, and will give character to the civilization for a long time to come. This the cunning Jesuits know, and they will spare no efforts to advance the interests of the papacy.

What does the Presbyterian Church propose to do about it? What is she doing? The writer can speak only for the region in which he lives. Three years ago a college was started here under the auspices of the Presbytery. The pastor of the church was placed in charge. For two years he taught from six to eight hours a day and preached twice or three times every Sabbath. All his teaching was done without financial compensation. A year ago he resigned the pastorate in order to give his whole time to teaching. No teacher in the institution receives more than half a fair salary; most of them much less. The college has a two-story frame building, and about twenty-five acres of land. It has no dormitories, and no money to build them. It has about all the students that can be provided for in the town, and could have more if it had suitable buildings for dormitories and boarding department. This school is the only Protestant rival, in educational work, of the aggressive and organized efforts of the Romanists in a large region of country. It is greatly needed, is doing excellent work, and exerting a strong Christian influence. With proper equipment its power for good would be multiplied. Shall we permit the Jesuits to capture the youth of this land, or shall we educate them under the influence of true Christianity? What say you, Presbyterians?

THE CHRISTIAN COLLEGE THE FOUNDATION-HEAD OF MISSIONARY EFFORT.

REV. R. M. DONALDSON.

[We have always held that the Boards of our Church are all essential to each other and to the Church. Like the members of the human body, if one suffers all the others suffer with it, and the vigor of each is necessary to the health of the whole. In the faithful zeal with which the importance of one is urged there is sometimes an implied antithesis which disparages another, as if the hand should say to the foot: I have no need of thee. It is well for us all to be reminded of the interdependence of these agencies—their need of each other. The writer of the following article shows how helpful and necessary the youngest of these boards is to the oldest and to all.]

1. The Christian College is essential to all human enterprises which seek to convert the world. Without it the Church at home would be robbed of its educated supporters, both men and women, and all its interests would go begging, or die. Without it the appeals to the Boards, to send men and women into the harvest field, would be heard less frequently from consecrated students, and finally would not be heard at all. The Boards would soon be deprived of intelligent support from the Church, as well as of competent workers to put in the fields.

2. The Christian College furnishes the only *specialists* whose work *tells* in foreign lands. Besides equipping the ministers, and the women, who go as wives or teachers or physicians, it gives, because of its classical studies, a special discipline to the linguist, whose duty, in the foreign field, is an arduous one, where spiritual "bias" is as much a necessity as a rudimentary knowledge of languages. The schools and colleges, which are relied upon to make the work permanent in any field are crippled unless the teachers are the ripe product of a Christian college. Scarcely of less importance is the fact that government schools in foreign lands seek teachers with an English education to take important branches in their schools; sometimes to shape their whole course. This in part accounts for the splendid achievements in Japan, Siam, China and India, April 3, 1894, Dr. Happer, who so recently entered into his rest, delivered an address on "The Influence of the College in the Civilization of the World." From his wide experience he was able to speak with authority on this subject, and he estimates that great good has been accomplished in the foreign field through this influence which we ask the young people to support as definite and fruitful work for Christ and the Church. The need of it is pointed out by Dr. Chamberlain when trying to establish a Christian college in India. He says: "Three millions of young men in India know English without knowing Christ. The government universities are sending out three thousand a year; only three per cent. of these are Christians. The others go forth to poison the minds of the people with naturalism and

agnosticism, and to brand Christianity as a worn-out system. They say: 'Our English education has taught us that.'" So it comes about, in the providence of God, that our Christian colleges are to train teachers and builders of colleges in foreign lands.

3. The Christian college is a living bureau of missionary information. The Boards impress it as deeply as possible with the importance of the work; students go out as its representatives; alumni and others write letters, and visit it, to tell of the growth of the kingdom; Missionary, Y. M. C. A., Y. W. C. A., Christian Endeavor, and volunteer societies mould a strong sentiment in favor of the work; and the Church publications have a wide reading there. It is probable that in no other body of young people, of such diversified origin and environments, will you find so many who are interested in the work of missions.

Surely the young people in our churches—brothers, sisters and friends of those who are in the colleges—will readily recognize the claims of the colleges to which they owe so much. Thus informed they will give sympathetic and generous support to the Board upon which so many of those colleges are dependent, and which is so largely engaged in establishing other Christian colleges and academies where they are most needed.

[The two following pages give an intelligent account of just such a Christian college as the College Board is now planting and nurturing in newer portions of our wide land. It was originated in a past generation by men of the same spirit as those who now constitute the reliable constituency of that Board, led by one heroic man, Gideon Blackburn, D. D., when there was only such individual and volunteer leadership to accomplish such achievements. The interesting history of Blackburn University and its present eminent usefulness constitute a good object lesson showing what, with her present admirable organization for such work, our Church now has ability and opportunity to accomplish. We deem it a felicitous coincidence which without prearrangement or concert brings Pres. Rogers' article into so close connection with the February appeal of the College Board. —ED.]

BLACKBURN UNIVERSITY, CARLINVILLE, ILL.

JAMES E. ROGERS, D.D., PRESIDENT.

Blackburn University, like many of our older institutions of learning, is a child of Providence. It was born of the prayers and self-denying labors of Dr. Gideon Blackburn, during the early "thirties." The object of this man of God was to establish a Presbyterian school "to promote the general interests of education, and to qualify young men for the office of the Gospel ministry, by giving them such instruction in the Holy Scripture, as may enable them to perform the duties of that high and holy vocation acceptably and usefully in the world." To start this noble enterprise, Dr. Blackburn went east, and, under great difficulties, but with remarkable power, made appeals to the friends of Christian education. God smiled upon his plan and gave him favor with those who heard him. The funds secured were invested in land, and, in 1837, before his death, he was able to deed to the Trustees of the College, *sixteen thousand, six hundred and fifty-six* acres of virgin soil. Upon this endowment, mainly, the college has hitherto lived and carried on the work. The school was not opened until 1859, and then for five years during the war, very little could be done. In 1864 the work began in earnest, under the direction of Prof. Robert B. Minton. Full collegiate and theological courses were introduced. The latter study has been reduced to elementary subjects, owing to the ready access to Divinity schools at the east.

For thirty years this regular work has moved quietly on. Twenty-four classes (221 students) have graduated with honor. Of this number, eighty-one were young ladies, most of whom have "hung up" their diplomas with marriage certificates, and have gone to bless and brighten cultured homes with Christian womanhood. Thirty-four of the graduates have gone into the ministry, and are serving the Church "acceptably and usefully" at home and abroad. This means *twenty-five* per cent. of our young men for the Gospel ministry! As many more of the graduates are filling important places among the educators of the land. The whole num-

ber of students, first and last, in this college, is more than *two thousand*, and of these many have become ministers and teachers, although undergraduates. The alumni of this institution have furnished for the legal profession *twenty-five* members who rank as first-class lawyers, and whose conduct manifests the advantages of a Christian college training. Others of our men and women, as editors and in business, are doing noble service for the world.

This work, be it remembered, has been done with a limited, and often insufficient endowment, and the college has been maintained at a personal sacrifice financially, on the part of those who have labored and taught.

The institution has a fine campus of eighty acres, substantial and comfortable buildings for some departments of our work, and superior facilities for scientific study; but we need more room and larger endowments. We are located in a thickly settled, but comparatively undeveloped section of this vast central west, where a radius of a hundred miles would hardly touch the territory of a similar Presbyterian college. The population about us is largely foreign. Their hope and our country's welfare lie in giving them a Christian education. We send out to them many teachers every year.

Furthermore, many of our Presbyterian young people are forced to attend other schools of inferior grade nearer home for the sake of economy; whereas, if we could lower tuition fees, we might reach them. Still further, there are those near our college, anxious to prepare for the ministry and mission work of our Church, who are kept from doing so, because they cannot pay tuition.

The new administration has introduced several features in line with modern methods and equipments. The courses of study are fuller and the teaching force stronger and better organized, at a reduction of *twenty-five* per cent. in the sum total of salaries. The University is now heated by steam and lighted with gas. A good gymnasium was put in last year and training in physical culture is given by a regular professor. Extensive improvements have been made in the chemical and biological laborato-

ries, and additions to the philosophical apparatus. Bible study is a leading feature of college life. Twenty-five minutes daily are devoted to chapel worship, and there is a weekly prayer and conference meeting for

to that honored body. Blackburn is young, pure and healthful, filled with the spirit of enterprise and hope. Her trustees are men of wisdom and energy. Her teachers are Christian young men and young women, loyal to

UNIVERSITY HALL.



faculty and students, a weekly prayer-meeting for young ladies and one for young men.

The University is in close connection with the Synod of Illinois, whose delegates appointed annually visit our College and report

the Master and zealously devoted to the cause of higher education. For the greatest good and highest success, we need, with the continued favor of God, the prayer, patronage and financial strength of the Presbyterian Church,

FREEDMEN.

THE NEGRO WAKED UP.

SILVANUS KIRK.

Our minister spoke to us last Sunday about the "Freedmen." I cannot quite see why they keep on calling them so. Can people be *freed* who never were slaves? They say there were about four million freed by the war, and that now they are twice that number. Of course more than half of these have been born free. They are Americans, and, in the average, they have been Americans for more generations than the whites.

But I am not finding fault with our minister. He spoke nobly for them. He began with a story of Wendell Phillips, who, he said, was looking one time at the coat of arms of one of the Southern States, the device being a Negro asleep on a cotton bale. "What do you people propose to do when that Negro wakes up?" said the Yankee orator.

"And what," said our minister, "does the Church of Jesus Christ propose to do for the awakened Negro?"

"He woke with a start when the greatest war measure of the century rang through the land.

"With all the just glory of that day, the freedmen woke to an awful heritage—to a heritage of poverty—of bitter poverty and of helpless ignorance. * * * The recovery has been only partial; to-day there are a million Negro *children* who have never been in school. * * * But the Negroes are awake. They have been awakened *morally*, after the depraving influences of a system that had no respect for family or marriage tie."

Then he quoted Rev. Dr. Payne as saying that the law of God has come to have a deeper meaning to them; and those who are trying to please Him in their lives, do not forget the Seventh Commandment.

Our minister also said that the Negro has waked up to the ideas of property and education. He said that there are 21,000 schools

for Negroes in the South—1,357,000 children in them. Two and a half millions of their children can read and write. Much of this is due to colored teachers. I think he said that there are more than 20,000 of these, and over 200 young Negro men and women now in Europe, working along higher educational lines, so as to be able to elevate the intellectual life of their people.

He spoke of seven colleges, seventeen academies and forty-nine high schools, under care of Negroes—three college presidents who were born slaves. Biddle University, he said, began with white teachers, but now seven of its eight teachers are colored men and it never was more prosperous. He mentioned also a college at Beaufort, S. C., with a faculty all colored, and with 560 pupils.

He spoke of 750 colored physicians, of whom 655 are college graduates; 250 colored lawyers; 250 newspapers and three magazines owned, edited and published by Negroes.

He told how they had shown their industry, frugality and ability to earn and save and manage property. Negroes own five million acres in the South. Large numbers own *their own homes*. That seems to me the best possible form of property for them. He told of some quite rich Negroes. But I reckon the many who are neither poor nor rich of more worth than a few rich. I hope there will be millions of Negro home-owners before there will be one Negro millionaire.

Our minister bade us notice how different the Negro's waking up was, from that which seemed to be foretold by Mr. Phillips. He declared it to be in no sense a menace to the country. He reminded us how safe the southern homes of whites were through all the awful experiences of civil war, when the white children and women in them had no other protectors than their Negro servants.

He said, also, that the Negroes in *awakening*, have shown a strong *religious* tendency. That this tendency is specially *emotional* did

not trouble our minister; he would not dislike to see more emotion among ourselves.

Then he plead for the *education* of the Negroes, and enforced his plea by the statistics showing the amazing eagerness of these people for *such* education as Presbyterians like, and their readiness to practice self-denial to get such education for their children.

He earnestly exhorted his people to attend to the plea of the awakened, patient, and aspiring Negro, and to give him the helping hand, that he may become all that he is capable of becoming, as a man, a citizen and a Christian.

The pastor *waked up* his people on this subject; set us to thinking about it, and bade us consider prayerfully how much of the Lord's money held in trust by us, as his stewards, the Lord would have us appropriate to our Church's work of missions for Freedmen, and to bring it to the Lord's house as our offering to Him next Sunday.

P. S. A week later. That offering exceeded six hundred dollars. Our number of communicants is less than four hundred.

THE HELPING HAND.

REV. H. N. PAYNE., D. D.

An impressive picture represents a hand stretched out to lift up one who has fallen by the way. A cloud envelops the figure to which the hand belongs, entirely concealing it from view. The fallen one has been carrying a load that was too heavy for him. He is weary, discouraged. As he looks up and sees this hand stretched out to help him, the hopeless expression on his face gives way to one of surprise, which quickly changes to joy and returning confidence.

Need we say the face of that prostrate helpless man is black. The strong beautiful hand reaching out to him is white. Grasping that white hand with his own black one, the traveller struggles to his feet and once more sets out on his journey, cheered and strengthened for the difficulties that await him.

That overweighted wayfarer never saw the face of his friend, but his appreciation of the timely aid was none the less sincere on that account, and as he pressed on his way he loved to picture to himself its benignant look.

It seemed to him it must resemble that of the blessed Master, whose unspeakable love brought him to earth that he might lift poor fallen men up to himself. Those who help the freedmen are not seen by them, but they are seen by him in whose name they do it.

We have often wished that those who contribute so generously, and oftentime so self-denyingly to the funds of the Freedmen's Board could follow their gifts and see with their own eyes the good they do. These gifts are so many helping hands. They help our self-denying ministers in charge of the little churches they are trying to build up. They help these struggling churches, for they teach them that hundreds of miles away, Christian friends whom they never saw are thinking of them, praying for them and reaching out the hand of helpful sympathy.

These gifts help the fathers and mothers of these people in their humble homes. They look around upon their children with loving anxiety for their future. Their homes are poor and bare; food and clothing are of the scantiest and plainest. They do not complain of this, they are used to privation. But they anticipate the future of their children with dread and fear. They realize that it will be very different from their own past, and they realize that they are unfitted to train and prepare them for it. Oh, how it cheers these burdened hearts, how it lifts the weight of anxiety to learn that some of God's dear people have by their consecrated gifts, made it possible for the Freedmen's Board to plant a Christian school that their children may attend and wherein they may be fitted in mind and heart for their work in the world!

The helping hand! Who will stretch it out? The commandment and the promise of God's Word are ours. "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, fear not; behold your God will come with vengeance, even God with a recompence; he will come and save you. * * * And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

PUBLICATION AND SABBATH-SCHOOL WORK.

UNSOLICITED TESTIMONY TO THE GREATNESS OF THIS WORK.

The Sabbath-school missionary movement is great, not so much at present in the amount of money it collects and distributes in its peculiar and intensely interesting work, as in the vast possibilities for good which lie enfolded, as it were, within it, and are now being evolved, to the joy of earnest and thoughtful Christians and patriotic men and women of every shade of belief, and even unbelief. Not even to an atheist can the moral and social well-being and elevation of the masses of our people be a matter of indifference, and if one thing has been more clearly demonstrated than another in Sabbath-school missionary work it is that it is wondrously effective in winning men, women and children to paths of virtue and social order. It is thus specially effective because it specially deals with childhood, and through the child reaches even the most obdurate and stony hearts of grown people.

The churches are beginning to understand this as they have never understood it heretofore.

In a suggestive article on "Child Saving," by the Rev. E. R. Donehoo of Pittsburgh, in a recent number of the *Presbyterian Banner* there is an appeal, penned probably without a thought of Sabbath-school work particularly, but which has so striking an application to it that I give it here.

Christian men and women, do not let the work of saving children rest entirely on the shoulders of the noble few who are doing their best to save them from their dark fate by procuring homes for them in our Orphan Asylums and kindred institutions; but see to it that you "yourself" will have something to exhibit to the Master at his coming, even precious little ones, who through your personal efforts and charitable gifts have been turned into the path that leads to happiness and God.

If it is a gracious act to befriend one little helpless child by giving it a place in an

orphan asylum, or to build an asylum for fifty or a hundred orphan children, is it not also a blessed and gracious act to gather into the fold of Christian fellowship and training thousands and tens of thousands of neglected children whether orphans or not, thereby planting the leaven of righteousness and piety in thousands of communities where Satan is constantly busy and the souls of men are uncared for?

That this is being done through the co-operation of Christian people in Sabbath-school missions to an extent which is arousing attention and awakening enthusiasm throughout the land is a fact which speaks volumes.

The Rev. T. S. Bailey, D. D., the faithful and efficient Synodical Home Missionary for Iowa, whose position enables him to take a correct and impartial view of this work sends to the *Herald and Presbyterian*, the *Mid Continent* and other papers the following ringing paragraph of news.

POINT PLEASANT, Ia.—Sabbath, December 9 was "red-letter" day in this little country church in Hardin County. It died some years ago, but was never able to be buried in a decent and orderly way. A year ago last summer, our Sabbath-school missionary for Waterloo Presbytery, Mr. G. A. Reaugh, visited the field, gathered the people, and organized a Presbyterian Sabbath-school. As a result of some meetings held by him and his helpers, the fire of God's Spirit came down, touched the sleeping members, and quite an ingathering of souls resulted. They began to say: "We must have a church building, and the stated means of grace again." This was the occasion of the dedication of their new church, which is a neat little structure with a seating capacity of about 200, costing \$2,000. The Board of Church Erection, as is usual under such circumstances, reached out their helping hand to aid this good work. As was fitting, Rev. S. R. Ferguson, synodical superintendent of Sabbath-school work, was present to preach and conduct the dedicatory exercises. Fully 400 people were in and around

the church; a small balance of money needed to be raised to clear off all debt, was speedily and cheerfully done by the people, and with songs of rejoicing and prayers of gratitude, the house was set apart to the service of God. LET THOSE WHO ARE DISPOSED TO THINK LIGHTLY OF OUR DENOMINATIONAL SABBATH-SCHOOL WORK TAKE NOTE OF THIS CLEAR, GLAD RESURRECTION OF A CHURCH WHICH COULD NEVER HAVE TAKEN PLACE, AS FAR AS WE CAN SEE, WITHOUT SUCH AID. We who are burdened with the home mission work are made glad and strong by this right hand of help.

Such spontaneous testimony, entirely unsolicited as it is, shows the interest which this Sabbath-school missionary work is exciting. In the same journal (*Herald and Presbyterian*, December 19th) appears an article signed T. S. J., the initials of our excellent brother the pastor of the Beaver Dam Presbyterian Church, Wisconsin, one who by experience and observation speaks with weight and authority on such a question as this. I quote that portion which bears upon the subject:

The work of the Lord has been greatly encouraged during the past year by the aggressive movement of the missionary department of the Presbyterian Board of Publication. Mr. Joseph Brown, a sturdy Scotchman, has been for six years tramping through the northern woods and finding settlements of people remote from town or village, where children grow up in ignorance of the way of life and no Sabbath bell is heard. * * * During the past year Mr. Brown has found the work too large for him alone, and six others have been added to the working force of this important arm of the Church in Wisconsin. Mr. Brown has the work in charge and is the superintendent of the Sabbath school missionary service. During the year one church was organized, one chapel built, twenty Sabbath-school institutes held, at which sixty Sabbath-schools were represented. Seventy-five Sabbath-schools were organized and fifteen reorganized. It is a grand and hopeful work, and has already done much to awaken the attention of the churches to the great fields of labor which are lying uncultivated all around. The plan of operations is to have Sabbath-school missionaries thoroughly visit a destitute field, then organize a Sabbath-school, and, if there is no one to superintend the work, to secure the aid of the pastor of the neighboring church, who helps himself or sends some of his Christian workers to go regularly to the field and carry on the work. Another Sab-

bath-school is formed in the adjoining district, which is cared for in the same way, and the work goes on until there are perhaps five or six schools in a cluster and within six or ten miles. A Sabbath-school institute is then appointed, when Mr. Joseph Brown comes to the field and a ten days' meeting is held, in which the teachers are instructed, the children and neighbors interested, and may be the way opened for the organization of a church and the gathering in of many who have accepted the great salvation.

We have before us a letter from Mr. Brown, dated November 19. "Last week I went to Dell's Dam to join Rev. T. C. Hill, of Neillsville, in a week's mission work. At the close of the week, several persons signed a petition desiring to be formed into a Presbyterian congregation. Mr. Hill speaks of the experience of a single day of the work which gives a vivid idea of the missionary service. * * * Mr. Brown came down from Marshfield, thirty miles by rail, arriving at the manse at half past seven in the morning. After breakfast we started from Neillsville to visit the farmers for several miles around and hold a service in a schoolhouse. We made calls on the way, getting dinner at a Scotch family, and coming to the end of the road on the edge of the forestland, fourteen miles from Neillsville. Here was a nice, little white school house, just on the edge of the forest, the tall trees forming a picturesque background. Mr. Brown visited the school and told forty children about a meeting to be held that evening. He gave them pictures and papers, and when the evening came there were sixty-five present—half that number being young men and women. There had not been a religious meeting or a Sabbath-school in that region for many months, and the people were hungry for the Word and ready to take hold of the Sabbath-school work."

The missionary work of this Board is at present carried on in about 26 states and territories. In many of these, a large addition should at once be made to the staff. In Indian Territory and Oklahoma, for instance, where at the present time, law and order are being constantly trodden under foot by audacious bands of robbers and cut-throats, the services of the Sabbath-school missionary are "mighty, through God;" if not "to the pulling down of strongholds," to the saving of the rising generation of these fertile plains; but we have only a little band of three devoted men, one of them the son of

a renowned chieftain, in all that wonderful region. The Rev. E. Hamilton, of Chicasha, I. T., stated clerk of Cimarron Presbytery, writes as follows to the *New York Evangelist*:

A VOICE FROM THE CHICKASAWS.

The Sabbath-school Board has been obliged to refuse to commission any new men for the work of Sunday-school missionaries. Cimarron Presbytery needs such a missionary in the Chickasaw Nation, the most civilized of the five tribes. Owing to financial stringency, there does not seem immediate prospect of the poor whites in this part of the country receiving the help they need. The Sabbath-school missionary is able, in the course of the year, to cover an immense stretch of territory, hold meetings in school-houses and residences, organize Sabbath-schools, and carry the Gospel message to thousands. Will not some generous Presbyterian assume the support for a year of a Sabbath-school missionary to the Chickasaw Nations.

The Rev. James A. Worden, D.D., 1334 Chestnut Street, Philadelphia, Pa., can give any information as to the work of the Missionary Department of the Board, and will gladly correspond with anyone desirous of knowing the needs and possibilities of this part of the vineyard.

This is a spontaneous appeal from one field. God grant that it may fire the zeal of some earnest Christian to come to the rescue. In the *New York Observer* of November 1, a correspondent from Louisiana writes respecting the pine wood and prairie region of that state:

Wherever Sunday-schools have been planted, we find society looking up.

The foregoing quotations from unsolicited testimony as to this work, prove that it has passed beyond the experimental stage, but they also lead onward to the conclusion that it is far from having reached its full development. That it deserves support far beyond what it has heretofore received, is a proposition fully established by the record of its triumphs. "Save the children," that is now the great need of this country. From childhood to youth is but a step. Every year's work tells with cumulative force upon the moral and religious character of our people. Thank God that our Church is waking to the grandeur of the conflict. E. T. B.

CHURCH ERECTION.

PLAIN WORDS FROM SYNODS.

The following extracts from various reports upon church erection, adopted in several of the Synods, prove that there is no lack of plain speaking and even of faithfulness in rebuke, among those who sit in our ecclesiastical bodies.

We thank these Synods and many others for their words of appreciation, and if we dared to hope that their counsel would be fully heeded by the churches under their care, we would have no fear for our treasury next year.

PENNSYLVANIA.

Our sturdy Presbyterian piety has always recognized the importance of localized and permanent centres of religious worship and influence. The church building, the house of God, is not merely a convenience and necessity for the conservation of religion, but an aggressive force in the community where it may be

located. Next to the personal example and efforts of godly men and women, and as a means of securing their greatest efficiency, is the house of God for the redemption of any district from vice and irreligion.

Our people should also remember that the aid offered through our Board of Church Erection to weak congregations, not only enables them to accomplish their purpose, but promotes interest in and contributions to every other branch of the Church's work. The church edifice is a base of supplies, and a rallying point for aggressive action.

IOWA.

This is the semi-centennial of the Board of Church Erection. The first organized effort in this work was commenced on July 1, 1844. It would be interesting, if we had the data, to note what God hath wrought through its agency during these fifty years. It has reached its helping hand into every state and territory over which the Church extends. Large credit is due

to the work of this Board for the accumulations of property to our Church, the aggregate value of which runs now far into the millions. "It has aided in the East to strengthen the things that remain, and in the West to drive the stakes that mark the progress of the Christian pioneer." It has been the hand-maid of Home Missions and has given the stamp of permanence to its work. The Home Mission Church cannot be said to be planted until it shall have a Church edifice—a home and working place.

Attention is hereby called to the fact that nearly all the churches of Iowa have received aid from this Board, and upon the receipt of it, gave a pledge to make an annual contribution to its funds, and yet 161 churches closed the year without contributing to its work.

MISSOURI.

We have still to deplore the failure of a large proportion of our churches to remember their privilege in the matter of gifts to the Board that has helped to shelter so many of our struggling churches.

Of the 230 reporting churches of the Synod only 115 have contributed, leaving 115 that gave nothing. It would be interesting, possibly impressive, if we could indicate the number of these non-givers that have been liberally aided by the Board of Church Erection.

The average per member, taking the whole Synod, was \$.046 per member. Last year, \$.059.

It is not certain that these statistical exhibits make very deep impressions; yet we are tempted to add that \$.046 per member for a year would amount to one-eighth of one-tenth of one cent per day. It seems a shame that those members that do contribute should be called upon to endure the mortification of such an infinitesimal average.

It must not be supposed that these churches are the feeble flocks, mostly without pastors or supplies. Thirty-seven of them report fifty members and upward each. Your committee, in a former report, called attention to the amazing fact that there should be so many elders in our churches who failed to give anything themselves, and failed, as well, to afford the people over whom the Holy Ghost had made them overseers, an opportunity to contribute.

In this report we have included the deacons; and we find 386 ordained officers, with 6,535 members, including themselves, constituting a mighty host, that have given not a cent to the Board, upon whose treasury we are more

dependent than upon that of any other save the Board of Home Missions.

Your committee feel constrained to emphasize the matter of universal giving. If once we can reach the point where every church shall give to every cause, it will then not be so difficult to secure contributions from well nigh all the members of every church. After that, it will only be necessary to strive for larger gifts from those who give. Empty treasuries will be only a memory.

MINNESOTA.

During the past fifty years this Board has granted aid to 5,300 churches, five-sevenths of the number now enrolled on the Assembly minutes. We may safely say that we would have to-day 2,500 churches less than that number but for the grand and generous work of this Board.

The growth of the Board's efficiency and influence is marvelous. During the first year of its existence it aided 42 churches in 12 different states. Last year, the fiftieth of its history, it extended its liberal hand to 236 churches, in three times as many states and territories as at first.

What part has the Synod of Minnesota borne in this glorious work? Let us see and consider carefully. Eighty of the 211 churches on our roll, 3 less than the previous year, contributed to the Board \$733, a decrease of \$25 from the year 1893. The aggregate aid received was \$6,600, of which \$4,250 was in actual grants and \$2,350 in loans. Deducting the \$733, and \$50 paid on mortgage, our draft on the Board was \$5,817 more than we contributed to its treasury.

WASHINGTON.

We regret to find that while our Synod has received during last year more appropriations from the funds of our Board of Church Erection, yet all our churches together have contributed to that Board only the small sum of \$1,104.

The fact that 61 churches have given nothing during the past year is indeed a sad fact. But the question is, Who is to blame? We are persuaded that these churches are not so much at fault as their pastors or missionaries. We think the responsibility rests upon the missionary. It is a fact that if any good cause is properly presented to our people they always do respond. Large sums are not expected during these times of stringency, but it is certain each one of these 61 churches would have given at least one or two dollars, had this cause been earnestly brought before them and an opportunity given.

THE CHURCH BUILDING FUND OF THE EPISCOPAL CHURCH.

The following statements, found in a report in a daily paper, of the meeting of the "American Church-Building Fund Commission" are interesting, as showing how nearly like our own scheme for church erection is the plan of the Episcopal Church, and also as indicating a measure of interest and success that we may gladly emulate. The concluding statement that "not a dollar has been lost out of all the loans made," is encouraging to others carrying forward like work.

The real work in this scheme of aiding in church-building was begun only about twelve years ago, when money had been obtained and the administration was fully organized. In this time the increasing fund has been in continual circulation as loans in varied amounts ranging up to \$20,000, aiding in this way more than 270 churches. The belief is expressed by members of the committee that in nearly 200 of these cases, no edifice could have been built without this assistance.

The fund has been satisfactorily increased in the last year, considering financial conditions; in the summer it reached the long-desired quarter-million mark, and now remains to be quadrupled to complete the proposed entire fund.

The call for help from the West is most urgent, and the commission has been quick to estimate the importance of occupying such fields before others have taken possession. The largest number of churches erected by the aid of loans from this fund are west of the Mississippi.

At the discretion of the commission, portions of principal of the fund may be lent. In each case, the church to be so aided, must be otherwise free from debt and authorized to mortgage its property, the loan not exceeding one third of its value. The payments of the loans are made in instalments not exceeding five years. The papers are made out by an attorney acquainted with local civil laws and church canons, the application being accompanied by the written approbation of the bishop in whose diocese or missionary jurisdiction the application is made. During the last year, \$20,838 has been repaid on the principal of loans. In the same time, seventeen loans have been entirely paid off and the mortgages satisfied. In all, eighty-eight cases are recorded, in which the total indebtedness has been cancelled and the churches are now free from any pecuniary obligation. The fact

is also stated that not a dollar has been lost out of all the loans which have been made, and while the principal has been returned as fast as could be expected the interest has been paid regularly.

HOW THE LADIES PAY DEBTS.

The most important element in the great success of the Manse Fund has been the fact that in the majority of the cases the women of the church undertake the responsibility of taking charge of the manse building, and raising the installments to be repaid upon the loan from the Board as they became due.

This is illustrated in the two letters here given from San Pedro, California.

The first does not overstate the promptness with which earlier installments had been paid, and that its promise was promptly fulfilled is seen by the statements of the second, written less than two months later.

Dear Sir:—The Ladies' Society of our church desire me to write to you. They have been raising the money to pay for our manse, and congratulate themselves that they have done very well, having paid the amounts due your Board somewhat in advance each time; but this last payment of \$50, owing to the financial depression and having taxes and insurance to pay on both church and manse, they have been unable to raise, and it would be difficult if not impossible to raise it by subscription this year.

They wish me to assure you, however, that they expect to have it to send you in January, or at farthest by February, and hope that while you remember the delinquency you will also remember the prompt and even advance payments heretofore. We all greatly appreciate the aid of the Board in making us the loan, as without it we would not have had the manse.

SECOND LETTER, SIX WEEKS LATER.

Dear Sir:—It gives me much pleasure to call your attention to the enclosed draft for \$50 in payment of the last of our indebtedness to your Board, and I have also to express to you the thanks of the ladies, and of our whole church for your kindness to us.

This last payment is sent by "the ladies" just as soon as they could raise it, and just as you expressed yourself so politely and confidently that it would be before the end of this month. We will ever have a very high regard for the Board of Church Erection. Again thanking you I am Yours sincerely, JNO. C. BROWN.



EDUCATION.

The death of the Rev. James McCosh, D. D., LL. D., which occurred at his home in Princeton, N. J., November 16, 1894, calls for special mention in this magazine. It has been truly said that his coming to Princeton to assume the presidency of the college marks a new era in the history of that institution. His zeal and consecration to the task of "infusing new life into an old college" expressed itself in the characteristic letter in which he signified his willingness to accept the presidency. "I devote myself," said he, "and my remaining life, under God, to Princeton and the religious and literary interests with which it is identified; and, I fancy, shall leave my bones in your graveyard beside the great and good men who are buried there, hoping that my spirit may mount to communion with them in heaven." His devotion of himself to Princeton was as full and faithful as he promised that it should be; his labors were richly blessed during the twenty years of his administration of the affairs of the college; numerous improvements were made in the curriculum; the number of buildings increased from nine to twenty-three, and the number of students

from two hundred and sixty-four to more than six hundred; he was permitted at the Commencement of 1888 to hand over the keys to one whom he must have felt to be every way worthy to succeed him, and to spend the evening of his days still walking under the shade of the elms he loved, watching the further progress of the college in the path he had marked out, until in perfect peace he was laid to rest among his distinguished predecessors, being attended to his burial by many of his brethren, including representatives of colleges and some of the most eminent men in the country.

The excellent portrait of Dr. McCosh on the next page was prepared expressly for this issue of the magazine from a photograph by Pach.

THE UNIVERSITY OF EDINBURGH.

It was at the University of Edinburgh that Dr. McCosh studied theology under the direction of the famous Dr. Chalmers and of Dr. West. The history of university education in Scotland is of much interest. It is greatly to the credit of the Reformers that they took at the very beginning

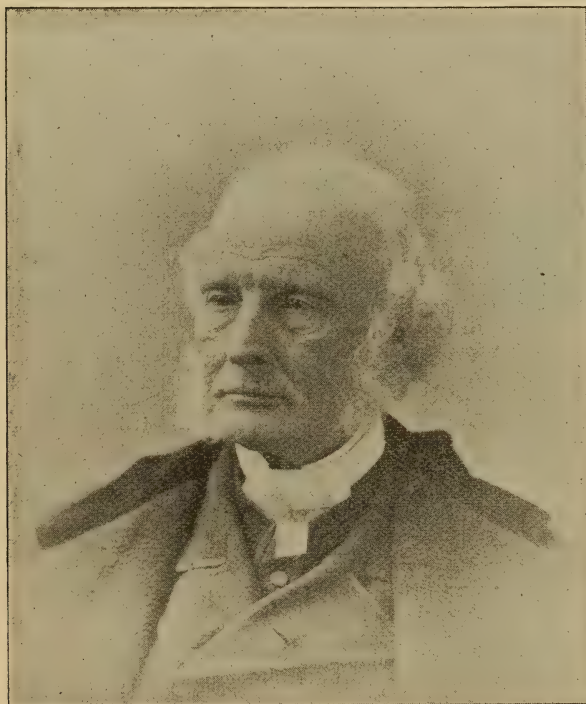
such a high view of the importance of learning and used their influence under difficult circumstances to provide for the best training that the most advanced scholarship of the times could furnish. The Book of Discipline which was prepared by a commission appointed by the Privy Council of Scotland, although concerned with the polity and government of the Church, contained an article on "The Erection of Universities." It was presented to the nobility May 20 1560. The scheme was sketched with masterly skill. It was intended to be the apex of a graded system of national instruction. A student

liant teacher of the classics. He was sent by the advice of the General Assembly to be principal of the University of Glasgow, and restore it from its ruined condition. He greatly advanced the standard of instruction, introducing, among other things, the study of the Greek authors in their original tongues for the first time in any Scotch University.

The leading spirit in the movement for the establishment of a university in Edinburgh, was James Lawson, who is spoken of as a man of culture, experience, earnestness and piety, chief in his day among the ministers of Scotland.

Under his influence, "Hamilton House," the residence of the Duke of Chatelheraut, was secured by the Town Council for the beginning of the enterprise. James VI said: "I will be godfather to the College of Edinburgh, and will have it called 'The College of King James.'" This saying of his will account for the inscription now to be seen over the portal: "Academia Jacobi Sexti." Robert Rolloch, then in his thirty-third year, a man educated wholly in Scotland, was made regent September 14, 1583, and later received the title of principal. His salary was £40 and the ordinary expenses of himself and one servant, besides fees from the parents of the "bairns," which varied from 40s. to £3, according to circumstances. The university was largely founded for the sake of raising up a suitable number of ministers of piety and learning, to fill the many vacancies then existing; twenty "bursaries" or scholarships were provided for the benefit of indigent students. It was expected of those who received the benefit of these bursaries, that they should perform a certain amount of public service, such as ringing the

college bell and "paidelling" the stairs and entrances. The recreation granted, was the privilege of going for two hours on "play days" to the fields to practice archery. Every evening the principal conducted family worship. Every Wednesday he instructed all in the knowledge of God and of their duties. Every Sunday there were morning lessons, and then the morning and afternoon sermons in the church, and the giving an account of the sermons afterwards. Such was the origin of the University of Edinburgh, and such the early life within its walls.



REV. JAMES MCCOSH, D. D., LL. D.

to be admitted to a University must have had: 1. Two years of primary instruction, including the catechism. 2. Three or four years of the Latin grammar. 3. Four years of Greek, Logic and Rhetoric; altogether, nine or ten years of preparation. It was expected that every student would graduate in philosophy at the age of 18 or 19, and then could take a five years' course of medicine or law, or a six years' course of divinity. A very powerful impetus was given to the cause of higher education by the coming to Scotland of Andrew Melville in 1574 from Geneva, where he had been for five years a bril-

Christian Endeavor For Christ and the Church.

CHRISTIAN ENDEAVOR PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

I WILL PRAY EVERY DAY.

"Why, of course, I say my prayers every night," and so the young Christian Endeavorer accepts this clause of his pledge without hesitation and recognizes no new obligation.

It is certainly a good habit "to say one's prayers" every night. The youth who, in his first experience away from home, is brave enough to kneel at his bedside, in the face of unsympathetic or perhaps jeering companions, is not likely to yield easily to the temptations that meet him out in the world; the boarding-school girl who remembers her mother's charge never to neglect her prayers will be less likely to forget the other charges with which her mother has tried to prepare her for the new life upon which she is entering. I have heard that Mr. Gladstone said, not many years ago, that he never lay down to sleep without repeating the "Now I lay me" that he learned at his mother's knee. I believe that the same was true of John Quincy Adams. But I am sure that it was something more than a mere repetition of a sweet sounding rhyme, as it came from the hearts of those grand old men, and that every Christian, young or old, has a right to a deeper and sweeter experience of the privilege and duty of prayer than can be expressed by the words, "saying one's prayers."

What is prayer? "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies." So the catechism answers. Dr. Cuyler defines it as "a believing soul's direct converse with God," and adds, "Phillips Brooks

has condensed it into four words—a 'true wish sent Godward.'"

We have nothing now to do with the philosophy of prayer. We will not argue with those who question whether it is reasonable to expect that God should change his plans to conform to the wishes of individuals. We have Scriptural command and Scriptural promise and Scriptural example to encourage us to "send our wishes Godward," to "offer up our desires unto God."

"When I pray it seems as if I were only talking to the wall," said a discouraged young Christian; and an older one once said, "Don't ask me to pray, my prayers will not go higher than the ceiling." Perhaps the trouble of both these Christians was that they were satisfying themselves, or trying to do so, with a low standard of Christian living, and came to the hour of prayer with hearts too full of worldly thoughts to find pleasure in turning aside to meet the Lord. Certainly they both needed to realize more fully the loving Fatherhood of God, that waits with ready sympathy to "hold direct converse" with his children.

It is then one of the first privileges of a child of God to believe that the Father is interested in everything in which it is right for him to be interested, and I would make no limit to the application of Paul's counsel, "*In everything* by prayer and supplication with thanksgiving let your requests be made known unto God." The lessons to be learned, the household tasks to be performed, the ledger to be footed up, the journey to be taken—is anything too unimportant to seek God's blessings upon it? The Christian who has learned to "tell Jesus" about all these things that make up his outward life will not forget to talk to him of the struggles in his own soul and to seek his help against the "sins that do most easily beset him."

And just here I would suggest that the habit of morning prayer is a most important one. The sense of helplessness with which we lie down at night makes us find comfort in whispering our childhood's prayer, "Now I lay me down to sleep, I pray the Lord my soul to keep;" but does not the soul need that loving guarding and keeping amid the temptations and perplexities of the day, even more than amid the dangers of the darkness? Let the morning nap be given up, if necessary, or the reading of the morning paper curtailed, but don't start out to the life of the day, without a look forward to its probable needs, and a "little talk with Jesus" that shall at least invite him to go with you through all its hours.

Probably most of us have had the disheartening experience of wandering thoughts in prayer, of rising from our knees with the feeling, "I do not know what I have asked for," and with no comforting sense of having laid down a burden. In view of such danger it is a helpful habit to pray audibly, even in our private prayer, or if we have no place where we can go alone for that purpose, to put our petitions into the form of definite words, and not allow ourselves to be satisfied with merely thinking over in our minds the requests and confessions that make up our prayer. This habit is also of value as a preparation for the more public prayer, from which the inexperienced young Christian shrinks with a timid fear that he may not express himself satisfactorily.

Thanksgiving, confession, requests for guidance and blessing make up the burden of the prayer, as it relates to our own needs, but there is a further duty and privilege into which the ties of family and friendship and our covenant relations to God's people bring us, and a responsibility toward those who are without the fold. There is no sweeter privilege than that of speaking to the King for those whom we love, and the world-wide brotherhood that makes neighbors of all who need our help, gives broad opportunity to exercise this privilege. "Brethren, pray for us," wrote Paul to the Thessalonians, and there is no pastor to-day who would not feel strengthened by the assurance that the young Christians of his church were praying for him in their closets; and there could be no better proof of good citizenship than earnest prayer "for all who are in authority."

Are you a member of the Lookout Committee? There are certain ones for whom you are watching with a tender anxiety lest they may resist the influence of the Holy Spirit. Is not prayer for them a most important element of your work for them?

Has your Society pledged itself to missionary offerings? The money invested cannot carry a blessing unless baptized with that power that is given in answer to prayer.

Our closets are the places where we must be very honest with ourselves and where it is safe for us to talk very frankly and freely of others, being sure that our motives will be understood and that no wrong use will be made of what we tell.

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself hath bid thee pray,
Therefore will not say thee nay.

"Thou art coming to a King,
Large petitions with thee bring,
For his love and power are such,
None can ever ask too much."

THE KING'S REMEMBRANCERS.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth.—Isaiah 62: 6, 7, R. V.

Upon a mountain's shoulder,
Borne upward toward the skies,
With gate and wall and tower that gleam
Beneath the noon-day's dazzling beam,
The royal city lies.

Through all that mighty kingdom,
Trodden by many feet,
A thousand travelled ways there are
That lead unto the city fair,
And at its portals meet.

Forth through the gateway often
The royal armies hie,
With battle shouts that proudly ring,
Each soldier ready for his king
'To conquer, or to die.

And many a noble victory
Their arms for Him have won,
Till His dominions far and wide
Stretch grandly forth on every side,
From rise to set of sun.

Expectant lies the city,
Loyal the servants wait,
While absent is their King and Lord,
Till He, returning, by a word
Shall lift the fortress gate.

Now, some to aid His coming
Fight on the battle field,
And others hold the bastion strong
Against the onward march of wrong,
With might that will not yield.

But when to deeds of courage
The brazen trumpet calls,
Not all the warriors for the fray
Gird on their armor,—some must stay
To guard the city walls.

Along the massive ramparts,
And on the towers high,
A line of tireless watchers stand,
Of faithful souls a dauntless band,
With one unceasing cry.

The *King's Remembrancers* they are,
And they His vigil keep;
They give no rest, and none they take,
Until that mighty arm awake;
His watchmen never sleep.

These do as loyal service
And hold as grand a trust
As they, who 'neath the banners bright
March forth, and in glorious fight,
Fall dying in the dust!

To these the King doth hearken;
For them He will prepare
Before His throne a volume white,
And on its shining pages write
His promise and their prayer.

Cease not, O King's Remembrancers!
Through the long nights and days
Cry on, until the Lord awake,
And through the earth's whole circle make
Jerusalem a praise!

Orange, N. J. ELIZA STRANG BAIRD.

NOTES.

If any of our young people failed to read Mr. Sinclair's article in the January CHURCH AT HOME AND ABROAD on "Christian Work in Colleges," their attention is now called to it. This organized effort already embraces 85,000 students in 444 educational institutions; but the work still to be done demands the prayerful consideration and sympathy of the church.

Current periodical literature furnishes many side lights for those who are interested in the progress of the kingdom. In the "Gleanings" this month excerpts are made from articles of absorbing interest in our exchanges, such as *North American Review*, *New England Magazine*, *Charities' Review*, *Cosmopolitan*, *Chautauquan*, as well as those that are distinctively religious in aim.

A most attractive programme for the use of C. E. Societies on Christian Endeavor Day, February 3, 1895, has been prepared by the Woman's Executive Committee of Home Missions, 53 Fifth Avenue, New York City. Sample copies, or any number needed for a meeting, may be obtained *free* by application at the Rooms. An effort has been made to make this programme suitable for a general service on Sunday evening, if pastors desire to place that service under the care of the Endeavorers.

The General Assembly of 1893 made this suggestion to the Christian Endeavor societies, that "in their appointment of committees they provide for the study of the doctrines, polity, history, and present activities of the Presbyterian Church." The latter part of this suggestion was carried out by an Endeavor Society in Denver, Colo. The names of the eight Boards were posted in the meeting room. Then dates and Boards were assigned to members of the session, and ten minutes near the close of each

meeting set apart for explaining the work of one of these agencies until all had been considered.

The attention of our Endeavor societies is called to the paragraphs beginning on the first page of this issue. As stated last month, the purpose of this new department is to suggest a more discriminating and intelligent reading of the press reports of daily occurrences the world over; to stimulate research and study, and especially this inquiry: What is the bearing of the event upon the progress of the Kingdom of our Lord? The current event is related to other events, to the facts of history, to the general progress of the world; it cannot be thoroughly grasped until that relation has been traced. Moreover, the event, being a part of the providence of Him who controls all human affairs, bears some relation to that consummation for which we pray in the petition, "Thy Kingdom come."

THE CHURCH AT HOME AND ABROAD suggests that mission clubs organized among our young people devote a portion of the time at each monthly meeting to a discussion of such current topics. The result will be a widening of the intelligence, a quickening of the intellectual life, and an enlargement of the Christian sympathies. The details of planning for such discussion may well be left to the leaders of each endeavor society. While much help will be found in the editorial discussion of current topics in the daily and weekly press, a handbook of ready reference like *Current History*, will be found almost indispensable. It is issued quarterly at \$1.50 per year by Garretson & Cox of Buffalo, N. Y.

A hearty welcome is extended to the Golden Rule Mission Clubs. To master one missionary biography a month is a worthy ambition; and to glance in the course of a year at every missionary country in the world will mean for many the possibility of a broader outlook upon life. It may be made the beginning of a liberal education. In addition to the material for study furnished by the *Golden Rule*, it is expected that each club will become familiar with the work of its own denominational boards. The facts connected with the work of our own Church are attractively presented in the successive issues of THE CHURCH AT HOME AND ABROAD. But it is our purpose to co-operate in this effort at missionary extension by furnishing supplementary outlines for study. The facts and dates presented last month on "Missions before Carey" may sometime prove helpful to those who did not use them in

January. The book of reference, Thompson's *Protestant Missions* is strongly recommended for the missionary shelf of the Christian Endeavor library.

"Tis well to be amused, but when amusement doth instruction bring 'tis better." Here is a suggestion for the social committee. Devote a half hour at the next social to a "Scriptural Character Contest." Prepare a large number of descriptive phrases, and propound them to chosen sides, giving credit for the name of the character as well as for book, chapter and verse. The following quotations are suggested: "A prudent man." "An eloquent man." "A prince and a great man." "A perfect and an upright man." "A plain man dwelling in tents." "A faithful minister of Christ." "A prophet mighty in word and deed." "He pleased God." "He was faithful." He "walked with God." He was "the friend of God." He "pleased not himself." He was "great among the Jews." He "loved this present world." He "went about doing good." She was "a mother in Israel." She was "a woman of good understanding." He "prayed to God alway." He was "righteous in his own eyes." He "endured as seeing him who is invisible."

SUGGESTIONS FOR STUDY.

RESULTS OF THE WAR.

The dismemberment of China has been widely discussed as one of the possible results of the present conflict. A Japanese newspaper recently published a "map of China in 1904," which gave Russia a large slice of the north; a generous portion for France in the south; with a Japanese protectorate over Korea and Central China.

While waiting with deep interest for the final outcome of this conflict, we may well give heed to Archdeacon Moule in the *Missionary Intelligencer*. He doubtless voices the sentiment of the great body of Christian missionaries when he calls for large reinforcements to occupy promptly such openings for widespread evangelization or more settled station work as the issue of the war may develop. China cannot slumber again, and open her gates any longer only ajar. Railways will rush and roar, where the telegraph lines already stretch in silence.

MATERIAL FOR STUDY.

Dr. Dennis furnishes in the foreign mission department this month, articles and paragraphs of exceptional value, which are sure to equip our readers most thoroughly for the missionary meeting.

TWO NEW BOOKS.

Among the recent books on China, two are worthy of special mention: *A Corner of Cathay*, by Miss Adele Fielde; and *Chinese Characteristics*, by Rev. Arthur H. Smith.

It is related that Miss Fielde in her early experience, because of complaints by the senior missionaries that she was transcending her sphere, was recalled. "It is reported," said the chairman of the ecclesiastical council, "that you have taken upon you to preach; is it so?" She replied by describing the vastness and destitution of her field, yet unreached by the Gospel, and how with a native woman she had gathered men, women and children and told them the story of Christ. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, "but I believe I have been foreordained."

Miss Fielde tells us that gravity and prudence, the power of foregoing present gratification for the sake of future well-being, characterize the Chinese, especially those of the south.

In order to reform China, says Mr. Smith, the springs of character must be reached and purified, conscience must be practically enthroned, and no longer imprisoned in its own palace like the long line of Japanese Mikados. China needs righteousness, and in order to attain it she must have a knowledge of God and a new conception of man as well as of the relation of man to God. She needs a new life in every individual soul, in the family, and in society. The need will be met permanently and completely, only by Christian civilization.

PERIODICAL LITERATURE.

Reference has been made recently in the column "Worth Reading," to several articles on China. The student will find in the *Overland Monthly*, November, 1894, new and interesting facts on "The Republic of Shanghai," by Mr. M. B. Durrell. In the *Nineteenth Century*, October, 1894, Mr. Edmund Mitchell writes of the "Chinaman Abroad." The disabilities of the Jews in mediæval Europe sink into nothingness, he declares, when compared with the disabilities of the Chinese in modern Australia. The vices of the Chinaman are magnified out of all proportion to their seriousness, that a pretext may be found for hunting him from the community like a pariah dog.

THE RELIGIONS OF CHINA.

The Temple of Heaven at Peking "contains no image. Once every year on its marble altar, a

bullock is sacrificed, and the Emperor prostrates himself before the tablet on which is inscribed the name of the Supreme Ruler. This worship by the Emperor, on behalf of his subjects, at the time of the Winter solstice, which so nearly resembles the true worship of Jehovah, is regarded by Professor Legge and others, as the survival of an early knowledge of God. Worship of the Divine Being became representative; it was restricted to the Emperor. This fact is believed to account in part for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors.

The following books of reference are worthy of a permanent place in the missionary library: *The Religions of China*, by Professor James Legge; *Confucianism and Taoism*, by Robert K. Douglas; *The Early Spread of Religious Ideas*, by Dr. Joseph Edkins; *Oriental Religions and Christianity*, by F. F. Ellinwood, D.D.; *The Religions of the World*, by Dr. D. J. Burrell; *The Chinese*, by Dr. W. A. P. Martin.

Confucianism is a system of ethics, a code of moral and political philosophy. Read "A Day With Confucius," CHURCH AT HOME AND ABROAD, March, 1894, and consult cyclopedias for the life of Confucius. This teacher did not pretend to originate a new system, but rather to expound the teachings of wise men who had preceded him. He taught *the five virtues*, and enjoined the duties arising out of *the five relations*. Filial piety was so magnified as to demand the worship of parents and sacrifice to them after death.

Lao-tse, who was contemporary with Confucius in the sixth century B. C., originated the abstruse system called Taoism.

Confucianism and Taoism did not satisfy the spiritual wants of the Chinese. About the year 62 A. D., the Emperor Mingte sent an embassy to the West to inquire for a new teacher. They returned with Buddhist priests. Dr. Nevius, in his *China and the Chinese*, says the chief doctrines of Chinese Buddhism are a belief in a benevolent deity associated with inferior ones, who save man from sin and its consequences; a belief in the transmigration of souls; and the efficacy of good works. One great object of worship is to obtain merit and make provision for the future state.

Read the chapter on "San Kiao" in Martin's *The Chinese*. The Chinaman does not profess one of the three systems to the exclusion of the other; he affiliates with all three.

SUGGESTIVE PARAGRAPHS.

The following brief and terse paragraphs from the CHURCH AT HOME AND ABROAD for 1894,

volumes 15 and 16, may be useful as readings at the February meeting:

Railway building, 15:168, 522; also 16:165. A sawmill in Shantung, 15:251. Chinese names, 15:342. Philosophy of a native, 15:248. A Christian baker, 15:523. Buying and selling wives, 15:342. Faith of native Christians, 15:76. Courage of a convert's faith, 15:160. Offering of boys in Peking, 15:167. Chinese generosity, 15:295. A diligent convert, 15:76. Emotional manifestations, 15:525. Testimony to the Old Testament, 15:255. Chinese slave girls, 15:343. The Gospel comforts Chinese women, 15:432. The materia medica, 15:434. Tigers' bones for medicine, 15:255. Designation of a medical missionary, 16:447. Effects of medical work, 15:524. Beggars in Peking, 16:31. Absence from meeting, 16:164. Chinese Christians from California, 16:299.

Read also the account of the jubilee of the Presbyterian Mission in Canton, 15:199; and that of the Central China Mission, 16:18.

WORTH READING.

THE JAPANESE INVASION OF COREA in 1592, by William W. Ireland, in Macmillan's Magazine. *Littell's Living Age*, December 8, 1894.

THE BENEVOLENCES OF FRENCH PROTESTANTISM, by Louise Seymour Houghton. *The Charities Review*, December, 1894.

THE DECLINE OF THE MISSION INDIANS, by J. M. Scanland. *Overland Monthly*, December, 1894.

THE SALVATION ARMY, by Prof. Charles A. Briggs, D. D. *North American Review*, December, 1894.

A NEW ENGLAND FARMER IN JAMAICA, by David Buffum. *New England Magazine*, December, 1894.

SHINTO, THE OLD RELIGION OF JAPAN, by Nobuta Kishimoto, M. A. *Popular Science Monthly*, December, 1894.

AMERICAN CAVE DWELLERS, by Carl Lumholtz. *Around the World*, December, 1894.

THE TRIBES OF THE SAHARA, by Napoleon Ney. *The Cosmopolitan*, December, 1894.

THE MUSIC OF JAPAN (with examples), by Miss Laura A. Smith. *The Nineteenth Century*, December, 1894.

THE QUESTION OF MADAGASCAR, by Maurice Ordinaire. *The Chautauquan*, December, 1894.

THE TRIUMPH OF JAPAN, by Sir Edwin Arnold. *The Chautauquan*, January, 1895.

MENTAL CHARACTERISTICS OF THE JAPANESE, by George T. Ladd, D. D. *Scribner's Magazine*, January, 1895.

Children's Christian Endeavor.

Do my "little Presbyterians" know what ENDEAVOR means? It just means TRY. To endeavor to learn a lesson, or to endeavor to please mother or sister, or to endeavor to do right, is nothing else but to try to do those good things.

Have you thought of *Christian Endeavor* as something for your big brothers and older sisters—young people grown up, as tall as your fathers and mothers? And has it surprised you to see CHILDREN'S CHRISTIAN ENDEAVOR printed in large letters at the top of the page, on which we print things for you?

You have heard of JUNIOR CHRISTIAN ENDEAVOR before, have you not? Well, *Junior* means *younger*. So I thought I would just make it a little plainer English, and call it CHILDREN'S CHRISTIAN ENDEAVOR. Do you agree to this? Do you like it?

Jesus said that the kingdom of heaven belongs to little children just as much as to older people. That means that children may have Him for their king, ruling and reigning in their hearts and lives, just as much as grown people. It means that He is the children's Saviour from sin just exactly as He is the Saviour of the older people. It means that He wants children as much as men and women to be his disciples—that is, his *scholars*. Disciples are *scholars*. What do good scholars do for a good teacher? Do not they endeavor, or try, to learn of the teacher? Jesus says: "Learn of me." Do not good scholars try to please their teacher? And do you not think that very little children in kindergartens try to do these things as much as larger children in the grammar school, and young men and women in the high school?

Now Christ's scholars—little or large—try to learn of him; try to please him; and try to be like him. All such real, honest trying is Christian Endeavor.

This is well told in the very first sentence of the Christian Endeavor pledge: "Trusting in the Lord Jesus Christ for strength, I promise that I will try to do whatever he would like to have me do." Have I got one word wrong? The word *try* is not in the pledge as it is printed on page—but, if you look carefully, you will find the word *strive*, and that means just the same as *try*; and they both mean exactly the same as *endeavor*.

Is there any child who reads this, or whose mother, or sister, or teacher reads it to him, who

does not know what it means? Is there one who does not mean to try for all this? Have you been trying, and failed? Then you want Him to help you. That is just what it means, in the pledge, where it says, "Trusting in the Lord Jesus Christ for strength." Jesus himself said to his disciples: "Without me ye can do nothing," and Paul said: "I can do all things through Christ who strengthens me." Ask Him to help you by giving you strength, and keep on trying. That is *Children's Christian Endeavor*.

H. A. N.

ONE BOY'S GIFT.

MRS GEORGE A. PAULL.

It was a little lad of long ago of whom I wish to tell you—a slender little Jewish lad, who was one of a great throng of people gathered together upon a green plain in Palestine. A little boat had been seen slowly moving across the Lake of Galilee from Capernaum, and when the people of that city found out that it contained the great Teacher, who had wrought such wonderful works of healing and taught doctrines so different from any they had ever heard before, they ran around the head of the lake to meet the Teacher and his disciples, who were crossing the water to find a quiet place in which to talk together.

As the people who watched the little boat going across the sparkling waves started to overtake the Teacher, others from the city followed them, and from the small towns and villages, which they passed on their way, people came out and added themselves to the hurrying throng, while travelers who were flocking from northern Palestine to Jerusalem for the Feast of the Passover, turned aside to join them.

As many as five thousand people had gathered to meet the Master when the little boat reached the shore. It was in the month of Nisan, which corresponds to our April, and which is called "the month of flowers" in Palestine.

The broad and beautiful plain of Batiha must have been covered with young grass. We can picture it to ourselves, forming a large triangle, of which the eastern mountains stretching up against the blue sky make one side, and the river bank and lake shore the two other sides. Just in the southeastern angle of this plane, where the hills come down and touch the shore, were the people gathered, watching eagerly the progress of the little boat bearing the Teacher and his disciples. There was no trace of impatience in that gentle face when He looked

upon the waiting multitudes. He had come to rest, but He would not send away these people who had hastened all this distance to hear Him teach.

He stood among them, pitiful and compassionate, and taught them, and laid His hands upon those who were sick and healed them.

As the day wore on, His disciples came to Him and asked Him to send the people away to the neighboring towns and villages, that they might buy themselves something to eat, for, coming in such haste, they had made no provision for their hunger, and as Batiha was only a green plain, "a desert place," they could find nothing to eat there. The great Teacher asked them what food there was among the multitude, and then it was that they found this little lad with five loaves and two small fishes. Perhaps he had come with the others; perhaps he had noticed the crowd from a distance, and like all boys, wanted to know what was going on; at all events there he was, and not empty handed.

You must not think of these loaves as like the loaves that we buy at the baker's now. They were in shape and size very much like soda crackers, made of barley, and the fish were the little ones about the size of sardines, that were caught in the Sea of Galilee, and which were pickled and dried for sale by the fishermen who caught them. Not very much, you see; probably just enough for the boy's own lunch.

Now this is what I like to think happened, for it is so exactly like a boy. When the disciples began to enquire what food there was among all this great multitude, I am very sure that if the boy heard them, he held out to them his fish and loaves, and said gladly, "Here, take this. You are welcome to it, though it is not very much."

So the disciples went back and told their Master that there was a lad who had five loaves and two small fishes, and then they added, as they looked about upon the hungry people, "But what are they among so many?"

Then the Teacher told them to make the people sit down. We can fancy what a beautiful picture they made as they sat in rows of fifties and hundreds, looking like flowers in a garden bed, in their bright Oriental garments, the little lad among them, very proud and happy no doubt, to think that his small gift had been accepted, and wondering what this Teacher was going to do with so little.

When they were all seated, the Master lifted up His face towards heaven and gave thanks, and then, taking up the loaves and fishes, broke

them and gave them to His disciples to pass about among the people. No doubt every one who saw how small the supply was, thought that it would soon give out, but just then began the marvellous miracle; as fast as the disciples came back for more, it was there, always an abundance, until at last all of the five thousand people had been fed and satisfied. Then the Teacher bade them gather up the pieces that were left which had not been distributed, and unfastening the little wicker wallets or baskets which Jews wore, each of the twelve disciples filled his basket with what was left after all those people had been fed.

Surely no one could have been happier than that little lad when he sat there on that green plain and watched the use the Master made of his gift. Do you not think he was very glad that he had given Him all that he had, and that if it had been a thousand times as much, he would have been proud and glad to offer it. But it had been enough, small as it was, for it was his all, and Jesus (ah, yes, you knew long ago who the gentle Teacher was) had accepted and blessed it, and his blessing upon the little gift had multiplied it so, that it had fed thousands.

Is not that story in the Bible told for boys? I like to think that it was recorded especially for their encouragement, so that they may feel that there is a work for them to do, and that Christ, who so richly blessed the offering of the little Jewish lad, will accept and bless just as richly the gifts of a boy to-day.

Not alone upon a plain in Palestine, but everywhere all over our broad earth, are thousands, yes, and millions, starving for the bread of life. Who shall feed them? Perhaps you think: "I am only a boy. I have so little to give. What good will what I have do, when there are so many to be helped?" Suppose the little lad on the plain of Batiha had said that? What a joy he would have missed. Your gift may be very small, as small in proportion to the needs of the world as the loaves and fishes were, compared to five thousand hungry people, but we offer our gifts to-day to the same Christ who stood upon that lake shore and had compassion upon the people.

Bring him your all to-day. Give him what you have, even though it is but a little, and it may be that He will so bless and multiply that little gift, that it shall feed thousands who are starving in spiritual hunger, with the bread of life, of which Christ said: "If any man eat of this bread, he shall live forever."

Gleanings At Home and Abroad.

—"He is not rich who lays *up* much, but he who lays *out* much," was the motto of Amos Lawrence.

—If we would fortify, we must sanctify the Republic, making it at once citadel and temple, said Charles Sumner.

—The money question puts a *metal* into godliness that it may otherwise easily lack.—*Rev. Charles H. Spurgeon.*

—"The work of the missionary," said Christian Frederic Schwartz, "is the most honorable and blessed service in which any human being can be employed in this world."

—John Venn, in 1799, laid down this first principle of missionary work: "He that goes forth should be taught of heaven, should have heaven in his heart, and should tread the world under his feet."

—"A missionary minister is the right kind of a pastor," wrote Alexander M. Mackay. "He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle."

—To expel sin and misery from human life, to secure the doing of God's will on earth as it is done in heaven, so that earth may be as holy and as happy as heaven, this is the mission of the Church.—*Brick Church Life.*

—The centripetal attraction has always been a fatal foe to missions. Love is a centrifugal force, and He who taught us the supreme lesson of love, said: "Go ye into all the world; as my Father hath sent me, even so send I you."—*Dr. Pierson.*

—Dr. W. E. Griffis in the October *Chautauquan* declares that the present struggle between Japan and China is a struggle for principle: at bottom, it reduces itself to this: has an Asiatic nation the right to ally itself with western civilization?

—Said President Mark Hopkins: "Looking at our churches in their relation to the missionary work, what we wish for them is a permanent loyalty to Christ, and a sense of direct, personal responsibility to Him for the spread of His Gospel."

—A missionary of the L. M. S. wrote thus of the "Forward Movement:" The possibilities of going forward are limited by the means of going forward. We are not limited in our opportunities, nor in the Spirit of God, but in the spirit of the churches towards us.

—The prospects of the conversion of India are brighter than the faith and obedience of the Church.—*Dr. George Smith.*

—"Christianity has nothing to fear from Shintoism as a *religion*," writes Bishop McKim, of Tokyo. "The exhortation, 'Love the brotherhood, honor the king,' contains all that is good in Shinto."

—In the island of Aneityum the native substitute for a marriage ring was a "marriage rope" put round the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his eldest son, brother or nearest relative.—*Christian Leader.*

—"The first step in the cultivation of the spirit of missionary work in the churches is the dissemination of missionary news, facts, and all forms of missionary intelligence, that the missionary spirit may be aroused, vivified, fostered, nourished, and built up by what it feeds upon."

—Dr. John Lowe urged that the true medical missionary must first be an evangelist: he must give good evidence that he possesses evangelistic gifts, and the true missionary spirit, and that he has systematically studied medicine and surgery, and obtained legal qualification to practice.

—The *Chinese Recorder*, Shanghai, speaking of the increased prayerful and practical interest in foreign missions by the church in the home lands, ascribes it largely to the timely persistency of missionary periodicals, which does much to keep the love warm and throbbing with sympathetic, prayerful interest.

—Buddha was a man who pretended to become God, Christ was God and became man. Buddha said life was bad and man's chief good was in forgetting it. His Nirvana was an eternal sleep. Christ brought life and immortality to light in the gospel.—*F. C. Iglehart, D. D., in The Treasury.*

—A life exceptional in its opportunities and magnificent in its scope and breadth was Montefiore's. If his wise suggestions as to the need of education in the Orient had been heeded for industrial and agricultural training, there might have been no Jewish problem in benighted lands to-day.—*The Jewish Messenger.*

—Dr. E. B. Tyler finds a close resemblance between the religion of ancient Mexico and Japanese Buddhism. He expresses the opinion, says *Around the World*, that the evidence is sufficient to justify anthropologists in considering that ancient American culture was due to a great extent to Asiatic influence.

—The responsibility of the pastor as a leader in the cause of missions does not imply that he should presume to indicate what individual members of his parish are able to do, but it does imply that he should see to it that they are well instructed in the duty and privilege of helping those who are in spiritual destitution.—*The Outlook*.

—We are to-day coming to respect Japan because she can fight when it is necessary. Let us rather with more intelligence, accord her respect for the high type of character which she has built up in the past centuries in spite of her isolation from the influence of what we are pleased exclusively to term "civilization."—*The Nation*.

—"White man," said a Congo native to a missionary, "my heart is hungry for something, and I don't know what it is." Sometime afterwards the man was converted, and the missionary said: "Well, have you found out now what your heart was hungering for?" "Yes," he answered quickly, "it was hungry for salvation."

—A writer in the *Church Missionary Intelligencer* makes this practical suggestion, that those interested in missions who for their own amusement travel abroad, make their holiday a contribution to mission work. Settle near some mission for a month or more, distribute Scripture portions, relieve and encourage some sorely-tired laborer.

—After reading of India's teeming millions, writes a missionary, you would be surprised to see what long stretches of country there are without the sign of habitation. Fully one-half the population of India cannot afford to eat a good, full meal a day, and yet there are vast tracts of country lying uncultivated.—*Presbyterian Record*.

—On the passage, 1 Timothy, 5:8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel," Mr. D. W. Whittle comments thus: "The covert of the covetous man, and much used by the devil when collections are taken up for foreign and home missionary work."

—A learned Jew came to Budapest to visit Rabbi Lichtenstein, having read his pamphlets. Before leaving, the Rabbi gave him a Hebrew New Testament, and the Jew said: "I once thought that even to touch this book was moral defilement; but to show you what I think of it now, I do this," and putting the book to his mouth, he reverently kissed it,

—The golden rule should govern us in dealing with those whom we call unbelievers, with heathen, and with all who do not accept our religious views.—*Oliver Wendell Holmes*.

—The Rev. C. F. Jones, of Baildon, Shipley, England, has been for three-and-a-half years collecting cancelled postage stamps and selling them for the benefit of the Church Missionary Society. The proceeds have amounted to \$1,250.

—"When the unconverted man sees you clinging with death grip to the money the Master has entrusted to you, he mocks at your religion; but when he sees you as a faithful steward give of your means, then he bows before the power of your religion. If I were asked the greatest hindrance to the spread of the gospel at home, I believe I would say: 'Not enough given to spread the gospel abroad.'"

—In the quickening and leavening influences which have brought about the great movements of progress in the far Orient during this present century, the United States has not been among the least. In the future history of the Pacific Ocean and of the countries bordering upon its shores, American relations and interests are likely to be not less, but greater.—*William Elliott Griffiths, D. D.*, in the *New England Magazine*.

—The rough life the Touareg warriors lead, their hard struggle for existence, have made them real outcasts, writes Napoleon Ney in *The Cosmopolitan*. They are Mussulmans only in name, do not repeat the four daily prayers with their faces turned toward Mecca, nor practice the daily ablutions with sand, as enjoined by the prophet. They only use the Koran in taking an oath. They keep their pledges faithfully.

—Buddhism, while superior to Shinto in that it has a theology and a moral code which in many of its precepts appeals to the conscience of man, knows no "God the Father Almighty, maker of heaven and earth." It has no "Son of God, who for us men and for our salvation became man." It is atheistic: it is grossly idolatrous. There is no Buddhist temple without its idol.—*Bishop McKim in Spirit of Missions*.

—The jubilees and centenaries of to-day carry us back to the day of small things: we compare, and contrast former and present methods. There used to be, apparently, more praying and less dining, more humiliation before God and less jubilation. We are in danger of dwelling on results and depending on them. We shall do well to keep in mind what are the permanent elements of missionary power and success.—*The Christian*.

—"Surely," said Dr. John Lowe, of medical missions, "a work so full of promise and so practical, so suited to the requirements of the mission field, so apostolic, so Christ-like, claims the consecration of the noblest powers, which our universities and medical schools can furnish."

—The pastor stands at the head of every missionary enterprise in his church. He is the leader, and it is for him to give missionary inspiration to the missionary societies of his congregation. He must himself have sources of inspiration from which to draw. He should have the best literature on missions to be found on any continent.—*Marcus L. Gray.*

—Franz Boas, in an address before the American Association for the Advancement of Science, as reported in the *University Magazine*, affirmed that the higher state of civilization reached by the white race is the result of favorable conditions for its development, rather than of inherent racial characteristics, and that there is no reason to suppose other races are unable to reach the level of civilization represented by the bulk of our own people.

—In the Bismark Archipelago, the group of small islands neighboring upon New Guinea, cannibalism, according to the report of the explorer, Baron Pfeil, still seems largely to prevail, especially in regions, such as New Ireland, which are not visited by whites. The main sacrifice is obtained from prisoners of war or from foreign captives. Only men are privileged to participate in the *wau*, or feast of human flesh.—*Around the World.*

—There is undoubtedly a generous fellowship in the Babi community, but there is no moral purpose. Their missionaries have a doubtful reputation morally. There are no high and strong characters developed to lead the world in true reform; no high motives to virtue are developed. The seeds of its own destruction are in the system, and the best arguments against this as other errors will soon be its fruits.—*Dr. J. H. Shedd in the Missionary Review*

—Recently on one of the New Hebrides, writes Prof. John Currie, D. D., in *The Missionary*, the evils arising from the use of *kava*, an intoxicating drink made from the root of a shrub of that name, were pointed out to the natives, and they were advised to extirpate the plant. At first there was considerable demur; but at last the people arose as one man, and *kava* was doomed. They enacted and promptly executed a prohibitory law. Are Christian people behind them in this respect?

—Professor McGee at the last meeting of the American Association for the Advancement of Science, as reported in the *University Magazine*, presented a number of skulls of Peruvian aborigines which had been trephined, and which, aside from the interest they occasion from the psychological questions involved, show a remarkable degree of surgical skill, from the fact that this delicate operation had been performed with the aid of stone instruments.

—Bishop Brooks laid down the following conditions of church growth in foreign lands: Simplicity in bringing the knowledge of our Saviour to the new land which it is to rule; absolute liberty for that new land to develop the truth in the service of the Saviour in its own form and way; a genuine respect for those to whom we go; a distinct expectation that the mangled bit of Christendom which we behold to-day is to be enlarged and filled out with that which shall come back to it from heathen lands.

—A relic of savagery among the peasantry of Jamaica, writes David Buffum in the *New England Magazine*, is obeah or voodooism, a species of idol worship. The chief deity is the "Roaring Calf," or "Chief of the Duppies," a duppy being a spirit or ghost. There are good and evil duppies, and both seem to be equally feared. At one time obeah became so shockingly prevalent, and so cruel and horrible were some of its rites, that the obeemen or priests were hanged if caught practicing their craft.

—How is it that that sad count of indictment against Israel in the days of Nehemiah is still true: "But their nobles put not their necks to the work of the Lord?" How is it that multitudes of professing Christians never give "worthily to God?" Meanwhile England and Wales, with a population of 29,000,000, consume spirits to the value of £27,500,000, £16,000,000 worth of tobacco, and £78,500,000 in beer. Ought not the word "deficiency" to be expunged from the missionary vocabulary.—*Rev. Edward Lombe.*

—Mr. Chatelain in his *Folk Tales of Angola* gives valuable ethnological data concerning those who speak Ki-Mbundi. Their government is tribal; there is a chief, with two standing officers, and a council. The organization of the family, as among the Bantu generally, is based upon maternal kinship and inheritance; the mother and child are the nearest relations; the mother's brother owns nephews and neices, and can sell them, although they are also his heirs, both of property and position.—*Frederick Starr in The Dial.*

—A hundred years ago, says Dr. George Smith, foreign missions followed one method—unmethodical preaching. Now a division of labor employs five methods, all based on the evangelistic: 1, the witness bearing or hortatory; 2, the educational and industrial or training; 3, the medical or healing; 4, the apologetic or controversial; 5, the pastoral or edifying.

—The Touaregs—in the singular, Tarki, “one who has renounced”—are the remnant of the Berbers of North Africa, who have been crowded back into the desert. They have preserved but a dim memory of their distant exodus, having no written language to preserve their annals. The French have settled relations with the Azdjer Touaregs, one of the four confederacies of this race that divide among them the Sahara desert.—*Napoleon Ney* in *The Cosmopolitan*.

—In the conversion of a Jew there is something different from, or at least something beyond, that which takes place when a Gentile is converted. In both there is the acceptance of the finished work of Jesus Christ and the yielding of the heart to him; but the Jew realizes as we Gentiles cannot do, that this Saviour of the world has a special relationship to himself. Is there not with the Jew an added thrill of joy and a keener throb of sympathy in remembering that the once crucified and now glorified Lord is of near earthly kinship?—*J. E. Mathieson, Esq.*, in *Missionary Review*.

—It is probable that no secular association of this country contains a larger proportion of devout Christians than the American Association for the advancement of science. This is the statement of the Secretary, Prof. Jas. L. Howe, in the *University Magazine*. He adds that for many years a meeting for prayer and conference has been held by members of the Association on Sunday afternoon; and many strong testimonies have been given by distinguished men to the effect that there can be no conflict between true science and true religion, both being based upon search for truth.

—If the church members of Chicago who are anxious to have missionary work carried on would each select an Italian family and visit it occasionally, not to preach to it but to hold before it an example of a higher standard of life, the result would be immeasurable. Italian families as a rule are never visited by Americans. Now and then a zealous missionary calls and leaves a tract, but Italians need sympathy and a good example far more than tracts. Let us do our duty toward our Italian immigrants, and we shall hear much less about them as a “Dan-

gerous Class.”—*I. W. Howerth* in *Charities Review*.

—Reading the life of Mary Lyon, led Rev. Andrew Murray, of Wellington, Cape Colony, to feel the need of a seminary like Mount Holyoke in South Africa. The work of building began in 1873, and in 1878 the first class was graduated from Huguenot Seminary. There are now three branch institutions and nearly one thousand girls have received instruction. Gertrude Keet, who states these facts in the *Union Signal*, adds that many of these pupils are now wives and mothers, training their children and holding positions of influence in society. Others are teachers, and thirty have gone out as missionaries.

—The Salvation Army has made a valuable contribution to Foreign Missions. In support of this assertion Professor C. A. Briggs continues in the *North American Review*: The effort to extend Christianity among the ethnic religions by modern foreign missionary societies has been connected with the establishment of the sectarian and denominational peculiarities of modern Christianity, and with the social and in some measure the political theories of Western Europe. The Salvation Army has adopted the manners and customs of the natives, identified itself with the people to bring them to Christ. It knows no distinction of race or color, but becomes all things to all men.


Book Notices.

DON'T WORRY is the expressive title of a booklet of 31 pages in which Rev. J. R. Miller, D. D., persuasively commends and illustrates the words of Jesus: “Be not therefore anxious;” those of Paul, “In nothing be anxious;” and those of Peter, “Casting all your anxiety upon Him.” The quotations are from the Revised Version. To the first Christian Endeavorer who writes to us and tells correctly where they are to be found, we will send a copy of the booklet.

THE POWER OF AN ENDLESS LIFE, by Thomas C. Hall, pastor of the Fourth Presbyterian Church, Chicago. Nine sermons make up this duodecimo volume of 190 pages: Forms of Godliness; The Power of an Endless Life; Christ Made Perfect; The Impulsive Type of Christianity, (exemplified in Peter); The Ethical Type of Christianity; The Mystical Type of Christianity; The Three Crosses of Calvary; The Temporal Kingdom.

“The sermons were written with the profound conviction that more deeply than ever must organized Christianity enter into the secrets of our Lord and King, and learn from Christ ‘The Power of an Endless Life.’” McClurg & Co., Chicago.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DODD, SAMUEL.—Born in County Down, Ireland, 1832; graduated from New York University, 1858, and from Princeton Theological Seminary, 1861; ordained by the Presbytery of Ningpo, 1861; Missionary in China, 1861-1878; stated supply, Bridgehampton, L. I., N. Y., 1879-1882; pastor, Stephentown, N. Y., (P. O., Garfield) 1884-1894. Died December 7, 1894, at Garfield, N. Y., where Mrs. Dodd survives him.

HAPPER, ANDREW P., D.D.—Born near Monongahela City, Pa., October 20, 1818; graduated, Jefferson College, 1835, and Western Theological Seminary, 1843; ordained by the Presbytery of Ohio, April 23, 1844; studied medicine at Philadelphia; sailed for Canton, China, as missionary of Presbyterian Board in summer of 1844; left China invalided in 1891. Died October 27, 1894, at Wooster, Ohio.

Married, November 11, 1847, Miss Elizabeth Susan Ball, who died in 1865, leaving six children—five still living. Married, October 6, 1869, Miss A. L. Elliott, who died in 1873. Married, March 18, 1875, Miss Hannah J. Shaw, of Glenshaw, Allegheny County, Pa., who survives him.

SHEDD, WILLIAM GREENOUGH THAYER, D. D., LL. D.—Born at Acton, Mass., June 21, 1820; united with the Brainerd Presbyterian Church in New York, February, 1840; graduated from the University of Vermont in 1839; studied theology at Andover, 1840-43; ordained pastor of Congregational Church at Brandon, Vt., January, 4, 1844; pastor, Brandon, Vt., 1844-45; professor of English literature, University of Vermont, 1845-52; professor of pastoral theology and sacred rhetoric, Auburn Theological Seminary, 1852-54; professor of ecclesiastical history and lecturer on pastoral theology at Andover Theological Seminary, 1853-62; pastor of Brick Presbyterian Church, New York City, 1862-63; professor of sacred literature (New Testament exegesis), Union Theological Seminary, 1863-74; professor of systematic theology, same, 1874-90, and professor emeritus, 1890-92. Died, New York City, November 17, 1894.

Married, Lucy Ann Myers, of Whitehall, N. Y., October 7, 1845.

Published Translation of Theremin's Rhetoric, 1848; Translation of Guericke's Church History, 1858; Lectures upon the Philosophy of History, 1857; Discourses and Essays, 1856; The Confessions of Augustine, 1860; The Union and the War, a sermon, 1863; Motives to Prayer for Colleges, a discourse, 1863; The Guilt of the Pagan, a sermon (Presb. Bd. For. Miss.), 1863;

A History of Christian Doctrine, 2 vols., 1864; Homiletics and Pastoral Theology, 1867; Sermons to the Natural Man, 1871; Literary Essays, 1878; Sermons to the Spiritual Man, 1884; Theological Essays, 1877; Commentary on Romans, 1879; Doctrine of Endless Punishment, 1886, 2d edition, 1887; Dogmatic Theology, 2 vols., 1888, 3d vol., 1894; The Proposed Revision of the Westminster Standards, 1890; The Gospel According to Mark, in Lange's Commentary.

His Homiletics and Pastoral Theology was translated into Japanese in 1893, and published at Nagasaki, Japan.

STEWART, JOHN B., D. D.—Son of Richard and Mary Stewart; born near Clinton, Allegheny Co., Pa., May 7, 1825; prepared for college at Frankfort Springs Academy; graduated from Washington College, Pa., 1848; Western Theological Seminary, 1851; licensed by Presbytery of Ohio, June 10, 1851; served vacant churches faithfully three years; ordained 1854 by Presbytery of Wooster; pastor, Wooster, Ohio, 1854-56; health infirm for several years, but for brief periods ministered at Glendale, O.; Camden, O.; Muscatine, Iowa; Oxford, O., and North Church, Chicago; was called as pastor at last three places, but did not accept; pastor Fifth Church, Cincinnati, 1864-70; Davenport, Iowa, 1870-72; Calvary Church, Milwaukee, Wis., 1872-81; P. E. Des Moines, Iowa, 1881-87; stated supply Calvary Church, Riverside, Cal., 1887-89; co-pastor, First Church, San Francisco, 1890-92; stated supply First Church, Los Angeles, 1892-93; Santa Monica, 1893-94; supply for pastors of First Church, Los Angeles and First Church, Pasadena, for vacation, during early summer. Died, Sabbath, July 22, 1894; called to depart from the pulpit, while preaching his second sermon that day.

Married, April 27, 1853, to Miss Nannie M. McGregor, who, with an only daughter, Mrs. Daggett, survives him, residing in Pasadena, Cal.

STORRS, HENRY MARTYN, D. D., LL. D.—Born at Ravenna, Ohio, January 20, 1827; graduated from Amherst College, 1846, and from Andover Theological Seminary, 1851; ordained to the ministry, 1852; pastor of the Lawrence Street Congregational Church, Lawrence, Mass., 1852-1855; pastor of the Seventh Street Congregational Church, Cincinnati, O., 1855-1867; pastor of the South Congregational Church, Brooklyn, New York, 1867-1872; Secretary of the American Home Missionary Society (office in New York City), 1872-1882; pastor of the First Presbyterian Church, Orange, New Jersey, 1882-1894. Died at his home in Orange, New Jersey, December 1, 1894.

Married, March 9, 1852, Miss Catharine Hitchcock, daughter of President Edward Hitchcock of Amherst College, who, with two sons, Charles Bigelow and Richard Salter, and one daughter, Katharine, survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1894.

BALTIMORE.— <i>New Castle</i> —Pitt's Creek, 14.	14 00
CALIFORNIA.— <i>Benicia</i> —Fulton, 5; Kelseyville, 4 50;	
Lakeport, 5 50; St. Helena, 10. <i>Los Angeles</i> —Glendale,	
6 30; Orange, 10. <i>San Francisco</i> —San Francisco Leba-	
non, 1 50.	42 80
COLORADO.— <i>Boulder</i> —Valmont, 24 cts. <i>Gunnison</i> —	
Delta, 8.	8 24
ILLINOIS.— <i>Bloomington</i> —Danville, 36 87. <i>Chicago</i> —	
Highland Park, 10 20; Homewood, 1 25. <i>Freeport</i> —	
Elizabeth, 1; Winnebago, 9. <i>Mattoon</i> —Paris, 19 50; Tay-	
lorville, 7 45. <i>Ottawa</i> —Waterman, 4. <i>Peoria</i> —Peoria	
1st German sab-sch, 1. <i>Schuyler</i> —Appanoose, 7; Burton	
Memorial, 1 65; Hersman, 10; Macomb, 13; Monmouth,	
11 69; New Salem, 6; Plymouth, 1 17. <i>Springfield</i> —Brush	
Creek, 8 11; Jacksonville Westminster additional, 5; Pis-	
gah, 77 cts.; Springfield 2d, 3 31.	157 97
INDIANA.— <i>Crawfordsville</i> —Lafayette 1st, 3 79. <i>Indian-</i>	
<i>apolis</i> —Poland, 2 60. <i>New Albany</i> —Salem, 7 15. <i>Vin-</i>	
<i>cennes</i> —Evansville 1st Avenue, 4 55; Upper Indiana, 1.	19 09
INDIAN TERRITORY.— <i>Oklahoma</i> —Norman, 8 50.	8 50
IOWA.— <i>Cedar Rapids</i> —Anamosa, 2; Linn Grove, 5;	
Monticello, 2; Wyoming C. E., 1 48. <i>Corning</i> —Afton, 3.	
<i>Council Bluffs</i> —Adair, 2 50; Avoca, 1 33; Woodbine, 5 05.	
<i>Des Moines</i> —Chariton English, 4; Knoxville, 4; Milo, 7;	
Russell, 8 67. <i>Iowa</i> —Morning Sun, 13 90. <i>Iowa City</i> —	
Montezuma, 4 50. <i>Sioux City</i> —Lyon Co. German, 5.	69 43
KANSAS.— <i>Emporia</i> —Lyndon, 2 73; Peabody, 9; Peotone,	
2. <i>Highland</i> —Clifton, 12 50. <i>Neosho</i> —Central City, 3;	
Geneva, 2; Parsons, 11 18. <i>Osborne</i> —Hoxie, 4. <i>Topeka</i>	
—Clinton, 2.	48 41
KENTUCKY.— <i>Louisville</i> —Princeton 1st, 6.	6 00
MICHIGAN.— <i>Detroit</i> —Birmingham, 7; Detroit 1st, 78 15;	
Milford United Presbyterian and Congregational sab-	
sch, 5; Pontiac including (sab-sch, 2 89), 14 60. <i>Lake</i>	
<i>Superior</i> —Newberry, 2. <i>Lansing</i> —Marshall, 5; Oneida,	
1 42. <i>Monroe</i> —Raisin, 3.	116 17
MINNESOTA.— <i>Duluth</i> —Duluth 1st, 39 26; McNair Mem-	
orial, 5. <i>Mankato</i> —Balaton, 1 20; Easter, 2 45. <i>Min-</i>	
<i>neapolis</i> —Minneapolis Bethany, 5 50. <i>St. Paul</i> —St. Paul	
Knox, 3 61.	57 02
MISSOURI.— <i>Kansas City</i> —Kansas City 1st, 12 63. <i>Ozark</i>	
—Bolivar, 2 50. <i>Platte</i> —Hodge, 5; Mirabile, 3. <i>St. Louis</i>	
—Kirkwood sab-sch, 12.	35 13
NEBRASKA.— <i>Hastings</i> —Campbell German, 2; Hastings	
1st, 12 33. <i>Nebraska City</i> —York 1st, 17.	31 33
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 3d, 19 50; Plucka-	
min, 8. <i>Jersey City</i> —Jersey City 1st, 43; Newfoundland,	
4. <i>Monmouth</i> —Burlington, 50. <i>Morris and Orange</i> —	
Morristown 1st, 90 55. <i>Newark</i> —Bloomfield 1st, 134 62;	
Newark Park, 8 61. <i>New Brunswick</i> —Bound Brook, 20;	
Dayton, 4 80; Ewing, 16 25; Lawrence, 13; Trenton 2d,	
5 18. <i>Newton</i> —Newton, 85.	501 51
NEW MEXICO.— <i>Santa Fé</i> —Las Vegas 1st, 2.	2 00
NEW YORK.— <i>Albany</i> —Esperance, 5; Gloversville Kings-	
boro Avenue, 10 64; Jermain Memorial, 2. <i>Binghamton</i>	
—Nineveh, 14 24; Whitney's Point, 2. <i>Buffalo</i> —Buffalo	
Westminster, 150; Portville, 50. <i>Cayuga</i> —Ithaca, 20.	
<i>Chemung</i> —Horse Heads, 4. <i>Genesee</i> —Leroy, 17. <i>Ge-</i>	
<i>neva</i> —Canandaigua, 9 36. <i>Hudson</i> —Clarkstown German,	
4; Florida, 6; Good Will, 1 60. <i>Long Island</i> —Bridge-	
hampton, 18 27. <i>Lyons</i> —Newark Park, 14 10. <i>Nassau</i> —	
Islip, 12. <i>New York</i> —New York 4th, 28 09; —4th Ave-	
nue, 100. <i>North River</i> —Poughkeepsie, 28 35. <i>Rochester</i>	
—Wheatland, 2. <i>St. Lawrence</i> —Waddington Scotch, 6.	
<i>Steuben</i> —Angelic, 1; Hornellsville 1st, 9 50. <i>Syracuse</i> —	
Parish, 2. <i>Troy</i> —Argyle, 5; Glens Falls, 50; Troy 2d	
(including sab-sch, 6 76), 37 49. <i>Utica</i> —Oneida, 17 66.	
<i>Westchester</i> —Bedford, 2 27; Stamford 1st, 59 93; Thomp-	
sonville, 26 50.	714 00
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 2 91. <i>Chillicothe</i>	
— <i>Bloomingsburg</i> , 6; North Fork, 5. <i>Cincinnati</i> —Delhi,	
7 50. <i>Cleveland</i> —Willoughby, 5 80. <i>Columbus</i> —Lithopolis,	
2. <i>Dayton</i> —Dayton Memorial, 15; Franklin, 1; Troy, 6 50.	
<i>Lima</i> —Van Wert, 10. <i>Mahoning</i> —Youngstown, 37 37.	
<i>Marion</i> —Ashley, 1 45; Marion, 13. <i>Portsmouth</i> —Hang-	
ing Rock, 3 01; Rome, 2. <i>Steubenville</i> —Oak Ridge, 5.	
<i>Wooster</i> —Shelby, 2 25.	125 79
OREGON.— <i>East Oregon</i> —Union—3 40. <i>Southern Oregon</i>	
—Medford, 5. <i>Willamette</i> —Brownsville, 4; Eugene, 5;	
Lafayette, 4; Octorara, 2 60; Whiteson, 3.	27 00
PENNSYLVANIA.— <i>Allegheny</i> —Bridgewater, 9; Cross	
Roads, 3; Evans City, 4; Natrona, 10 64; Sewickly, 49 80.	
<i>Blairsville</i> —Beulah, 11. <i>Butler</i> —Plain Grove, 8. <i>Car-</i>	
<i>lisle</i> —Big Spring, 15 74; Dauphin, 1; Duncannon, 13; Mc-	
Connellsburch, 4 75. <i>Chester</i> —Bethany, 5; Darby Bor-	
ough, 21; Glen Riddle, 1 16; Middletown, 5. <i>Erie</i> —Green-	
ville, 13; New Lebanon, 3. <i>Huntingdon</i> —Beulah, 1;	
Houtzdale, 1 68; Williamsburgh, 10 90. <i>Kittanning</i> —	
Boiling Spring, 2; Homer, 4 48. <i>Lackawanna</i> —Scranton	
2d, 111 68. <i>Northumberland</i> —Williamsport 2d, 67 42.	
<i>Parkersburgh</i> —Hughes River, 4. <i>Philadelphia</i> —Phila-	
delphia 2d, 32 99; —Bethany, 25 82; —North Broad	
Street, 112; —Tabor, 48 10. <i>Philadelphia North</i> —Am-	
bler, 5; Conshohocken, 1; Frankford, 9; Lower Provi-	
dence, 15; Mount Airy, 6 80. <i>Pittsburgh</i> —Centre, 5 55;	
Chartiers, 4; Fairview, 3; Forest Grove Ladies' Society,	
6; Homestead, 15; Mansfield, 16 12; Mount Pisgah, 10;	
Oakdale, 18 43; Pittsburgh East Liberty, 26 46; —Park	
Avenue, 22 50; —Shady Side, 33; Sheridanville, 1. <i>She-</i>	
<i>nango</i> —Slippery Rock, 11. <i>Washington</i> —Lower Buffalo,	
3 60. <i>Westminster</i> —Marietta, 14; Wrightsville, 8; York	
Calvary, 16 25.	845 87
SOUTH DAKOTA.— <i>Central Dakota</i> —White, 1 50. <i>South-</i>	
<i>ern Dakota</i> —Scotland, 2 25.	3 75
TENNESSEE.— <i>Union</i> —Madisonville, 1 03.	1 03
TEXAS.— <i>Austin</i> —Kerrville, 2; San Antonio Madison	
Square, 10. <i>Trinity</i> —Baird, 6.	18 00
WASHINGTON.— <i>Olympia</i> —Tacoma Immanuel, 1.	1 00
WISCONSIN.— <i>La Crosse</i> —Galesville Manna Bible sab-	
sch, 1 41. <i>Madison</i> —Belleville, 2; Prairie du Sac sab-sch,	
1 02.	4 43
Contributions from Churches and Sabbath-	
schools.....	\$2,860 47
OTHER CONTRIBUTIONS.	
A friend, 5; Mrs. Frank Birnie, Unadilla, Mich.,	
1; M. E. Drake, Brockport, N. Y., 2; Mrs.	
Agnes Marshall, Unadilla, Mich., 1; C. Penna.,	
4; Rev. W. L. Tarbet and wife, 80 cts.; Chas.	
G. Wilson and wife, Winter Haven, Fla., 5...	18 80
	\$2,879 27
MISCELLANEOUS.	
Interest on investments, \$1,194 37; Partial	
losses recovered from Insurance Co., 113 50;	
Total losses recovered from Insurance Co.	
800; Premiums of Insurance, 420 57; Sales of	
Book of Designs, No. 5, 1 45; Sales of Church	
Property 566.....	\$3,095 89
PAYMENTS ON CHURCH MORTGAGES.	
CALIFORNIA.— <i>Benica</i> —Point Arena, 60	
KANSAS.— <i>Emporia</i> —Clear Water, 50	
NEW JERSEY.— <i>Monmouth</i> —Sayerville German,	
100.....	\$210 00
LEGACIES.	
Edwards Lands, 1,725; Estate Mrs. Mary	
Woods, 40.....	\$1,765 00

SPECIAL DONATIONS.

NEW YORK.— <i>Troy</i> —Glens Falls, 41; Chas. G. Wilson and wife, Winter Haven, Fla., 2.....	43 00
	<u>\$7,993 16</u>

Church collections and other contributions, April,—November, 1894.....	\$2,879 27
Church collections and other contributions, April,—November, 1893.....	2,889 79

LOAN FUND.

LEGACIES.

Estate of Mrs. Mary Stuart.....	48,500 00
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MANSE FUND.

MISCELLANEOUS.

Installments on Loans	\$894 75
Interest	277 33
Premiums of Insurance.....	37 02 \$1,209 10

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

† Under Minutes of 1888.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1894.

BALTIMORE.— <i>Baltimore</i> —Annapolis, 7 43; <i>New Castle</i> —Elkton, 10; Lower Brandywine, 6.	23 43
CALIFORNIA.— <i>Los Angeles</i> —Los Angeles Grand View, 1 75.	1 75
COLORADO.— <i>Boulder</i> —Valmont, 18 cts.	.18
ILLINOIS.— <i>Bloomington</i> —Hoopeston, 3.— <i>Chicago</i> —Chicago Jefferson Park, 11; Homewood, 1; Libertyville, 2. <i>Freeport</i> —Cedarville, 3; Dakota, 3 50; Elizabeth, 2; Willow Creek, 20 39. <i>Mattoon</i> —Pana, 8 25; Paris, 10 25. <i>Schuyler</i> —Augusta, 9; Monmouth, 8 76. <i>Springfield</i> —Divernon, 3 05; Pisgah, 77 cts.; Springfield 2d, 3 31.	89 28
INDIANA.— <i>Crawfordsville</i> —La Fayette 1st, 5 17. <i>Logansport</i> —Union, 2 40.	7 57
IOWA.— <i>Cedar Rapids</i> —Anamosa, 1; Bethel, 1 14; Linn Grove, 5; Monticello, 2; Onslow, 3; Wyoming Y. P. S. C. E., 1 11. <i>Des Moines</i> —Ridgedale, 4. <i>Waterloo</i> —Morrison, 4 50.	21 75
KANSAS.— <i>Emporia</i> —Peotone, 3; Wichita Lincoln Street, 1 55.	4 55
MICHIGAN.— <i>Flint</i> —Grindstone City, 41 cts.; Port Austin, 60 cts. <i>Lansing</i> —Jackson, 5 10. <i>Petoskey</i> —Petoskey, 28 81.	34 92
MINNESOTA.— <i>Minneapolis</i> —Minneapolis Andrew, 16 32.	16 32
MISSOURI.— <i>Palmyra</i> —Moberly, 2 76 (sab-sch, 1 28).	4 04
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 51; Westminster, 5; Springfield, 15. <i>Monmouth</i> —Manasquan, 10. <i>Newark</i> —Newark Park, 6 42; South Park, 9 05. <i>New Brunswick</i> —Dayton, 3 60; Frenchtown, 4 10; Titusville, 12. <i>Newton</i> —Blossomsbury, 7 50; Newton 1st, 80.	183 67
NEW YORK.— <i>Albany</i> —Albany West End, 15; Jermain Memorial, 2. <i>Binghamton</i> —Whitney's Point, 2. <i>Brooklyn</i> —Brooklyn 1st sab-sch, 35; Mount Olivet, 3. <i>Chemung</i> —Horse Heads, 3 50. <i>Geneva</i> —Geneva 1st, 13 82; Gorham, 7; Seneca Falls, 25. <i>Hudson</i> —Florida, 4 50; Good Will, 1 20; Monticello, 12. <i>North River</i> —Cold Spring, 3; Poughkeepsie, 21 26. <i>Rochester</i> —Wheatland, 1. <i>Steuben</i> —Addison, 11 71; Angelica, 1; Hornellsville 1st, 9 50. <i>Syracuse</i> —Fayetteville, 1 30. <i>Westchester</i> —Bedford, 7 41.	170 26
NORTH DAKOTA.— <i>Fargo</i> —Tower City, 2 48.	2 48
OHIO.— <i>Bellefontaine</i> —Marseilles, 1. <i>Cincinnati</i> —Cincinnati Mount Auburn, 18 32. <i>Cleveland</i> —Cleveland 2d, 5; Willoughby, 1. <i>Dayton</i> —Franklin, 1. <i>Lima</i> —Findlay 2d, 3. <i>Marion</i> —Brown, 1; Kingston, 1.	31 32

PENNSYLVANIA.— <i>Allegheny</i> —Allegheny Central, 1 20; McClure Avenue, 12 56; Natrona, 5 56; Sewickly, 20. <i>Blairsville</i> —Pine Run, 7. <i>Butler</i> —Bruin, 5; New Salem, 2. <i>Carlisle</i> —Dauphin, 1. <i>Chester</i> —Fagg's Manor, 15. <i>Erie</i> —Erie 1st, 20; Girard, 6 64; Miles Grove Branch, 3 07. <i>Huntingdon</i> —Beulah, 1; Houtzdale, 1 26. <i>Lackawanna</i> —Scranton 2d, 110 09. <i>Lehigh</i> —Reading Olivet, 28 50. <i>Northumberland</i> —Williamsport 2d, 25 81. <i>Philadelphia</i> —Philadelphia 2d, 32 58. <i>Philadelphia North</i> —Lower Providence, 17. <i>Pittsburgh</i> —Chartiers, 3; Pittsburgh East Liberty, 26 46; Lawrenceville, 7 72; Park Avenue, 15; Shady Side, 16 50; Valley, 5. <i>Shenango</i> —Hopewell, 6 24. <i>Washington</i> —Forks of Wheeling, 15.	410 19
SOUTH DAKOTA.— <i>Central Dakota</i> —Madison, 5 38; White, 1.	6 38
TENNESSEE.— <i>Union</i> —Eusebia, 2; Madisonville, 78 cts.	2 78
WASHINGTON.— <i>Olympia</i> —Tacoma Immanuel, 1.	1 00
WISCONSIN.— <i>Milwaukee</i> —Somers, 34 cts.	.34

Total received from churches and Sabbath-schools.....	\$ 1,012 15
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PERSONAL.

Chas. T. Wilson, Rose Hill, Fla., 3; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts.; C. Penn'a, 3.....	6 80
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INTEREST.

Roger Sherman Fund, 256 00; Martha Adams Fund, 209 00.....	465 00
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PROPERTY FUND.

Mrs. Nettie F. McCormick, Chicago, 2,500; A. H. Mulliken, Chicago, 100; Henry J. Willing, Chicago, 100; "Cash," 100; O. M. Powers, Chicago, 50; "A Friend," Cincinnati, 25.....	2,875 00
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Total receipts for November, 1894.....	4,358 95
Previously reported.....	11,899 85

Total receipts from April 1st to December 1st, 1894.....	\$ 16,258 80
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C. M. CHARLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, NOVEMBER, 1894.

BALTIMORE.— <i>Baltimore</i> —Bethel, 9; Lonaconing, 13; Piney Creek, 6 10; Taney Town, 13 04. <i>New Castle</i> —Elkton, 40; Head of Christiana, 4; New Castle sab-sch, 6; Pitt's Creek, 12. <i>Washington City</i> —Washington City Gunton Temple Memorial, 8 10; — Western, 26.	137 24
CALIFORNIA.— <i>Benicia</i> —Two Rocks, 7 25. <i>Los Angeles</i> —Pomona, 9 90. <i>San Francisco</i> —San Francisco, Franklin Street, 3. <i>San Jose</i> —Santa Cruz, 5 50.	25 65
CATAWBA.— <i>Southern Virginia</i> —Great Creek, 1.	1 00
COLORADO.— <i>Boulder</i> —Boulder (sab-sch, 2), 20; Rawlins, 6 75; Valmont, 15 cts. <i>Denver</i> —Highland Park, 4. <i>Pueblo</i> —Del Norte, 4 50; Pueblo Westminster, 4 50.	40 15
ILLINOIS.— <i>Bloomington</i> —Clinton, 23; El Paso, 9 86; Hoopeston, 3; Rossville, 5. <i>Cairo</i> —Adna, 20; Mount Vernon, 2; Shawneetown, 21 45. <i>Chicago</i> —Chicago West Division Street, 2 99; Homewood, 1; Libertyville, 1; Oak Park, 23 11; Peotone, 21 85. <i>Freeport</i> —Freeport 2d, 9; Galena 1st, 22; Galena South, 40; Scales Mound German, 6; Zion German, 8. <i>Mattoon</i> —Paris, 11 25. <i>Ottawa</i> —Mendota, 18. <i>Peoria</i> —Elmira,	13 86; Peoria 1st, 17 37; Peoria 1st German sab-sch, 1. <i>Rock River</i> —Aledo, 17 39; Geneseo, 3; Newton, 9 40; Princeton, 12. <i>Schuyler</i> —Elvaston, 15; Hersman, 10; Monmouth, 7 31. <i>Springfield</i> —Brush Creek, 5 24; Pisgah, 58 cts; Springfield 2d, 4 97.

INDIANA.— <i>Crawfordsville</i> —Crawfordsville 1st, 15 15; Eugene, 1; Hazelrigg, 1 25; Montezuma, 1 64. <i>Indianapolis</i> —Brazil, 14; Bloomington Walnut Street, 10 99; Edinburg, 4 20; Hopewell, 30 15. <i>Logansport</i> —La Porte, 32 78; Michigan City, 12 55. <i>New Albany</i> —New Albany 2d, 23 15; Sharon Hill, 3 40; Utica, 4 50. <i>Vincennes</i> —Evansville 1st Avenue, 4 15; Upper Indiana, 1. <i>White Water</i> —College Corner, 4; New Castle, 8 28; Rising Sun, 5 20.	177 39
INDIAN TERRITORY.— <i>Oklahoma</i> —Norman, 8 50.	8 50
IOWA.— <i>Cedar Rapids</i> —Anamosa, 2; Lyons, 2 35; Mechanicsville, 7; Monticello, 2; Wyoming (C. E. Soc.), 92 cts. <i>Corning</i> —Afton, 3; Clarinda, 12. <i>Council Bluffs</i> —Council Bluffs 1st, 16; Hardin Township, 5. <i>Des Moines</i> —Knoxville, 4; Leon, 4. <i>Dubuque</i> —Jesup, 3 21. <i>Port Dodge</i> —Glidden, 5 40; Jefferson, 3 50; Lake Park, 2 75;	370 63

Manilla, 5 62; Rolfe 2d, 7; Spirit Lake, 2. *Iowa*—Kossuth 1st, 4 70; Wapella, 7 45. *Sioux City*—Lyon Co. German, 5; Vail, 9. *Waterloo*—East Friesland German, 31 20; Tama, 85 cts.; Toledo, 4 40. 150 35
KANSAS.—*Emporia*—Cottonwood Falls, 2 50; Elmendorf, 2; Madison, 3; Peabody, 26; Peotone, 3; Waverly, 7 28. *Highland*—Frankfort, 6; Highland, 6; Horton, 7 50. *Larned*—Hutchinson, 21 84. *Neosho*—Geneva, 2. *Solomon*—Cheever, 2; Minneapolis, 11 09; Salina, 24; Wilson, 2. *Topeka*—Clinton, 4 60; Kansas City, Grand View Park, 5; Manhattan, 12 77; Topeka Westminster, 2 38. 150 96
KENTUCKY.—*Ebeneser*—Covington 1st, 90 27; Frankfort, 30 60. *Louisville*—Princeton 1st, 7. 127 87
MICHIGAN.—*Detroit*—Milford sab sch, 5. *Flint*—Flint, 24 35. *Grand Rapids*—Grand Rapids 1st, 13 46. *Lake Superior*—Newberry (sab-sch, 1 41), 2 75. *Lansing*—Lansing Franklin Street, 7 50; Oneida, 89 cts. *Monroe*—Erie, 23; La Salle, 75 cts.; Tecumseh, 38 18. *Saginaw*—Bay City 1st, 16 30. 132 18
MINNESOTA.—*Duluth*—Duluth Hazlewood Park, 2. *Mankato*—Le Seuer, 12 09. *Minneapolis*—Delano, 2 17; Maple Plain, 2 51; Minneapolis Bethany, 4 68; Minneapolis Franklin Avenue, 3 15; Minneapolis Highland Park 6 06; —Oak Grove, 2. *St. Paul*—St. Paul Westminster, 6 70. *Winona*—La Crescent, 4 15; Winona 1st, 12 43. 57 94
MISSOURI.—*Kansas City*—Butler, 13; Kansas City 1st, 23; Sunny Side, 2. *Ozark*—Carthage Westminster, 5 35. *Platte*—Hodge, 4; Parkville, 16 53; Union Star, 2. *St. Louis*—Kirkwood, 7 45; Rolla, 5; St. Charles, 2 20. 80 53
NEBRASKA.—*Hastings*—Hanover German, 2; Hastings 1st, 7; Holdrege, 12 67. *Kearney*—Genoa, 2. *Nebraska City*—Fairmont, 5; Lincoln 2d, 10 27; Seward, 4 53; Sterling, 3. *Omaha*—Craig, 5; Omaha Low Avenue, 10 56; Wahoo, 1 70. 63 73
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 31 50. *Jersey City*—Arlington, 15 15. *Monmouth*—Jamesburgh sab-sch, 15. *Morris and Orange*—Mt. Freedom, 4; New Vernon, 7 51. *Newark*—Newark Park, 5 85. *New Brunswick*—Dayton, 3; Frenchtown, 10; Stockton, 5; Trenton 2d, additional, 4 20; —Prospect Street, 35. *West Jersey*—Blackwoodtown, 25; Woodbury, 25 34. 186 55
NEW MEXICO.—*Santa Fé*—Las Vegas 1st, 2. 2 00
NEW YORK.—*Albany*—Albany West End, 15; Jermain Memorial, 1; Schenectady East Avenue, 6; West Galway, 2. *Binghamton*—Binghamton West, 30; Coventry 2d, 488; Whitney's Point, 3. *Boston*—Antrim, 14; Holyoke, 10. *Brooklyn*—Brooklyn 1st, 78 90; —Duryea, 16. *Buffalo*—Buffalo Westminster, 300. *Cayuga*—Auburn 1st, 36 35; Genoa 1st, 4. *Champlain*—Brandon, 2 70. *Chemung*—Hector, 3 26; Horse Heads, 3. *Columbia*—Ancram Lead Mines, 2 25; Durham 1st, 3 36; Windham Centre, 23. *Geneva*—Canandaigua, 13 82; Geneva North (sab-sch, 9 25), 60; Seneca Falls, 28 85. *Hudson*—Clarkstown German, 5; Florida, 3 75; Good Will, 1. *Long Island*—Port Jefferson, 8 27; Southampton, 34 91. *Lyons*—Wolcott 1st, 4 08. *Nassau*—Huntington 2d, 16 68. *New York*—New York 4th, 50 12; —Rutgers Riverside, 101 85; —West, 118 92. *North River*—Cold Spring, 6; Lloyd, 4 93; Poughkeepsie, 17 72. *Oscego*—Cooperstown, 25 18; Oneonta 36. *Rochester*—Fowlerville, 3; Livonia, 4 50; Wheatland, 2. *St. Lawrence*—Ox Bow, 5; Potsdam, 28. *Steuben*—Addison, 11 70; Angelica, 1 35; Hornellsville 1st, 9 50; Painted Post (sab-sch, 2 25) 10. *Syracuse*—Baldwinsville, 9 35; East Syracuse, 5; Onondaga Valley, 6 23; Skaneateles, 4 90. *Troy*—Troy Memorial, 4 08. *Utica*—Augusta, 4 17; Camden, 3; Ilion, 15; Knoxboro, 2 42; Oneida, 25 22. *Westchester*—Bedford, 5 03; Gilead, 9 37; Mahopac Falls, 7 31; Mt. Vernon 1st, 83 06; South Salem, 9 05. 1,359 00
OHIO.—*Bellefontaine*—Bellefontaine, 4 57. *Cincinnati*—Cincinnati 3d, 17; Monroe, 3; New Richmond, 3; Williamsburgh, 4 50. *Cleveland*—East Cleveland, 11; Guilford, 6 23. *Columbus*—Columbus Olivet, 5; Greenfield, 2; Lancaster, 8; London, 7 79. *Dayton*—Bethel, 3; Dayton 1st, 81 54; Fletcher, 1 75; Gettysburgh, 2 25; New Carlisle, 5; Oxford, 4 50; Troy, 12 80. *Lima*—Van Wert, 10. *Mahoning*—Poland, 10 80; Vienna, 3. *Marion*—Marion, 8. *Mauvee*—Toledo 1st, 53 35; —5th, 4; West Bethesda, 5. *Portsmouth*—Jackson, 5 45; Manchester, 5. *St. Clairsville*—Bannock, 3; Caldwell, 5; Martin's Ferry, 15 59; Mount Pleasant, 6 70; Olive, 5; Rock Hill, 2 75. *Steubenville*—Corinth, 8; Steubenville 1st, 16 89. *Woos-*

ter—Apple Creek, 7; Lexington, 5 10. *Zanesville*—Newark Salem German, 2 14. 364 76
OREGON.—*Portland*—Portland 4th, 9 67. *Willamette*—Lebanon, 1 40. 11 07
PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 29; Beaver, 15; Concord, 2; Freedom, 6; Natrona, 5 56; Sewickly, 29 15. *Blairsville*—Cresson, 3; Conemaugh, 2; Gallitzin, 2; Irwin, 11; Latrobe, 50; Ligonier, 5 27; New Salem, 15 50. *Butler*—Harrisville, 2 75; New Salem, 2; Pleasant Valley, 2 58. *Carlisle*—Big Spring, 33; Carlisle 2d, 55 07; Dauphin, 1; Duncannon, 11; Harrisburgh Olivet, 2 80; Monaghan, 12; Newport, 9. *Chester*—Vondale, 13 20; Bethany, 5; Bryn Mawr, 84 43; Fairview, 5 50; Lansdown 1st, 25; Oxford 1st, 47 09; Penningtonville, 10; Wayne, 62 38. *Clarion*—Academia, 2 18. *Erie*—Cambridge, 8; Corry, 6; Erie Park, 22 90; Garland, 5 53; Meadville 1st, 5; —Central, 11; New Lebanon, 1; Pittsfield, 5 51; Springfield, 1 63; Titusville, 39 37; Warren, 70 48; Wattsburgh, 1 42. *Huntingdon*—Beulah, 1; Duncansville, 7; Houtzdale, 1 05; Little Valley, 3 50; Milesburgh, 6 67; Moshannon and Snow Shoe, 2; Spruce Creek, 24; Williamsburgh, 9 77. *Kittanning*—Elder's Ridge, 8 35; Homer, 5 52; Indiana, 45 32; West Glade Run, 9 53; Worthington, 7. *Lackawanna*—Carbondale, 85 cts.; Forest City, 2; Great Bend, 6; Hawley, 8; Kingston, 25; New Milford, 4 25; Nicholson, 6; Scranton 2d, 130 72; Towanda, 51 05; Wilkes Barre Westminster, 13. *Lehigh*—Bangor, 4; Easton Brainerd Union, 54 92; Middle Smithfield, 9 16; Reading 1st, 35; South Bethlehem, 18. *Northumberland*—Bloomsburgh, 9 14; Hartleton, 2; Mahoning, 2; Mifflinburg, 3; Muncy, 11; Williamsport 2d, 42 15. *Parkersburgh*—Clarksburgh, 4 50; French Creek, 11. *Philadelphia*—Philadelphia Bethany, 32 11; —Hebron Memorial, 7 94; —Northminster, 129 14; —Olivet, 66 98; —Princeton, 170; —South, 10; —Woodland's (per Geo. Peirce, Esq.), 80. *Philadelphia* North Ashbourne, 9; Bristol, 7 11; Mount Airy, 10 91; Newtown, 34 85; Thompson Memorial, 7. *Pittsburgh*—Chartiers, 2 60; Finleyville, 5 60; Pittsburgh Park Avenue, 22 50; —Shady Side, 41 25. *Redstone*—Laurel Hill, 29 21; McKeesport 1st, 90; Round Hill, 2; Scottdale (sab sch, 2 06), 15; Somerset, 3. *Shenango*—New Castle 1st, 21 38; Transfer, 1 90. *Washington*—Forks of Wheeling, 15; Lower Buffalo, 3 50; Unit 4, 4 30; Wheeling 2d, 24 61. *Westminster*—Marietta, 16; Pequea, 25; Wrightsville, 7. 2,216 54
SOUTH DAKOTA.—*Central Dakota*—White, 1. 1 00
TENNESSEE.—*Holston*—Mount Bethel, 3 37. *Kingston*—Bethel, 2 50. *Union*—Madisonville, 65 cts.; New Market, 12; Westminster, 1 10. 19 62
UTAH.—*Utah*—Nephi Huntington, 3. 3 00
WASHINGTON.—*Olympia*—Tacoma Immanuel, 1. 1 00
WISCONSIN.—*Chippewa*—West Superior, 10 30. *La Crosse*—Galesville, 1 14. *Madison*—Highland German, 2 40; Janesville, 12 43. *Pulaski* German, 6. *Milwaukee*—Beaver Dam Assembly, 7; Stone Bank, 3 60. 42 87
Receipts from churches in November, 1894... \$ 5,686 64
Receipts from Sabbath-schools and Christian Endeavor Societies in November, 1894..... \$ 44 89
LEGACIES.
 Estate of Mrs. Mary Stuart, N. Y., on account residue, 13,057 69; Estate of John Blake, N. Y., on account, 3,000; Estate of Mrs. Mary Woods (residue), 40..... \$ 16,097 69
REFUNDED.
 Rev. Thos. S. McWilliams, 100; Mrs. Amzi Wilson, 5..... 105 00
MISCELLANEOUS.
 Rev. J. A. Pomeroy, 1; Mrs. E. S. Nisbet, 25; Miss Susan B. Spotswood, 25; Mrs. J. Logan Smith, 20; Mrs. Alex. Proudfit, 5; Miss Het-tie Smith, 5; Rev. Jos. Stevens, D. D., 2 50; F. and F. 1.; Chas. J. Wilson, Fla., 2 50; "J. A.," 50; Rev. W. H. Robinson, Chili, 15; Rev. W. L. Tarbet and wife, 60 cts.; C. Penna., 2. 154 60
INCOME ACCOUNT.
 44 82; 20 67; 7 84..... 73 33
Total receipts in November..... \$ 22,162 15
Total receipts from April 16, 1894..... 51,500 81
 JACOB WILSON, Treasurer,
 1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, NOVEMBER, 1894.

ATLANTIC.—*South Florida*—Tarpon Springs Y. P. S. C. E., salary Mr. Bent, 3 75. 3 75
BALTIMORE.—*Baltimore*—Baltimore 1st, 50; —Boundary Avenue, 266 06. *New Castle*—Forest, 16 50; Smyrna, 9. *Washington City*—Washington City 4th, 34 73; —

Assembly Y. P. S. C. E., 12 05; — Metropolitan, 60; —Western sab-sch, 50. 478 34
CALIFORNIA.—*Benicia*—San Rafael, 89 05. *Los Angeles*—Coronado, Graham Memorial, 10 46. *Oakland*—Oakland 1st, 193. *Sacramento*—Elk Grove, 4. 296 51

COLORADO.—*Boulder*—Fossil Creek, 1 85; Timnath, 3; Valmont, 99 cts. *Pueblo*—Huerfano Canon, 1 50. 7 34
ILLINOIS.—*Bloomington*—Clinton sab-sch, 10, Y. P. S. C. E., 15; Minonk, 11 58. *Cairo*—Centralia, 4 50. *Chicago*—Chicago 1st, 549 47; —Campbell Park, 28; —Covenant, 213 30, sab-sch, 30 13; —Jefferson Park, 4 43; —Onward Y. P. S. C. E., 7 22; Herscher, 4 45; Lake Forest sab-sch, 25; New Hope, 34 27; Forest Glen sab-sch, support Mr. Doolittle, 15. *Mattoon*—Mattoon, 12 34; Vandalia, 11 75. *Ottawa*—Streator Park Y. P. S. C. E., 20; Troy Grove, 8; Waltham Y. P. S. C. E., support D. Gifford, 5; Waterman Y. P. S. C. E., 2. *Peoria*—Prospect, 15, sab-sch, 1 40. *Rock River*—Buffalo Prairie, 6; Edginton, 42; Millersburg, 4 65; Morrison, 258 04, sab-sch, 4; Peniel, 15. *Schuyler*—Augusta Y. P. S. C. E., support Mr. Hyde, 12 50; Ellington Memorial, support Mr. Hyde, 6; Monmouth, 54 43; Nauvoo 1st, 4, Y. P. S. C. E., 3; Rushville, Y. P. S. C. E., support Mr. Hyde, 20. *Springfield*—Jacksonville 2d Portuguese, 5; Pisgah, 2 70; Springfield 1st Y. M. M. S., support Mexico school, 23 25 — 2d, 26 50. 1,524 21

INDIANA.—*Crawfordsville*—Rossville, 4. *Muncie*—Marion, 28 51. *New Albany*—Corydon, 4 15; Mount Zion, 1 60. *Vincennes*—Terre Haute Washington Avenue. *White Water*—Kingston, 30; New Castle, Y. P. S. C. E., salary, Mr. Griswold, 10; Shelbyville German, 5. 111 26

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 2 95. *Sequoyah*—Nuyaka, 10; Park Hill, 15. 27 95

IOWA.—*Cedar Rapids*—Anamosa, 4; Monticello, 3; Wyoming Y. P. S. C. E., 6 11. *Corning*—Afton, 5; Corning, 15 50. *Council Bluffs*—Griswold Mitchell Memorial Fund, 75 97; Harding Tw'p, 3 60. *Des Moines*—Chariton English, 3; Russell, 4; Winterset sab-sch, 18 50. *Fort Dodge*—Emmanuel German, 7; Glidden, 8 75; Wheatland German, 20. *Iowa*—Mediapolis sab-sch, 15; New London, 2; Oakland, 4 26. *Iowa City*—Muscatine Y. P. S. C. E., 6. *Sioux City*—Denison, 9 80; Larrabee, 4 55; Lyon Co. German, 15. 231 04

KANSAS.—*Emporia*—Arkansas City hospital at Ichowfu, 10 86. *Larned*—Harper, 5. *Topeka*—Gardner, 7 19; Idana, 1 25; Lawrence Y. P. S. C. E., salary R. Irwin, 10. 34 20

KENTUCKY.—*Transylvania*—Danville 2d Y. L. M. Soc., support Mr. Martin, 25. 25 00

MICHIGAN.—*Detroit*—Milford United sab-sch scholarship in Persia, 15. *Kalamazoo*—Cassopolis, 3 50. *Lake Superior*—Marquette, 35 83. *Lansing*—Oneida, 5 88. *Monroe*—Blissfield, 20; Monroe, 18 70. *Petoskey*—Boysie City, 2. *Saginaw*—Saginaw Immanuel, 10; — West Side 1st, 51. 166 89

MINNESOTA.—*Duluth*—McNair Memorial, 3. *Mankato*—Mankato 1st Y. P. S. C. E., support Mr. Labaree, 12 50; St. Peter's Union sab-sch, 2 55; Worthington Westminster, 20. *Minneapolis*—Minneapolis Stewart Memorial, 22 96. *Red River*—Hallowell, 1; Northcote, 1. *St. Paul*—Stillwater, 8 20; St. Paul Dayton Avenue Y. P. S. C. E., salary Mr. Boomer, 6 25. *Winona*—Rochester, 69 46. 146 92

MISSOURI.—*Palmyra*—Milan, 5. *Platte*—Fairfax sab-sch, 1 79; Hodge, 5 52, Y. P. S. C. E., 10. *St. Louis*—Bethel, 8 70; St. Louis Cote Brillante Y. P. S. C. E., 8 60; — Lafayette Park Y. P. S. C. E., support Mr. Griswold, 25. — West, (sab-sch, 27 10), 180 60; — Westminster, 5 25. 277 56

MONTANA.—*Helena*—Helena Central for India, 7 65. 7 65

NEBRASKA.—*Hastings*—Campbell German, 3; Hanover, 2; Nelson Y. P. S. C. E., salary B. W. Labaree, 20. *Kearney*—Buffalo Grove German, 3; Fullerton, 1. *Nebraska City*—Barneston, 4 04; Hickman German, 14. *Omaha*—Omaha 1st 47 40. 94 44

NEW JERSEY.—*Elizabeth*—Elizabeth 3d Youth's Missionary Society, 27 78; Plainfield 1st Y. P. S. C. E., 2 50; — Crescent Avenue, for papal lands, 300; Pluckamin, 33; — a member for Syria, 5; Roselle, 50. *Jersey City*—Englewood, 689; Kingsland, 5; Paterson 1st Y. P. S. C. E., 12 50; Rutherford, 33 18; Tenafly Y. P. S. C. E., salary Mr. Silsby, 10. *Monmouth*—Asbury Park 1st Y. P. S. C. E., 21 25; Beverly sab-sch, 10; Freehold, 23 56; Manasquan, 2 50. *Morris and Orange*—East Orange 1st, 9 36; — Arlington Avenue, 115; — Bethel Mitchell Memorial Fund, 10; Morristown 1st, 150 64; — South Street, Missionary Society, support F. G. Coan, 112 50, 1,004 37; Orange Central Young People's Association, support Linka Singh, 25; South Orange 1st, 100; Succasunna Y. P. S. C. E., 9; Summit Central, 368 04. *Newark*—Montclair 1st, 53 85; — Grace, school work in China, 200; Newark 5th Avenue, 37; — High Street, 200; — Park, 85 11; — Roseville, 233 05. *New Brunswick*—Alexandria, 8; Dayton, 19 80; Dutch Neck, 16, sab-sch, 8, Cranberry Neck, 15; Dutch Neck Parsonage sab-sch, 11; Ewing, 9 25; New Brunswick 1st, 53 42; Pennington, 4 87; Trenton 3d, Y. P. S. C. E., support of Missionary, 25; — Prospect Street, 35. *Newton*—Belvidere 2d, 25; Blairstown Mitchell

Memorial Fund, 25; Stillwater Y. P. S. C. E., salary J. G. Woods, 3 68. *West Jersey*—Bunker Hill, 2 50; Camden 1st Y. P. S. C. E., salary J. G. Woods, 25; Cedarville Osborn Memorial sab-sch, 15; Glassboro, 1; Hammonton, 30. 4,243 71

NEW YORK.—*Albany*—Albany 6th, 10; Amsterdam 2d a member, 50; Jermain Memorial, 20, West Galway, 6. *Binghamton*—Binghamton Floral Avenue, W. E., support native preacher, 14 50; Deposit, 8 71; Whitney's Point, 5. *Boston*—Bedford Y. P. S. C. E., 6 28; — Scotch, 17; Houlton, 10; Lawrence, 25; Londonderry, 6 20. *Brooklyn*—Brooklyn Bethany, 7; — Cumberland Street, 50, sab-sch, 20; — Greene Avenue Y. P. S. C. E., support Mr. Griswold, 14 97; — Lafayette Avenue, 130 02; — Memorial Y. P. S. C. E., 12 50; — South 3d Street, 31 44; — Throop Avenue, 128. *Buffalo*—Buffalo Calvary Y. P. S. C. E., 15; — North, 94 03; Springfield Y. P. S. C. E., 5. *Cayuga*—Dryden Extra Cent-Aud Band, 6. *Champlain*—Chazy, 24 44. *Chemung*—Dundee, 20; Elmira North, 21 49; Horse Heads, 17 50. *Genesee*—Leroy Y. P. S. C. E., 10; Oakfield, 5. *Geneva*—Canandaigua, 40 84; Geneva 1st sab-sch, 66 98; Ovid Y. P. S. C. E., 18. *Hudson*—Florida, 24 13; Good Will, 6 60; Hamptonburgh, 24; Hopewell sab-sch, 15 16; Ramapo salary Dr. Geo. Ford, 572 09; Unionville, 3. *Long Island*—Amagansett sab-sch, 5 85, Y. P. S. C. E., 5; Bridgehampton, 23 45; Brookfield, 2 75; Middletown, 23. *Nassau*—Huntington 2d Y. P. S. C. E., support Mr. Chalfant, 18 10; Newtown sab-sch support Mr. Campbell, 10. *New York*—Montreal American, 450; New York 1st, 872 05; — 1st Union, 30; — 13th Street Y. P. S. C. E., support Mr. Snyder, 4; — Central, 2 015 26; — Christ Y. P. S. C. E., support Mr. Snyder, 10; — Harlem Y. P. S. C. E., support native helper, 5; — Mount Washington, 300; — North Y. P. S. C. E., support Mr. Snyder, 25; — Westminster West 23d Street, 143 38; — Zion sab-sch, 4. *Niagara*—Lockport 1st, 35 61. *North River*—Highland Falls, 11 50; Newburgh Calvary, 11 27; Poughkeepsie, 116 95. *Rochester*—Sparta 2d Y. P. S. C. E., support Boon Boon 1st, 10. *St. Lawrence*—Hammond Y. P. S. C. E., 7 65; Waddington Scotch, 30. *Steuben*—Hornellsville 1st, 57. *Syracuse*—Canastota, 55 10; Fayetteville, 8 31. *Troy*—Argyle, 7; Troy Westminster, 18 87. *Utica*—Oneida, 55 50; Oriskany, 20; Vernon Centre, 11 23. *Westchester*—Greenburgh 2d, 581 42; Peekskill 1st, 23 18, for Oroomiah hospital, 5; White Plains sab-sch, 25. 6,596 91

OHIO.—*Athens*—Cutter, 2 20; McConnellsville Y. P. S. C. E., support Mr. Clark, 10. *Bellefontaine*—Bellefontaine, 12. *Chillicothe*—Union, 2. *Cincinnati*—Norwood, 20; Westwood German, 7 65, sab-sch, 35 cts. *Cleveland*—Cleveland Woodland Avenue Memorial Circle K. D. and S., salary J. J. Walsh, 12, sab-sch, 31 30; Guilford, 9 80. *Huron*—Clyde, 2. *Lima*—Ada Y. P. S. C. E., salary E. A. Lowe, 8 75; Blanchard Y. P. S. C. E., salary E. A. Lowe, 3 75; Convoy, 4 63; Findlay 1st Y. P. S. C. E., salary E. A. Lowe, 31 25; Kalida Y. P. S. C. E., salary E. A. Lowe, 5. *Leipsic*—Y. P. S. C. E., salary E. A. Lowe, 6 25; Lima 1st Y. P. S. C. E., 2 50; St. Mary's Y. P. S. C. E., salary E. A. Lowe, 7 50; Van Wert, 85, Y. P. S. C. E., salary E. A. Lowe, 18 75; Wapakoneta Y. P. S. C. E., 7 50. *Mahoning*—New Lisbon, 15 75; North Jackson, 5; Youngstown 1st, 42 33. *Marion*—Marion, 51, sab-sch, 13; Richmond, 6; York, 4. *Maumee*—Maumee Y. P. S. C. E. Union, support Mr. Doolittle, 125; Napoleon, 5; Toledo 3d Y. P. S. C. E., 13 90; — Collingwood Avenue, 28 63. *Portsmouth*—Decatur, 7. *St. Clairsville*—Cambridge sab-sch, 7; Crab Apple sab-sch, 51 83; Nottingham, 72 25; Still Water, 3 42. *Steubenville*—Feed Spring, 4; New Philadelphia, 10; Oak Ridge, 10 50; Toronto, 21; Yellow Creek, 12 25. *Wooster*—Hopewell sab-sch, 8 50; Mansfield sab-sch for Chefoo Boys' school, 100. *Zanesville*—New Lexington, 3; Roseville, 8 02; Uniontown, 3 29; Unity, 8 40. 910 75

OREGON.—*Willamette*—Lafayette, 4; Whiteson, 2. 6 00
PENNSYLVANIA.—*Allegheny*—Cross Roads, 5; Oak Grove, 2; M. G. M., 10. *Blairsville*—Cross Roads Y. P. S. C. E., salary J. G. Woods, 10; Irwin, 35 45; Parnassus, Y. P. S. C. E., 6 25; Pine Run, 23. *Butler*—Concord, 20 11; Harlansburgh, 10; North Liberty, 12 95; North Washington Y. P. S. C. E., 5. *Carlisle*—Great Coneago, 3. *Chester*—Ashmun, 20; Bethany Y. P. S. C. E., 4 35; Media, 90 42; Oxford 2d, 1 15; Westminster, 127 50; West Grove, 4 50. *Clarion*—Academia, 2 17; Brockwayville, work of G. Y. Taylor, 7 16; Edenburg, 20 25; Greenville, 15; New Rehoboth, 5; Tionesta Jr. Y. P. S. C. E., Nanking sch, 10; West Millville, 5. *Erie*—Belle Valley, 6; Erie Park, 70 53, sab-sch, 100; Westminster sab-sch, 7 20. *Huntingdon*—Altoona 3d, 21; Bedford Y. P. S. C. E., 2 23; Beulah, 3; Fruit Hill 8, sab-sch, 9; Berwindale, 3; Houtzdale, 6 93; Tyrone sab-sch, support of Vitto, 30. *Lackawanna*—Gibson, 1; Monroeton, 8; Nicholson, 17; Rushville, 14; Scranton Peterburg German, 26 76; Ste-

vensville, 6. *Lehigh*—East Stroudsburg, 7 21; Hazleton Y. P. S. C. E., for debt, 3. *Northumberland*—Elysburg, 4; Rush Creek, 5; Watsontown, 26; Williamsport 2d, 121 85. *Philadelphia*—Philadelphia 1st, 500; — Cohocksink sab-sch, 8 05; — Emanuel sab-sch, 34 33; — Tabor sab-sch, for Korea, 102 34; — West Arch Street sab-sch, 71 22; — West Spruce Street, salary Mr. Laughlin, 300. *Philadelphia North*—Chestnut Hill Trinity, 205 09; Frankford, 30 60; Germantown Wakefield Y. P. S. C. E., support of missionary, 30; — West Side, 336 08; Jenkintown Grace, 12 51; Lawndale Y. P. S. C. E., 4. *Pittsburgh*—Chartiers, 16 50; Long Island, 7; Middletown, 18 50; Pittsburgh East Liberty, 132 32; — Park Avenue, 90; — Shady Side, 99; Raccoon, 51 89, sab-sch, 5 51; Sheridanville, 1. *Redstone*—Rehoboth, 25. *Shenango*—Enon, 5; Leesburgh, 25; Little Beaver, 4 02; Neshannock sab-sch, 78; Pulaski, 3 70. *Washington*—Cameron 8; Mount Prospect, 87 58. *Wellsboro*—Farmington Y. P. S. C. E., 1 71. 3,252 92

SOUTH DAKOTA—*Black Hills*—Belle Fourche Jr. Y. P. S. E., 70 cts. *Southern Dakota*—Bridgewater, 14 30; Canton Jr. Y. P. S. C. E., 70 cts; — Parker Y. P. S. C. E., salary Mr. Partch, 16 12. 31 82
TENNESSEE—*Holston*—Mount Bethel Y. P. S. C. E., 5. *Union*—Cloyd's Creek, 2 50; Knoxville 2d Y. P. S. C. E., support J. B. Dunlap, 20; — Belle Avenue Y. P. S. C. E., 6; Madisonville, 4 27. 37 77
TEXAS—*Austin*—Austin 1st, 110. 110 00
UTAH—*Boise*—Boise City Y. P. S. C. E., 5. 5 00
WASHINGTON—*Olympia*—La Camas St. John's, 6 50. 6 50

WISCONSIN—*La Crosse*—Bangor Lower Big Creek Y. P. S. C. E., 3. *Madison*—Highland German, 3; Monroe, 8 40; Prairie du Sac sab-sch, 1 59; Pulaski German, 7, sab-sch, 4. *Milwaukee*—Delafield, 3 30. 30 29

WOMEN'S BOARDS.

Women's Board of New York, 3,000; Women's Board of Northwest, 40; Women's Board of Philadelphia, 7,040 08; Women's Occidental Board, 116 29. \$10,196 37

LEGACIES.

Estate of Israel White, deceased, 100; estate of Frances E. White, deceased, 25; estate of Jennie M. Small, deceased, 190; Aristarchus Champion, deceased, 161 34; estate of Anna Power, deceased, 50; estate of Mary Woods, deceased, 40; estate of Sophia D. Butler, deceased, 5,000; estate of James Lavendar, deceased, 61 09; estate of William Flanegin, deceased, 572 50; estate of Norman Kellogg, deceased, 750. \$6,949 98

RECEIPTS FOR FREEDMEN, NOVEMBER, 1894.

BALTIMORE—*Baltimore*—Baltimore Boundary Avenue, 19 03; Emmittsburg, 19 52. *New Castle*—Cool Spring, 1 40; Georgetown, 1; St George's, 3 12. 44 12
CALIFORNIA—*Benicia*—Big Valley, 1; Shiloh, 3 30. *Sacramento*—Vacaville, 7. *Stockton*—Columbia, 3; Sonora, 5. 19 30
CATAWBA—*Yadkin*—Chapel Hill, 3. 3 00
COLORADO—*Boulder*—Valmont, 15 cents. *Gunnison*—Delta, 1. *Pueblo*—Rocky Ford, 6 95. 8 10
ILLINOIS—*Alton*—Ebenezer, 5. *Bloomington*—Cooksville, 6 13; Minonk, 3 25; Piper City, 15; Watseka, 10; Waynesville C. E., 1 05. *Cairo*—Centralia, 12 28, (sab-sch, 2 72), 15; Tamara, 5. *Chicago*—Homewood, 1; Itaska sab-sch, 1; Libertyville, 2; Oak Park, 17 50. *Freeport*—Cedarville, 3; Rock Run, 3 50; Woodstock, 6. (Mr. Jared Knapp, 10), 16. *Mattoon*—Paris, 14 85. *Ottawa*—Troy Grove, 5; Waltham, 8; Waterman, 3. *Peoria*—Knoxville, 12 05; Princeville, 20 87. *Schuyler*—Hersman, 15; Monmouth 7 31; Warsaw, 2. *Springfield*—Brush Creek, 5 17; Pisgah, 1 16; Springfield 2d, 3 31. 202 15
INDIANA—*Crawfordsville*—Lafayette 1st, 6 28. *New Albany*—Utica, 3 60. *Vincennes*—Upper Indiana, 1. 10 88
INDIAN TERRITORY—*Choctaw*—Sandy Branch, 1. *Oklahoma*—Oklahoma City, 13 04. 14 04
IOWA—*Cedar Rapids*—Linn Grove, 5; Wyoming C. E., 92 cts. *Council Bluffs*—Woodbine, 9 26. *Des Moines*—Grimes, 4. *Dubuque*—Lime Spring, 2. *Fort Dodge*—Wheatland German, 6. *Iowa*—Ottumwa East End, 3 50. *Iowa City*—Montezuma, 6 21; Tipton, 15 60; Unity, 5. *Sioux City*—Alta, 3 51; Lyon Co. German, 5. *Waterloo*—Janesville, 3; Waterloo 1st, 15. 84 00
KANSAS—*Emporia*—Cedar Point, 5 29; Conway Springs, 2; Florence, 8 02; Peotone, 2. *Neosho*—Geneva, 2; McCune, 6; Osage 1st, 10. 35 31
KENTUCKY—*Louisville*—Princeton 1st, 2. 2 00

MISCELLANEOUS.

Rev. J. H. Baird, D. D., 1; "S. P." N. J., 25; A. W. King, Williamsport, Pa., 20; S. P. Souder, Grove City, Pa., 10; Wooster University Missionary Association, salary Henry Forman, 30; Rev. J. R. McElroy, Rockwood, Ill., 5; Mrs. J. S. Hamilton, Ben Avalon, Pa., 5; J. G. Black, Darlington, Ind., 5; Mrs. Anna F. Quisenberry, Danville, Ky., 30; J. O. Whitted, Weaverville, N. C., 1 67; O. A. Cramer, Monte Vista, Col., 100; Hon. E. P. Crane, Hanover, Germany, 5; Mrs. Arthur Mitchell, 200, for Mitchell Memorial Loas Fund, 200; Mrs. J. Livingston Taylor, support of Missionaries, 1,300 66; J. E. Beebe, Union City, Pa., 30 88; Mrs. J. C. Wallace, Alpena, Mich., 15; "T. & M." Chicago, Ill., 8; Rev. R. P. Wilder, support G. H. Simonson, 700; Miss E. M. Dinsmore, Highland, Kan., 5 50; Rev. C. McCain, Gallatin, Mo., 1; M. E. Drake, 5; Mitchell Memorial Laos Fund, 1; Miss Ella McIlvay, Victoria, Ill., 1; George F. Kunz, 10; Rev. A. C. Dill, Chazy, N. Y., 10; in memory of Edgar S. Auchincloss, 500; Mrs. Ray, thank offering, 6; Faculty and Students of McCormack Seminary, support T. G. Brasher, 59; Atlantic City, 5; "M. E. P." Brooklyn for the debt, 2; Wallace McCamant, Portland, Oregon, for work in South America, 10; Henry Eckford Phillips, for school in Karaoli, 35; A Friend, 5; Children of Mrs. Eugene S. Willard, 2; Joseph Stevens, Jersey Shore, Pa., 5; "I. A." 50; Rev. W. L. Tarbet and wife, 2 80; Miss E. Gibson, Sitka, Alaska, 5; "C. Penna," 22; "M. and W.," 25; M. W. and J. T. W., 2; thank offering for Dorothy, 50; Charles G. Wilson and wife, Winter Haven, Fla., 15; Rev. W. H. Robinson, Chili, 100; Rev. J. D. Lynde, 50; Missionary Society of Beirut Seminary for Mitchell Memorial Laos Fund, 12 03; Miss B. A. R. Stocker, Porcupine, S. D., 48 75. \$3,730 29

Total amount received during November, 1894 9,916 10
Total amount received from May 1st, to November 30th, 1894. 249,399 28
Total amount received from May 1st, to November 30th, 1893. 206,424 28

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

MICHIGAN—*Detroit*—Milford sab sch, 5. *Flint*—Caseville, 1; Hayes Station, 65 cts.; Mundy, 4. *Kalamazoo*—Schoolcraft, 5 77. (sab-sch, 2 46) 8 23. *Lake Superior*—Marquette 1st, 24 12. *Lansing*—Oneida, 89 cts. *Monroe*—Reading, 22. *Saginaw*—West Bay City Covenant, 2 50. 68 39
MINNESOTA—*Duluth*—Lake Side, 10 21. *Minneapolis*—Crystal Bay, 6 40; Long Lake, 6 60. *St. Cloud*—Clara City Rheiderland, 2. *Winona*—Preston, 8 50. 33 71
MISSOURI—*St. Louis*—St. Louis West, 8 84; *White River*—Hopewell, 1 75. 10 59
MONTANA—*Butte*—Dillon, 8 85. 8 85
NEBRASKA—*Hastings*—Hastings 1st, 8; Nelson, 5 20. *Kearney*—Buffalo Grove German, 2; Salem German, 2. 17 20
NEW JERSEY—*Elizabeth*—Dunellen, 1 80; Liberty Corner, 8; Plainfield Crescent Avenue, 25. *Morris and Orange*—Morris Plains, 17; Succasunna, 12 79. *Newark*—Newark Calvary, 6 50; — Park, 5 56. *New Brunswick*—Dayton, 3. *Newton*—Branchville, 12; Phillipsburgh Westminster, 6 68. *West Jersey*—Woodbury, 27 45. 125 78
NEW MEXICO—*Santa Fe*—Las Vegas 1st, 2. 2 00
NEW YORK—*Albany*—Albany 1st, 23 24; West Troy Jeremiah Memorial, 2. *Binghamton*—Binghamton Ross Memorial, 5. *Boston*—Londonderry, 3 75; Newburyport 1st, 17 80. *Brooklyn*—Stapleton 1st Edgewater, 14. *Cayuga*—Genoa 1st, 6 (sab-sch, 5) 11. *Chemung*—Horse Heads, 3. *Genesee*—Wyoming, 5 58. *Geneva*—Canandaigua 1st, 7 31; Geneva 1st, 15 86; Romulus, 15. *Hudson*—Florida, 3 75; Good Will, 1; Unionville, 8. *Long Island*—Mattituck, 11; Setauket, 11. *Lyons*—Marion, 7. *New York*—New York 4th, 58 15; — 14th Street, 10; — University Place, 281 97. *North River*—Amenia South, 12 14; Freedom Plains, 3 40; Little Britain, 18 50; Lloyd 1st, 6 75; Marlborough, 35 25; Millerton, 5 30; Poughkeepsie 1st, 17 72. *Otsego*—Cherry Valley, 17 50; Gilbertsville, 21

Rochester—Genesee 1st, 7; Sparta 2d, 6. *St Lawrence*—*Carthage* 1st, 11 53; Hammond, 22; Waddington Scotch, 9 46. *Steuben*—Almond, 8; Angelica, 1; Hornellsville 1st, 9 50. *Utica*—Oneida, 25 22; Rome 1st, 17 27. *Westchester*—Bedford, 2 95; White Plains, 40 57. 823 47

NORTH DAKOTA—*Fargo*—Lucca, 3. 3 00

OHIO—*Athens*—New Plymouth, 4. *Bellevue*—*Bellefontaine* 1st, 1 82; Crestline, 1; De Graff, 4 37; Forest, 5 05; Spring Hills, 5 32. *Chillicothe*—North Fork, 6. *Cincinnati*—*Cincinnati* Fairmount German, 2 25. *Cleveland*—Solon, 10. *Columbus*—Columbus 2d, 34 92 (sab-sch, 13 63), 43 55. *Dayton*—Bethel, 3; Franklin, 1. *Lima*—New Stark, 2; Van Wert, 10. *Mahoning*—Kingsman, 44; Poland, 23 25. *Marion*—Ashley, 1; Brown, 3; Kingston, 2; Marion, 7 50 (sab-sch, 6 26), 14 06; Porter, 1. *St. Clairsville*—Buffalo, 13 75. *Steubenville*—Carrollton, 30. *Wooster*—Apple Creek, 21 15; Shelby, 12. *Zanesville*—Dresden, 5 24; Newark Salem German, 2 29. 277 10

OREGON—*Portland*—Portland and 4th, 5 90. *Willamette*—Eugene, 4; Lafayette, 1. 10 90

PENNSYLVANIA—*Allegheny*—Allegheny 2d, 14 27; Avalon, 10; Bakerstown, 17 58; Bull Creek, 5; Rochester, 5; Sewickly, 64 55. *Blairsville*—Kerr, 4; Pine Run, 10. *Butler*—Allegheny, 4; Bruin, 18; New Hope, 3; New Salem, 4; North Washington, 7. *Carlisle*—Dauphin, 1; Silver Spring, 5. *Chester*—Dilworthtown, 5; Honey Brook, 29; Lansdowne 1st, 25; Oxford 2d, 90 cts. *Clarion*—Big Run, 1 33; East Brady, 13 50; Marionville, 9 38; Penfield, 4. *Erie*—Cambridge, 8; Corry, 8; Erie 1st, 40; North Clarendon, 2. *Huntingdon*—Alexandria, 23; Beulah, 2; Houtzdale, 1 05; Pine Grove, 3 60. *Kittanning*—Freeport, 13 44; Kittanning 1st, 69; Srader's Grove, 3 63. *Lackawanna*—Dunmore, 11 51; Elmhurst, 2 50; Honesdale sab-sch, 10; Langcliffe, 19 76; New Milford, 5 86; Nicholson, 6; Scranton 1st, 165. *Lehigh*—Allentown, 46. *Northumberland*—Jersey Shore, 15; Rush Creek, 5; Williamsport Bethany, 2. *Philadelphia*—Philadelphia North C. E., 5; West Hope, 28 57; Wharton Street, 2 43. *Philadelphia North*—Overbrook, 104 43. *Pittsburgh*—Bethany, 18 55; Bethel, 36; Centre, 14 55; Chartiers, 2 50; Crafton, 22; Finleyville C. E., 1 75; Forest Grove C. E., 18 15; Lebanon C. E., 10; Long Island, 5 05; Mount Pisgah, 12; Pittsburgh 1st, 618 26; 4th, 42 71; Highland, 20; McCandless Avenue C. E., 5; Park Avenue, 30; Point Breeze sab-sch, 75; Shady Side, 46 25 (C. E., 5), 51 25; Tabernacle, 47. *Redstone*—Brownsville, 6 12, (sab sch, 2 38), (C. E., 1 50), 10; Connelville, 20 84; Mount Pleasant Reunion, 10 18, (C. E., 10), 20 18; Rehoboth, 22 46; Round Hill, 7. *Shenango*—Leesburgh, 4 50; Moravia, 3 50; Mount Pleasant, 10; New Brighton, 5; Wampum, 6 60; Westfield C. E., 16 25, (sab-sch, 25) 41 25. *Washington*—Cross Creek, 34; Mount Olivet, 3; Upper Buffalo, 23 70; Washington 1st, 10; 3d, 23 08. *Wellsboro*—Kane, 3 71. 2,136 88

SOUTH DAKOTA—*Southern Dakota*—Parkston, 7 55; Union Centre, 4 60. 12 15

TENNESSEE—*Union*—Madisonville, 65 cts. .65

WASHINGTON—*Olympia*—Tacoma Emmanuel, 1. *Puget Sound*—Wenatchee, 2 40. *Walla Walla*—Kendrick, 1. 4 40

WISCONSIN—*Chippewa*—Baldwin, 5. *Madison*—Pulaski German, 4; Verona, 2. *Milwaukee*—Milwaukee Calvary, 18 10. *Winnebago*—Florence, 4 51. 33 61

Total receipts from Churches during November, 1894. \$3,988 58

MISCELLANEOUS.

"K. Penna.," 100; Mrs. C. L. Haddock, Phila., Pa., 25; Lady teacher, 35; Geo. D. Dayton, Worthington, Minn., 50; "Aid," Montclair 1st church, N. J., 10; Woman's Society, Lehigh, Pa., 15; Clark, Woman's Home and Foreign Mission Society, Zanesville, O., 7; Mrs. A. P. Tutten, East Downingtown, Pa., 10; G. W. M.,

Dayton, Pa., 5; Estate of Mrs. Mary Stewart, New York, N. Y., 13,057 69; Mary E. Till, Geneva, N. Y., 5; "M. and W.," Wilmington, O., 25; "A poor girl's mite," 25 cts; A member of New Vernon church, N. J., 50; Mrs. D. C. Blossom, Atoka, Ind. Ter., 1; Pittsburgh Mission, Atoka, Ind. Ter., 3; Rev. J. G. Black, Darlington, Ind., 5; Mrs. Z. Chandler, Detroit, Mich., 120; E. J. Rathbun, Madison, N. J., 1; Woman's Home Mission Society, Youngstown, O., 10; Woman's Home Mission Society, Alliance, O., 3; C. M. Mather, 16 W. 122d Street, New York, 10; Rev. W. L. Tarbet and wife, Springfield, 1 20; "C. Penna.," 8; Estate of Mrs. Eliza A. McAlpin, Hebron, Ind., 462 81; Chas. G. Wilson, Winter Haven, Fla., 2 50. \$14,022 45

Woman's Executive Committee. 1,326 78

Total receipts during November, 1894. \$19,337 76

DIRECT CONTRIBUTIONS RECEIVED AT SCOTIA SEMINARY TO

DECEMBER 1ST, 1894.

Miss A. R. Spottswood, New Castle, Del., 24; Westminster church, Detroit, Mich., 15; Miss E. C. Webster, Mauch Chunk, Pa., 6; Mrs. Dr. Speer, Washington, Pa., 1; Mission Band, Sewickley, Pa., 25; Miss Julia Waller, Bloomsburg, Pa., 100; Epsilon Sigma Band, Bethlehem, Phila., Pa., 30; Mrs. M. Misner, Cedar Rapids, Ia., 15; Junior C. E., Ada, O., 25; Calvary church and sab-sch, Newburg, N. Y., 45; Mrs. Sophia S. Hobart, Worcester, Vt., 45; Geo S. White, Ithaca, N. Y., 10; Miss Caroline Willard, Auburn, N. Y., 160; 2d church and sab-sch, Lafayette, Ind., 45. 546 00

BRAINERD INSTITUTE.

Home Mission Society, Fairfield, Atlantic, 18; C. E. Society, 2d church, Springfield, O., 10; C. E. and sab-sch, Minto, N. Dak., 15; Mrs. Martha Grier, New Cumberland, W. Va., 5; Miss Martha Miller, New Cumberland, W. Va., 5; Mrs. Mary Porter, New Cumberland, W. Va., 5; Home Mission Society, Fairfield Presbytery, Atlantic, 5. \$ 63 00

HAINES' INDUSTRIAL.

Mrs. McCrea, Indianapolis, Ind., 10; 10; Mrs. Stanley Coulter, Lafayette, Ind., 2 30; Mrs. Newcomb, Laporte, Ind., 3 30; Mrs. McDonald, Logansport, Ind., 1 33; Mrs. Thomas, Marion, Ind., 1 20. 18 18

COTTON PLANT.

S. G. Caskey, 45. 45 00

FERGUSON ACADEMY.

J. B. R., Phila., Pa., 1; J. D. McCord, Phila., 5; M. S. Otto, Phila., 5; Miss M. H. George, Phila., 5; Rev. Frank Lukens, Phila., Pa., 5; P. G. Styer, Phila., Pa., 1; F. J. R. Randolph, Phila., Pa., 1; Rev. S. F. Lowrie, D. D., Phila., Pa., 10; R. H. Hinkly, Phila., Pa., 5; S. F. Houston, Phila., Pa., 2; Rev. Chas. Wood, D. D., 10; C. C. Sinclear, Phila., Pa., 100. 150 00

Previously reported. \$ 832 13
36,286 16

Total receipts for December 1st, 1894. \$56,446 05

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1894.

ATLANTIC—*East Florida*—Waldo, 5. 5 00

BALTIMORE—*Baltimore*—Baltimore 1st, 50; Central, 27 60; Bethel, 7; Y. P. S. C. E., Missionary Rally of Baltimore, 35 65. *New Castle*—New Castle 1st, 235 13; Wilmington Rodney Street, 60 28. *Washington City*—Falls Church, 16 07; Washington City, 4th, 35 85; Western, sab-sch Missionary Society, 30. 497 58

CALIFORNIA—Synod of California J. D. Thompson, 200; *Benicia*—Arcata, 15; Bay Side Station, 1 60; Blue Lake, 1 50; Little River, 4; Napa, 346 60; Point Arena, 15 75; San Rafael, 31. *Los Angeles*—Azusa, 18; Los Angeles Bethany, 5. *Oakland*—Golden Gate, 5; West Berkeley, 5. *Sacramento*—Ione, 8; Kirkland, 1 05; Tehama, 2 25. *San Francisco*—San Francisco Franklin Street, 2 50. *Stockton*

—Fowler Prairie Station, 3; Modesto, 7 70; Sanger, 20. 692 95

COLORADO—*Boulder*—Valmont, 90 cts. *Denver*—Golden, 102. *Gunnison*—Aspen, 21 40. *Pueblo*—Alamosa (sab-sch, 1 94), 11 14; Pueblo 1st, 32 31; Pueblo Fountain, 4, 171 75

ILLINOIS—*Alton*—Greenville (sab-sch, 5), (C. E., 4), 24; Jerseyville, 65 10; Spring Cove C. E., 17. *Bloomington*—Clinton sab-sch, 10; Selma, 7 75. *Cairo*—Carmi (sab-sch, 8), 33; Galum, 5 26; Tamaroa, 12 22. *Chicago*—Chicago 1st, 40 71; 1st German, 7; Avondale, 6 71; Bethany, 10; Covenant sab-sch, 20 13; Grace, 15; West Division Street, 7 04; Du Page, (sab-sch, 8 35), 23 91; Elwood, 16; Oak Park 1st, in part, 104 20; Peotone, 85 63; Waukegan 1st, 16 03. *Wilmington* (sab-sch, 15), 28 50. *Freeport*

—Scales Mound German, 12; Zion German, 14. *Mattoon*—Pana, 36 35; Rev. E. and M. M. Thompson, 5. *Ottawa*—Waltham, 1. *Peoria*—Altona, 12 83; Brunswick, 2; Elmira, 40 37; John Knox, 3 10; Peoria 1st German, 3 25; Princeville (sab-sch, 9 85) 48 86. *Rock River*—Milan, 27; Rock Island Broadway, 125; Rock Island Central, 36 78. *Schuyler*—Augusta, 58; Monmouth, 51 28; Mount Sterling, 39 96. *Springfield*—Jacksonville Westminster, 135; Pisgah, 2 32; Springfield 2d, 26 50; Rev. W. L. Tarbet and wife, 2 40. 1,238 19

INDIANA.—*Crawfordsville*—Lexington sab-sch, 12. *Indianapolis*—Greenfield C. E., 5 65. *Logansport*—Crown Point, 15 72; Mount Zion, 1 60. 34 97

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 1 95. *Cimarron*—Chickasha, 1 50; Kingfisher (sab-sch, 2), 5; Pond Creek, 2 50. *Sequoyah*—Park Hill, 25. 35 95

IOWA.—*Cedar Rapids*—Anamosa, 4; Cedar Rapids 2d, C. E., 5; Monticello, 7; Shellsburg, 3; Vinton (sab-sch, 8), 68; Wyoming C. E., 5 55. *Corning*—Afton, 10; Emerson, 5; Platte Centre, 10; Prairie Star, 9; Sidney, 15. *Council Bluffs*—Avoca (C. E., 5), 16; Harding Township (W. M. S., 2 40), 6 47. *Des Moines*—Colfax sab-sch, 2; Jacksonville, 3; Medora, 4; Newton, 18 36; Russell, 21 34; Winterset sab-sch, 18 50. *Dubuque*—Hopkinton, 11 33; Volga, 5 50; Wilson's Grove, 14 50. *Fort Dodge*—Boone, sab-sch, 6; Estherville, 8; Lohrville, 8 50. *Iowa*—Birmingham, 9; Bonaparte Ladies, 1 15; Kossuth 1st, 11 12; Libertyville, 4 43; Mediapolis sab-sch, 15; Montrose C. E., 6 70; Mount Pleasant German (sab-sch, 3), 15; Mount Zion, 3; New London, 8 65. *Iowa City*—Brooklyn, 18 52; Iowa City, 45; Montezuma, 6; Muscatine 1st C. E., 6; Scott, 7 50; West Branch, 10 47. *Sioux City*—Cleghorn C. E., 3; Larabee, 6; Mt. Pleasant (C. E., 4), 10 50; Sac City 1st, Harvest Home offering 33 02. *Waterloo*—Cedar Falls (sab-sch, 6 34), 13; Greene, 9 50; La Porte City, 4 82; (C. E., 5), (Jr. C. E., 5), 56 50; Union sab-sch, 4 82. 568 93

KANSAS.—*Emporia*—Florence, 2 30; Mulvane, 8 40; Newton, 30; Walton, 9 11. *Neosho*—Cherryvale, 11 55; Edna, 3 33; Geneva, 4; Oswego, 17 50; Ottawa, 20 19; Pittsburgh, 10; Princeton, 12; Richmond, 10; Scammon, 15; Segar Valley, 2 25. *Osborne*—Osborne, 5. *Solomon*—Benington, 7 53; Clyde, 34; Delphos C. E., 2 50; Glasco, 5 50; Glen Elder, 3. *Topeka*—Idana, 1 20; Junction City 1st 17 50; Perry, 6 01; Pleasant Ridge, 5 27; Rossville, 3 88; Wamego, 17. 264 03

KENTUCKY.—*Ebenezer*—Dayton, 6; Valley, 7 50. *Louisville*—Louisville Alliance sab-sch, 3 40; Warren Memorial, 111 92; Olivet, 21 25; Princeton 1st, 7. *Transylvania*—Richmond 2d, 10. 167 07

MICHIGAN.—*Detroit*—Ann Arbor, 81 26; Milan, 5; Mount Clemens, 10; Unadilla, 7 50; Ypsilanti, 23 34. *Flint*—La Motte, 2 67; Marlette 1st, 16 25; —2d, 3 03; Port Hope, 5; Port Huron, 6. *Grand Rapids*—Tustin, 4. *Kalamazoo*—Cassopolis, 3 50; Plainwell, 5 50. *Lake Superior*—Mt. Zion, 2 45; Menominee, 45; Town Line Station, 2. *Lansing*—Eckford, 6 84; Lansing 1st, 51; Oneida, 5 33. *Monroe*—Tecomseh, 77 91. *Petosky*—Lake City, 7. *Saginaw*—Alcona, 6; Bay City 1st, 50; —Memorial, 19 82; Black River, 5; Caledonia, 5; St. Louis, 24; West Bay City Covenant, 5. 485 70

MINNESOTA.—*Duluth*—Ely, 2; Fond du Lac, 1. *Mankato*—Amboy, 25; Brewster, 4 95; Kinbrae, 1 95; Round Lake, 3 10; Shetek 1st C. E., 5; St. Peter's Union sab-sch, 2 55; Worthington Westminster, 25. *Minneapolis*—Minneapolis Andrew, 64 62; —Bethlehem (sab-sch, 11 33) 19 80; —House of Faith, 10; —Norwegian, 5; —Westminster sab-sch, 26. *Red River*—Granville, 1; Hallock, 3; Northcote, 3; Ridge, 1. *St. Cloud*—Rheiderland German, 6. *St. Paul*—St. Paul Dano-Norwegian C. E., 3; —Dayton Avenue C. E., 12 50. *Winona*—Chester, 12 40; Fremont, 8 50. 246 37

MISSOURI.—*Kansas City*—Clinton, 11 45; Holden, 10 41; Sedalia Central (sab-sch, 6 01) 75 01. *Ozark*—Bollivar, 20. *Palmyra*—Glasgow, 5 25; La Grange, 2; Newark, 1; New Providence, 8; Shelbyville, 15. *Platte*—Hodge, 3 20; King City, 8 50; Oak Grove, 2 63; St. Joseph 3d Street, 5 02; Union, 6; —Star, 7; Rev. A. B. Byram, 5. *St. Louis*—Kirkwood, sab-sch, 50 55; St. Louis Cote Brillante sab-sch, 1 60; —McCausland Avenue, 10; —West, 27 10. 274 72

MONTANA.—*Butte*—Deer Lodge, 56. *Great Falls*—Philbrook, 3. 59 00

NEBRASKA.—*Hastings*—Axtel, 5; Hanover German, 2; Holdrege, 16 65; Nelson, 21; Wilson, 5. *Kearney*—Cozad, 5; St. Edwards, 15; Sutherland, 45; Rev. J. Hatch, tithe, 17 50. *Nebraska City*—Beatrice 2d, 10; Diller, 5; Hickman German, 13; Palmyra, 12 35. *Nobara*—Apple Creek, 1 25; Black Bird, 1 50; Millersboro sab-sch, 4 26; Scottville, 1 75. *Omaha*—Monroe sab-sch, 2 75; Omaha 1st German, 10; —Low Avenue, 7 45. 151 45

NEW JERSEY.—*Elizabeth*—Basking Ridge (sab-sch, 40), 66; Cranford, 36 60; Lamington, 69; Plainfield 1st, Jr. C. E.,

2 50. *Jersey City*—Jersey City 2d, 43 25; Newfoundland, 16; Rutherford 1st (Kingsland C. E., 5) 42 85. *Monmouth*—Burlington, 54 65; Cranbury 2d, 5 61; Cream Ridge (sab-sch, 6 38) 12 38; Freehold 1st, 18 21; Manasquan, 27; Moorestown 1st additional, 27; Mount Holly in part, 112 41; Plumstead, 5. *Morris and Orange*—Chatham, 170 25. East Orange 1st, 388 87; —Bethel, 48 15; Mt. Olive, 13 03; Orange Central, 152; South Orange 1st, 100; Succasunna C. E., 10. *Newark*—Bloomfield Westminster, 1,008 30; Montclair Trinity additional, 50; Newark 1st, 275; —5th Avenue (sab-sch, 6 76), 38 76; —Park, 110 22; —South Park C. E., 10. *New Brunswick*—Dayton, 18 60; Dutch Neck, 25; Holland, 10 08; Milford, 30 90; New Brunswick 1st, 424 44; Pennington, 48 49; Princeton 1st, 229 35; Trenton 1st, 206 17; —Prospect Street, 36. *Newton*—Andover, 14; Blairstown (sab-sch, 11 16) 220 74; Oxford 1st, 43 27; Phillipsburgh Westminster, 18 65. *West Jersey*—Blackwoodtown, 33; Bridgeton 2d, 23 79; Cedarville 1st, 7 31; —Osborn Memorial sab-sch, 10. 4,310 83

NEW MEXICO.—*Rio Grande*—Socorro 1st, 5 50. *Santa Fé*—Las Vegas 1st, 41 30; —Spanish, 5; Taos, 5; Rev. J. M. Whitlock, 7. 63 80

NEW YORK.—*Albany*—Albany 1st, 57 55; —6th, 10; Amsterdam 2d a member, 50; Esperance, 37; Pine Grove, 5; West Troy Jermain Memorial, 20. *Binghamton*—Bainbridge, 37 80; Whitney's Point, 5. *Boston*—Boston 4th (C. E., 12 23), 33 82; Lawrence German, 25; Roxbury, 33 09. *Brooklyn*—Brooklyn 1st M. C., 21 52; —Greene Avenue C. E., 17 23; —Lafayette Avenue, 1,373 86; —Memorial C. E., 12 50. *Buffalo*—Cattaraugus Station, 5; Silver Creek, 6 31; Springfield 1st C. E., 10; Tonawanda, 3 69. *Cayuga*—Auburn 1st (sab-sch, 150), 559; —Central (sab-sch, 5 09), 147 80; —Westminster, 16; Aurora, 5; Fair Haven, 2; Ithaca 1st, 808 81. *Champlain*—Champlain, 14 14. *Ithaca*—Dundee, 40; Horse Heads, 16 50; Moreland, 5. *Columbia*—Cairo, 11 50; Catskill, 239 37; Windham Centre, 56. *Genesee*—North Bergen sab-sch, 7; Warsaw (sab-sch, 64), 98. *Geneva*—Bellona 1st, 20; Canandaigua 1st, 42 58; Canoga, 2; Penn Yan 1st (sab-sch, 44), 172 76. *Hudson*—Chester (sab-sch, 2), 35 83; Clarkstown German, 8; Denton, 24; Florida, 22 50; Good Will, 6; Montgomery 1st, 63. *Long Island*—Amagansett (C. E., 5), (sab-sch, 5 85), 28 85; Cutchogue, 13. *Lyons*—Wolcott 1st, 8 64; Rev. R. A. Ward, 10. *Nassau*—Freeport, 25 71; Hempstead Christ Church, 34 64; Islip, 5; Jamaica 1st, 57 34; Northport C. E., 6 25; Roslyn C. E., 4. *New York*—New York Brick, 1,742 65; Mt. Washington, 600; —Scotch, 300 29; —Spring Street, 21 58; —Zion sab-sch, 4. *Niagara*—Lockport 1st (sab-sch, 50), 87 53; Youngstown, 5 35. *North River*—Cold Spring, 32; Highland Falls sab-sch, 11 50; Hughsonville, 6 36; Poughkeepsie, 106 32; Smithfield, 75; Wappinger's Falls (sab-sch, 5), 10. *Osage*—Cherry Valley, 56 08; Guilford Centre, 16; Stamford, 50; Worcester, 8 07. *Rochester*—Brookport, 70 97; Mount Morris, 46 50; Pittsford, 45 30; Sparta 1st, 40 43; —2d, 12 35; Wheatland, 25. *St. Lawrence*—Adams sab-sch, (C. Day, 11 20), 42 34; Carthage, 21 90; Gouverneur, 177 44; Oswegatchie 2d, 16; Potsdam, 138; Waddington Scotch (C. E., 10), 38; Watertown 1st sab-sch, 19 64. *Steuben*—Canaseraga 1st C. E., 5; Cohocton, 20; Hornellsville 1st, 47; Jasper, 8 36. *Syracuse*—Fayetteville, 5 40. *Troy*—Cambridge, 29; Cohoes 1st, 62 70; Hoosick Falls, 47 13; Troy Memorial sab-sch Harvest Festival, 10 59; —Second Street, 905 71; —Woodside, 134 21; Waterford 1st special offering, 654 43. *Utica*—Camden 1st C. E., 2; Oneida, 52 98; Sauquoit, 17 32. *Westchester*—Greenburgh sab-sch, 5; Huguenot Memorial, 295; New Rochelle 2d, 54 77; Rye C. E., 25; South East Centre, 15 40; White Plains sab-sch, 25; Yonkers 1st, 190 96. 10,792 15

NORTH DAKOTA.—*Bismarck*—Steele, 5. *Pembina*—Arvilla, 10; Conway, 4; Minnewaukon, 5. 24 00

OHIO.—*Athens*—Beverly sab-sch, 1. *Bellefontaine*—Bellefontaine 1st, 10 92; Bucyrus, 33 25; Crestline, 5 10; De Graff, 31 10; Springfield Hills, 53 52. *Chillicothe*—Hamden, 13 39; Marshall, 4; North Fork, 10; Union, 2. *Cincinnati*—Cincinnati Central, 61 52; —Clifton, 20 86; —Mount Auburn, 34; Lebanon, 23. *Cleveland*—Akron 1st 5; Cleveland Woodland Avenue (sab-sch, 31 30), 131 30. *Columbus*—Columbus Broad Street, 10; —West Broad, 10; —Westminster, 25. *Huron*—Chicago, 15; Elmore, 3 50. *Lima*—Blanchard, 82 17; Convey, 6; McComb, 18; Mount Jefferson (C. E., 4 50), 10; Turtle Creek (sab-sch, 2 50), 15; Van Wert, 35. *Mahoning*—Canton, 58 25; Ellsworth, 86; Poland, 16 70; Youngstown 1st, 32 67. *Marion*—Marion 1st (sab-sch, 13), 61. *Maumee*—Eagle Creek, 2; East Toledo C. E., 4; Toledo Collingwood Avenue, 28 64; West Unity, 13; Rev. G. M. Miller, 10. *Portsmouth*—Hanging Rock, 5 80; Red Oak, 15. *St. Clairsville*—Buffalo, 34 75; Cambridge sab-sch Missionary Society, 12; Crab Apple, 15 33; Farmington, 11 68; Pleasant Valley, 2; Scotch Ridge, 7 65. *Steubenville*—East Liverpool 2d, 2; Island Creek, 23 42; Linton, 8 45; Long's Run,

6 65; Oak Ridge, 11; Pleasant Hill, 6 28; Toronto, 39; Yellow Creek, 10 50. *Wooster*—Apple Creek sab sch, 22 50; Bellevue, 1 50; Lexington, 10 27; Loudonville, 9 30; Savannah, 42; Shelby, 19. *Zanesville*—Hanover, 2 40; Roseville, 35 cts.; Uniontown, 1; Utica, 21; Zanesville 1st, 90 71. 1,413 43

OREGON.—*East Oregon*—Centreville, 3. *Portland*—Mount Tabor, 7; Portland Mizpah, 3. *Willamette*—Dallas, 5; Independence Calvary, 10; Lafayette, 4; Marion, 1 50; Newberg, 4; Octorara, 2 50; Pleasant Grove, 10; Whiteson, 3. 52 00

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, Bible-school, 51;—2d, 17 60;—Central in part, 114 29; Cross Roads, 7; Evans City (C. E., 2 34), 13 34; Hiland, 7 08; Leetsdale, 99 68; Oak Grove, 2; Plains, 6 45; M. G. M., 10. *Blairsville*—Braddock 1st, 80 48; Fairfield, 40 41; Johnstown 1st, 67 58; Latrobe Jr. C. E., 5; New Alexandria, (sab-sch, 12 63), 57 96; Parnassus C. E., 9 37; Plum Creek, 10; Unity, 37 25. *Butler*—Butler, 169 92; Mount Nebo, 4; New Salem, 10; North Washington C. E., 5. *Carlisle*—Bloomfield 17 01; Carlisle 1st, 113;—2d, 151 55; Great Conewago, 1; Harrisburg Olivet, (sab-sch, 1), 3; Mechanicsburg, 9 13; Mercersburg, (C. E., 7 19), 60 41; Shippensburg, 49 10. *Chester*—Fagg's Manor, sab-sch, 51 68; Landsdowne 1st, 39 92; Wallingsford, 85 15. *Erie*—Bradford 1st, 56 82; Cochranston, 3; Erie Chestnut Street, 14 50; Kendall Creek, 3 33; Meadville Central, 58; Titusville, 303 91; Westminster seab sch, 7 20. *Huntingdon*—Bedford C. E., 2 23; Beulah, 3; Birmingham Warriors Mark Chapel, 66 85; Houtzdale, 6 51; Kermore, 5; Lower Spruce Creek, 10; Lower Tuscarora, 15; Milesburg, (C. E., 3), 13 50; Osceola (C. E., 5), 11; Petersburg, 6 42; Pine Grove, 3 60; Williamsburg, 50 42. *Kittanning*—Slate Lick H. M. Socy., 10 30. *Lackawanna*—Carbonale 1st, 188 16; Forest City, 2; Gibson, 1; Hawley, (C. E., 3), 16; Kingston, 65 50; Scranton Green Ridge Ave., 164 50; Troy, 102 70. *Lehigh*—Easton Brainerd Union, 598 35; Hazleton C. E., 3; Mountain, 13 63. *Northumberland*—Elysburg, 6; Mahoning 1st C. E., 8; Muncy, 19; Renovo 1st sab-sch, 25; Rush, 10; Sunbury, 60; Williamsport 2d, 34 65. *Parkersburg*—Hughes River, 5. *Philadelphia*—Philadelphia Bethany, 51 47;—Cohocksink sab-sch, 9 05;—Evangeli (sab-sch, 7), 39;—McDowell Memorial, 25 57;—Olivet, 88 31;—Tabernacle, 521 87;—Walnut Street sab-sch, 66 34;—West Arch Street sab-sch, 78 43;—West Green Street, 215 60;—Woodland (C. E., 5), 1,177 23;—Wylie Memorial, 41 33. *Philadelphia North*—Ann Carmichael, 29 50; Ashbourne, 30; Bristol, 47 04; Cavalry (debt, 6), 21; Carmel, for debt, 10; Chestnut Hill Trinity, 5; Conshohocken, 3 32; Doylestown, 97 31; Falls of Schuylkill for debt, 22 50; Frankford, 27 75; Germantown 1st, 1,055 50;—Market Square, 207 04;—Redeemer, 26 58;—Summit, 11 75;—Churches Union Society, 56 12; Hermon, 153 71; Jenkintown Grace, 4 33; Lawndale C. E., 4; Leverington, 60; Lower Merion 1st, 6 50; Manayunk, 25; Neshaminy of Warwick, 36; New Hope, 3 25; Newtown, sab-sch debt, 14 62; Norristown 2d, 12; Overbrook, 360; Port Kennedy, 5; Tacony Disston Memorial, 15 90; Union Meeting, 8 90. *Pittsburgh*—Cannonsburg 1st, 24 50;—Central, 9 50; Chartiers, 15 50; Finleyville, 4 20; Long Island, 5 55; Miller's Run, 11 50; Mingo, 6; Pittsburgh 3d (Y. P. Socy., 20 27); A Believer in Missions, 765 39), 1,724 16;—East Liberty, 88 22;—Homewood Avenue, 5;—Park Avenue, 60;—Shady Side, 1,046; Wilkinsburg, 118 37. *Redstone*—Dunbar (sab-sch, 5), 28; Little Redstone, 9 73; Scottdale (sab-sch, 5 70) (C. E., 6 58) 50 87. *Shenango*—Clarksville, 26; Elwood, 10; Enon, 5; New Brighton (sab-sch, 50), 153 34; Sharon, 16 62; Westfield sab sch, 25. *Washington*—Burgetstown 1st (sab-sch, 33 87) 121 65; East Buffalo, 40; Mount Olivet, 4 25; Upper Buffalo, 62; West Liberty, 19; Wheeling 1st, 51 47. *Wellsboro*—Farmington C. E., 1 40. *Westminster*—Centre, 55; Strasburg, 4 75. 11,855 89

SOUTH DAKOTA.—*Aberdeen*—Bradley, 2; Briton, 6; Palmer 1st Holland, 4. *Black Hills*—Bethel, 4 60; Elk Creek, 3; Laverne, 1; Plainview, 3. *Central Dakota*—Hitchcock, 3 05; White, 5 03; Woonsocket, 5 75. *Dakota*—Pine Ridge, 11. *Southern Dakota*—Canistota, 5. 53 43

TENNESSEE.—*Holston*—Johnson City, 1 50. *Kingston*—Kismet, 2; Sherman Heights, 5; Wartburg, 3. *Union*—Hopewell, 3; Knoxville 2d, 57 98;—Belle Avenue (sab-sch, 2), 7; Madisonville, 3 89; New Providence, 64 47. 147 84

TEXAS.—*Austin*—Kerrville, 4; Rev. W. B. Bloys, 10. *North Texas*—Leonard, 25. 39 00

UTAH.—*Utah*—Evanston, 5 35. 5 35

WASHINGTON.—*Olympia*—Aberdeen, 4 50; Vancouver, 5. *Puget Sound*—Bellingham Bay, 12; Snomohish Union, 20. *Spokane*—Coeur d'Alene, 4; Fairfield, 2 50. *Walla Walla*—Walla Walla, 2 60. 50 60

WISCONSIN.—*Chippewa*—Bessemer, 6; Ellsworth, 2 40; West Superior, 18 35. *Madison*—Baraboo, 26; Highland German, 3; Lodi, 23 36; Pulaski German (sab-sch, 3 55)

10 55. *Milwaukee*—Ottawa, 5; Racine Bohemian, 4. *Winnebago*—Buffalo (C. E., 4) 29; Green Bay French, 4; Neenah, 69 55; Packwaukee, 6 08; West Merrill, 5. 212 29

Women's Executive Committee..... \$15,700 00
Total from Churches..... \$49,634 26

LEGACIES.

Anna Power, late of Hudson, N. Y., 50; Mrs. Mary Woods, late of Wheeling, W. Va., additional, 40; James Lavender, late of Gilman, Iowa, additional, 61 09; Sophia D. Butler, late of Utica, N. Y., 5,000; Mrs. John McGregor, late of Schaghticoke, N. Y., 20; Wm. Flanagan, late of Ostrander, O., 572 50; Norman Kellogg, late of Sheffield, Mass., 750; Mrs. J. S. H. Mitchell, late of Butler, Pa., 131 38; Miss Emily R. Parkhurst, late of Montclair, N. J., 250; Eliza B. Strong, late of Rochester, N. Y., 100..... \$6,974 97

MISCELLANEOUS.

"Mrs. M. C. M.," 50. Rev. S. W. Johnson, 1 46; D. S. Coe, Catskill, N. Y., 12 50; Anna S. Cratty, Bellaire, O., 5; Mrs. Caleb S. Green, Trenton, N. J., 300; Miss H. A. Dickinson, Norwich, Conn., 3; "F. and M.," 8; Rev. H. W. Gilchrist, Gettysburg, Pa., 40; Rev. D. G. Monfort, Antonito, Colo., 5; Rev. F. M. Gilchrist, thank offering, 15; Rev. C. McCain, Gallatin, Mo., 1; Rev. J. H. Buyers, In His Name, 5; Through Rev. F. D. Seward, 10; "C. Penna.," 14; Miss E. Gibson, Sitka, Alaska, 5; "M. and W.," 25; "M. W. and J. T. W.," 2; Woman's Missionary Society of McCormick Theological Seminary of Chicago, 10 50; Atlantic City, N. J., 5; Mrs. M. A. Nicholl, Millerboro, Neb., 5; Rev. Louis F. Benson, Pa., 25; A friend through Rev. John Hall, D.D., 5; Miss Sarah Allison, Kansas, 1; "C. C. S.," Philadelphia, Pa., 50; Jos. Stevens, Jersey Shore, Pa., 2 50; "F. and F.," 6; "A Friend," 5; M. E. Drake, Brockport, N. Y., 5; W. H. Robinson, Cofiapo, Chili, 20; Chas. G. Wilson and wife, Winter Haven, Fla. 14; E. Sterling Ely, Buffalo, N. Y., 33 75; Mrs. E. H. Boardman, Hartford, Ct., 3; Interest on Permanent Fund, 211 50; Interest on John C. Green Fund, 865..... \$1,769 21

Total receipts for Home Missions, November, 1894..... \$58,378 44
Total received for Home Missions from April 1, 1894..... 375,048 86
Amount received during same period last year 273,008 34

FOR PERMANENT FUND.

Legacy of Mary Stuart, deceased, late of New York, additional..... \$48 500 00

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1894.

Albany—Charlton, 25; Sand Lake, 12; Stephentown, 9 20. *Brooklyn*—Brooklyn South Third Street, 44 16. *Cayuga*—Fair Haven, 3; Cato, 4 50. *Columbia*—Greenville, 5 30. *Geneva*—Geneva 1st, 26 74;—North (sab-sch, 25 44), 343 56. *Hudson*—Cochecton, 2; Florida, 75 cts.; Good Will, 20 cts. *Lyons*—East Palmyra, 6 13. *New York*—New York Phillips, 24 68;—Fourth, 29 09. *Niagara*—Holly 1st, 15. *North River*—Cold Spring, 10; Poughkeepsie, 3 54. *Rochester*—East Kendall, 3 40. *St. Lawrence*—Waddington Scotch, 15. *Steuben*—Hornellsville, 9 50; Cohocton, 3 25. *Syracuse*—Syracuse East Genesee, 5; Skaneateles, 6 94. *Troy*—Troy Memorial C. E., 4. *Utica*—Holland Patent 1st, 14. *Westchester*—Bedford, 4 73. Total received for New York Synodical Aid Fund, November, 1894..... \$ 630 67
Total received for New York Synodical Aid Fund from April 1st, 1894..... 5,016 78

O. D. EATON, Treasurer,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1894.

COLORADO.—Boulder—Valmont, 3 cts.	.03
ILLINOIS.—Cairo—Carmi, 2. Chicago—Chicago Calvary, 4 04. Schuyler—Hersman, 5. Springfield—Pisgah, 39 cts.; Rev. W. L. Tarbet and wife, 40 cts	11 83
INDIANA.—Fort Wayne—Columbia City, 10 02.	10 02
IOWA.—Cedar Rapids—Wyoming 1st C. E., 19 cts. Council Bluffs—Hardin Township 1st, 5 36. Iowa City—Unity, 12.	17 55
KENTUCKY.—Ebenezer—Dayton 1st, 1 50.	1 50

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1894.

ATLANTIC.—South Florida—Eustis 1st, 10	10 00
BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 53; Bethel, 9; Fallston, 2; Franklinville, 6; Taneytown, 21 93. New Castle—Elkton, 40; Pitt's Creek, 14; Port Deposit, 4 52, Washington City—Clifton, 2; Hermon, 1	158 45
CALIFORNIA.—Benicia—Lapeorte, 4 80; San Rafael, 9. Los Angeles—Alhambra, 9; Pasadena Calvary, 5. Oakland Golden Gate, 5. Sacramento—Sacramento Westminster, 20; Vacaville, 7. San Francisco—San Francisco 1st, sab-sch, 12; — Lebanon, 1 50. San José—Templeton, 1 75.	75 05
COLORADO.—Boulder—Valmont, 27 cts. Gunnison—Delta, 5.	5 27
ILLINOIS.—Alton—Brighton, 2; Chester, 6; Moro, 2. Bloomington—Bloomington 1st, 23 62; Champaign, 46 04; El Paso, 14 19; Fairbury, 5; Normal, 6 55; Waynesville, 5; Wenona, 5. Cairo—Sumner, 2; Union, 2. Chicago—Chicago 6th, 54 57; — 41st Street, 74 62; Homewood, 1 40; Lake Forest additional, 25; Libertyville, 1; Manteno, 41; Oak Park 1st, 65; Waukegan, 15 44; Freeport—Elizabeth, 1; Galena South, 66 10; Rock Run, 4; Scales Mound German, 4; Zion German, 4. Mattoon—Pana, 24 60. Peorie—Delavan, 14 45; Knoxville, 14 40; Lewiston, 5 45; Peorie 1st, 21 14; 1st German, sab-sch, 1; — Grace, 17. Schuyler—Appanoose, 7; Bethel (Hamilton), 3; Hersman, 15; Monmouth, 13 14. Springfield—Brush Creek, 7 51; Pisgah, 39 cts.; Springfield 2d, 2 50.	623 11
INDIANA.—Crawfordsville—Dayton, 14 86; Hazelrigg, 1; Lafayette 1st, 9 05; Montezuma, 1; Waveland, 7 96. Fort Wayne—Elkhart, 19; La Grange, 4; Ligonier, 8 69. Logansport—La Porte, 34 28. Muncie—Hartford City, 10. New Albany—Smyrna, 7 15. Vincennes—Evansville Walnut Street, 60; Upper Indiana, 1. White Water—Rushville, 12.	189 99
IOWA.—Cedar Rapids—Linn Grove, 5; Lyons, 2 80; Wyoming, C. E. Soc., 1 67. Corning—Afton, 3; Clarinda, 35 53. Council Bluffs—Adair, 1 50. Des Moines—Adel (5 80 from Kings' Daughters), 12 80; Allerton, 4; Des Moines Central, 10 41; — Westminster, 7 Indianola, 16; Linleville, 4; Russell, 6 35. Dubuque—Frankville, 3; Manchester 1st, 5 58; Mount Hope, 2. Fort Dodge—Jefferson, 3 50. Iowa—Morning Sun, 10 90. Iowa City—Davenport 2d, 5; Nolo, 4 80; Union, 2 80. Sioux City—Alta, 6 25; Lyon Co. German, 10; Sioux City 2d, 4 35. Waterloo—Salem, 9; Tranquility, 10; Waterloo (5 13 sab-sch, 1 20 C. E.), 28 02.	215 26
KANSAS.—Emporia—Peabody, 18. Highland—Atchinson 1st, 25; Highland 1st, 6; Washington, 5. Neosho—Garnett, 6 41; Geneva, 3. Osborne—Smith Centre, 3 60. Topeka—Topeka 1st, 72 28; — Westminster, 4 88. 144 17	
KENTUCKY.—Ebenezer—Covington 1st, 87 47. Louisville—Princeton 1st, 11.	98 47
MICHIGAN.—Detroit—Detroit 1st (38 53 from sab-sch), 147 64; Pontiac (3 06 from sab-sch), 20 16. Kalamazoo—Niles, 31 68. Lake Superior—Newberry, 5. Lansing—Oneida, 1 60. Monroe—Tecumseh, 40 21. Saginaw—Bay City 1st, 30 03; West Bay City Covenant, 2 50. 278 82	
MINNESOTA.—Duluth—Brainerd, 2; Duluth Hazlewood Park, 1 50. Mankato—Winnebago City, 15 14. Minneapolis—Bloomington, 4 75. St. Paul—St. Paul 9th, 12. Wymona—Albert Lea, 13 76; La Crescent, 3 35.	52 50
MISSOURI.—Kansas City—Kansas City 1st, 34 50. Ozark—Bolivar, 2 25. Palmyra—New Providence, 4. Platte—Hodge, 3. St. Louis—Bethlehem (Union), 3 40; Kirkwood 1st, 51 85; Salem 1st, 2 45; Webster Grove, 37 20.	138 65
MONTANA.—Helena 1st, 35 90. Great Falls.—Philbrook, 1.	36 90
NEBRASKA.—Hastings—Hansen, 2; Hastings 1st, 12. Nebraska City—Sterling, 4 66; Tecumseh, 21; York 1st, 21. Omaha—Blair, 2 08.	62 74
NEW JERSEY.—Elizabeth—Elizabeth Westminster, 5; Lamington, 18; Perth Amboy, 14 15; Plainfield 1st, 35 10. Jersey City—Arlington, 20 18; Jersey City 2d, 25 50. Monmouth—Freehold 1st, 27 91; Jacksonville, 2; Lakewood, 80 59; Providence, 2. Morris and Orange—East Orange 1st, 165 17; Morristown 1st, 109 90. Newark—Newark North Park, 7; — Park, 39 50. New Brunswick—Day-	

MICHIGAN.—Lansing—Oneida, 18 cts.	.18
MONTANA.—Butte—Dillon 1st, 1 75.	1 75
TENNESSEE.—Union—Madisonville, 13 cts.	.13
WISCONSIN.—Madison—Prairie du Sac sab-sch, 1 23. 1 23	

Total for Sustentation, November, 1894.....	\$ 44 22
Total for Sustentation from April 1st, 1894.....	643 31

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

ton, 5 40; Trenton 2d, 4 89. Newton—Andover, 4; Branchville, 21. West Jersey—Blackwoodtown, 25; Millville, 5.	617 29
NEW MEXICO.—Rio Grande—Socorro 1st, 5. Santa Fé—Las Vegas 1st, 2.	7 00
NEW YORK.—Albany—Ballston Centre, 2 70; Jermain Memorial, 2; Schenectady 1st, 75 37. Binghamton—Whitney's Point, 3. Boston—Boston 1st, 25; Holyoke 1st, 7. Brooklyn—Brooklyn Duryea, 28. Buffalo—Buffalo Westminster, 300. Cayuga—Auburn 1st, 61 17; Ithaca additional, 30; Port Byron, 7. Champlain—Champlain, 2 42. Chemung—Havana, 6; Horse Heads, 5. Columbia—Greenville, 6 55. Genesee—North Bergen, 5. Geneva—Canandaigua 1st, 15 79. Hudson—Clarkstown German, 4; Florida, 6 75; Good Will, 1 80; Haverstraw Central, 38 50. Long Island—Mattituck, 6. Lyons—Newark Park, 21 75. Nassau—Glen Cove 1st, 7. New York—New York 4th (See Permanent Fund), 174 14; — Mount Washington, 100; — North, 62 72. Niagara—Niagara Falls (6 85 for sab-sch), 28 37; Youngstown, 8. North River—Cold Spring, 7; Cornwall on Hudson, 13 90; Poughkeepsie, 31 90. Rochester—Dansville, 20. St. Lawrence—Plessis, 1 61; Waddington Scotch, 8. Steuben—Angelica, 1; Hornellsville 1st, 19. Syracuse—Oswego 1st (members), 8. Utica—Camden 1st, 6; Knoxboro, 3 65; Oneida, 25 22; Rome 1st, 5 31; Sauquoit, 9 90. Westchester—Bedford, 3 25; Mt. Vernon 1st, 93 89; Rye, 60; South Salem, 9 35.	1,361 01
OHIO.—Bellevue—Bellevue 1st, 3 27; Bucyrus, 1; Galion, 7 50; Marcellus, 1 65. Chillicothe—Hillsboro, 48 75; North Fork, 4 50; Union, 1. Cincinnati—Monroe, 3; New Richmond, 3. Cleveland—Cleveland 2d, 5. Dayton—Middletown 1st, 37; Troy, 13 80. Lima—Sidney, 22 78; Van Wert, 10; —Mahoning—Clarkson, 2 55; Youngstown 1st, 146 75. Marion—Marion 1st, 14; Mount Gilead, 5. Maumee—Mount Salem, 2 35. Portsmouth—Hanging Rock and Pine Grove, 7 75; Jackson, 6 45. St. Clairsville Martin's Ferry, 21 35; Nottingham, 10 63. Steubenville East Liverpool 2d, 2; Monroeville, 7; Oak Ridge, 3. Wooster—Canal Fulton, 8; Lexington, 7 50; Shelby 1st, 4 45. Zanesville—Homer, 2; Newark Salem German, 4 59.	417 62
OREGON.—Portland—Portland 1st additional, 50 cts.; — 4th, 11 65. Willamette—Lafayette, 3; Lebanon 1st, 2 25; Whiteson, 2.	19 40
PENNSYLVANIA.—Allegheny—Allegheny 1st, 80 52; — Bethel, 1 60; — Providence, 20 56; Beaver, 14; Bellevue, 11; Glenfield, 5 37; Plains, 2; Sewickly, 81 25. Blairsville—Beulah, 12 50; Fairfield, 12 42; McGinnis, 4; Plum Creek, 9; Wilmerding, 2 60. Butler—Harrisville, 1 90; Pleasant Valley, 2 24. Carlisle—Carlisle 2d, 82 94; Dauphin 1st, 1; Duncannon, 19; Great Conewago, 2 80; Lower Marsh Creek, 4 55; McConnellsburch, 4 75; Newport, 9 50. Chester—Middletown, 12; Oxford 1st, 55 66. Erie—Corry, 7; Erie Park, 25 69; Evansburgh, 2; Greenville, 28; Kendall Creek, 2; New Lebanon, 1; Titusville 1st, 43 72. Huntingdon—Beulah, 1; Houtzdale, 1 89; Huntingdon, 55 46; Millfintown Westminster, 19 76; Williamsburgh, 8 08. Kittanning—Homer, 4 52; Rayne, 1 60. Lackawanna—Barclay, 2; Brooklyn, 6; Dunmore, 10 12; Gibson, 1 50; Mehoopany, 4; Meshoppen, 4; Salem, 2; Scranton 2d, 59 71; — Green Ridge Avenue, 6 50; Susquehanna, 30; Towanda 1st, 61 25; Tunkhannock, 63 75; Wilkes Barre 1st, 356 84. Lehigh—Shenandoah, 8 11; South Bethlehem 1st, 3; South Easton 1st, 7. Northumberland—Elysburgh, 3; Mahoning (sab-sch, 7 56), 83 84; Muncy, 8; Rush, 5; Washington, 11 70. Parkersburgh—Fairmount 1st, 12. Philadelphia—Philadelphia 2d, 90 28; — Bethany, 47 93; — Calvary, 241 22; — Oxford, 106 09; — South, 10; — South Western, 7 42; — Tabernacle (sab-sch, 25 91), additional, 125 91; — West Green Street additional, 1. Philadelphia North—Germantown 1st, 445 16; Leverington, 12; Morrisville, 10 71; Pottstown 1st, (sab-sch, 2 13), 19 89. Pittsburgh—Bethel, 33 75; Centre, 8 73; Chartiers, 4 50; Fairview, 4; Finleyville, 4 20; Forest Grove (sab-sch, 4), 16; Hebron, 7 20; McKee's Rocks, 5; Mansfield, 20; Montours, 4; Mount Pisgah, 12; Pittsburgh 4th 29 55; — 6th, 31 92; — Park Avenue, 22 60; — Shady Side, 33; Raccoon, 48 60; Sharon, 20 94; Sheri-	

danville, 1; West Elizabeth, 5 38. *Redstone*—Dunlap's Creek, 18 50; New Providence, 13. *Shenango*—Hopewell, 4 52; Mount Pleasant, 10; Sharpville, 1 92; Slippery Rock, 9. *Washington*—Fairview, 3 50; Lower Buffalo, 4. *Wellsboro*—Allegheny, 1; Beecher Island, 4. *Westminster*—Chanceford, 8 85; Marietta, 16; Pequea, 20; York 1st, 237 35. 3,175 72
SOUTH DAKOTA—*Central Dakota*—Artesian 1st, 4 50; Forestburgh, 2 50; White, 1 50. 8 50
TENNESSEE—*Union*—Knoxville Belle Avenue, 3; Madisonville, 1 16; Westminster, 2 10. 6 26
TEXAS—*Austin*—Kerrville, 2; San Antonio Madison Square, 29. *North Texas*—Gainsville, 25. 56 00
WASHINGTON—*Olympia*—Tacoma Immanuel, 3. *Puget Sound*—Ballard, 3; Sumner, 3 45. *Walla Walla*—Kendrick, 1. 10 45
WISCONSIN—*Chippewa*—Ashland 1st, 11 32; West Superior 1st, 15 66. *La Crosse*—Galesville, 98 cts. *Madison*—Prairie du Sac, 14 46; Pulaski German, 2. *Milwaukee*—Beaver Dam 1st, 6 35; —Assembly, 5; Cambridge, L. Miss. Society, 5; Horicon, 2 09. *Winnebago*—Florence, 6 91; Neenah, 23 85; Oconto, 16 30. 109 92

From the Churches and Sabbath-schools..... \$7,875 55

FROM INDIVIDUALS.

Mrs. Mary A. Lilley, Wewaka, Ind. Territory, 3; "J," Dayton, O. 10; Wm. M. Hastings, Delta, Col., 10; Rev. and Mrs. Alex. Prouditt, New Castle, Del., 10; A. W. King, Williamsport, Pa., 10; "H. M." 200; part of appropriation

returned, Nordhoff, Cal., 50; Mrs. Cornelia W. Halsey, Newark, N. J., 100; Mrs. H. J. Agnew and daughter, Greencastle, Pa., 10; Rev. W. C. Cattell, D. D., Phila., 50; "C. E. S.," N. J., 300; Chas. G. Wilson, Winter Haven, Fla., 4 50; M. E. Drake, Brockport, N. Y., 2; Miss E. H. Boardman, Hartford, Conn., 4; "M. C. A.," 5; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "C. Penna.," 6; "Kansas friend" for Ministers House, 3..... \$ 777 90
 Interest from Permanent Fund..... 4,150 86
 Interest from Roger Sherman Fund..... 106 50
 Interest on Bank Deposits..... 239 85

For the Current Fund..... \$13,153 66

PERMANENT FUND.

(Interest only used.)

Additional from the estate of Mary Stuart deceased, of New York, \$13,057 69; Donation from the Fourth Church, New York City, 250..... 13,307 69

Total for November, 1894..... \$26,461 25
 Total for the Current Fund from April 1, 1894, to December 1, 1894..... \$89,376 24
 Total for the Current Fund for the same period last year..... 83,940 11

WILLIAM W. HEBERTON, Treasurer,
 1334 Chestnut Street, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1894.

ATLANTIC—*Atlantic*—Edisto sab-sch, 5. *Fairfield*—St. Matthew sab-sch, 1 57; Yorkville sab-sch, 50 cts. *McClelland*—Fair Forest sab-sch, 40 cts. *South Florida*—Tarpon Springs C. E. S., 5. 12 47
BALTIMORE—*New Castle*—Lewes sab sch, 1 30; Wilmington Hanover Street, 21 19. 22 49
CALIFORNIA—*Benicia*—Port Kenyon sab-sch, 4 15. *Los Angeles*—Santa Barbara sab-sch, 15. *Oakland*—Oakland 1st sab-sch, 33 80. 52 95
CATAWBA—*Catawba*—Huntersville sab-sch, 2 80
Southern Virginia—Great Creek, 1. 3 80
COLORADO—*Boulder*—Valmont, 9 cts. *Pueblo*—Pueblo 1st, 6 78. 6 87
ILLINOIS—*Bloomington*—Clinton sab-sch, 35. *Cairo*—Odin 5. *Chicago*—Chicago 60th Street, 4 80; —Foster Mission C. E. S., 5; Oak Park, 38 75. *Freeport*—Elizabeth, 1. *Mattoon*—Paris, 10; Vandalla, 5 50. *Ottawa*—Earlville, 4 50; Waltham C. E. S., 5. *Rock River*—Alexis C. E. S., 5; Hamlet sab-sch, 2 62. *Schuyler*—Hersman, 10; Monmouth, 4 38. *Springfield*—Brush Creek church and sab-sch, 11 62; Pisgah, 59 cents; Springfield 2d, 2 49. 151 25
INDIANA—*Indianapolis*—Edinburgh, 2. *Logansport*—Mishawaka sab-sch, 4 15; South Bend Trinity church, 3 40. *New Albany*—Lexington sab-sch, 5; Utica sab-sch, 5. 19 55
IOWA—*Cedar Rapids*—Cedar Rapids Central Park sab-sch, 6 30; Delmar sab-sch, 4 87; Monticello, 3; Wyoming C. E., 55 cts. *Corning*—Afton, 2; Arlington sab-sch, 1 84; Bedford sab-sch, 4 35; Essex sab-sch, 2 10; Norwich sab-sch, 56 cts; Red Oak sab-sch, 16 25. *Council Bluffs*—Audubon, 5. *Des Moines*—Des Moines Central, 2; Garden Grove sab-sch, 3 07; New Sharon sab-sch, 6 74; Russell, 3 37. *Dubuque*—Manchester, 2 80. *Fort Dodge*—Emmanuel German, 3; Wheatland German, 2. *Iowa City*—Oxford sab-sch, 8 15. *Waterloo*—Clarksville, 4; East Friesland sab-sch, 8 87. 90 82
KANSAS—*Larned*—Garden City C. E. S., 3 75; Valley Township sab-sch, 9. *Neosho*—Geneva, 2. *Solomon*—Abilene sab-sch, 18 77; Providence, 2 50; Salina sab-sch, 16 90. *Topeka*—Pleasant Ridge, 1. 53 92
KENTUCKY—*Louisville*—Princeton 1st, 10. 10 00
MICHIGAN—*Detroit*—Milford sab-sch, 5; Pontiac (sab-sch, 3 24), 14 27. *Kalamazoo*—Hamilton sab-sch, 1 44. *Lake Superior*—Newberry, 1. *Lansing*—Oneida, 53 cts. *Saginaw*—Sterling sab-sch, 1 20. 23 44
MINNESOTA—*Red River*—Granville, 2; Hallock, 4; Northcothe, 4. *St. Paul*—St. Paul Westminster sab-sch, 7 87. 18 87
MISSOURI—*Kansas City*—Kansas City 1st, 22 51. *Ozark*—Salem sab-sch, 5. *Platte*—Hodge, 4. *St. Louis*—St. Louis North, sab-sch, 10. 41 51
MONTANA—*Helena*—Helena 1st, 3 95; Miles City, 2 60. *Great Falls*—Philbrook, 1. 7 55
NEBRASKA—*Hastings*—Hanover German, 2. *Kearney*—Wood River sab-sch, 70 cts. *Nebraska City*—Sterling sab-sch, 6 07. 8 77

NEW JERSEY—*Elizabeth*—Clarksville sab-sch, 8 76; Elizabeth Westminster sab-sch, 33 46, 38 46. *Monmouth*—Moorestown, 5. *Morris and Orange*—East Orange Bethel sab-sch, 31 53. *Newark*—Newark 2d, 112 69; —Park, 3 73. *New Brunswick*—Dayton, 1 80; Trenton 2d, 49 55. *Newton*—Sparta sab-sch, 10. *West Jersey*—Atlantic City German sab-sch, 1 85. 263 37
NEW MEXICO—*Arizona*—Phoenix 1st sab-sch, 46. *Santa Fe*—Las Vegas 1st, 2. 48 00
NEW YORK—*Albany*—Jermian Memorial, 1. *Boston*—Somerville C. E. S., 5. *Cayuga*—Auburn Westminster, 10. *Champlain*—Port Henry sab-sch, 15. *Chemung*—Horse Heads, 2. *Hudson*—Clarkstown German, 4; Florida, 2 35; Good Will, 60 cts. *New York*—New York Harlem, 20 52; —Puritans, 100. *Niagara*—Youngstown, 5. *North River*—Poughkeepsie, 10 63. *Rochester*—Rochester St. Peter's sab-sch, 18 60. *St. Lawrence*—Watertown 1st sab-sch, 11 50. *Steuben*—Hornellsville 1st, 9 50. *Syracuse*—Pompey Centre, 3. *Troy*—Troy, 2d (sab-sch, 5 54), 31 44. *Utica*—Lyons Falls sab-sch, 14; Oneida, 23 33; Vernon Centre sab-sch, 18 49. *Westchester*—Throgs's Neck sab-sch, 21. 331 86
OHIO—*Bellefontaine*—Bellefontaine, 1 09. *Cincinnati*—Cincinnati 7th C. E. S., 10. *Columbus*—Columbus 2d (sab-sch, 6 50), 18 80. *Dayton*—Middletown church and sab-sch, 27 68; West Carrollton sab-sch; 5 90. *Marion*—Mount Gilead, 4 13. *Maumee*—Defiance 1st sab-sch, 12 53; Toledo 3d sab-sch, 10; —1st German, 2. *St. Clairsville*—Wheeling Valley, 3 25. *Steubenville*—Scio, 5 50. 100 88
OREGON—*Portland*—Portland 4th sab-sch, 24 42, 24 42
PENNSYLVANIA—*Allegheny*—Sewickly, 20. *Butler*—New Salem, 4. *Carlisle*—Dauphin, 1. *Chester*—Bethany, 5. *Erie*—Erie 1st, 20. *Huntingdon*—Houtzdale, 63 cts.; Port Royal sab-sch, 17 73. *Lockawanna*—Scranton 2d, 65; Sylvania church and sab-sch, 10. *Parkersburg*—Millstown sab-sch, 1 56. *Philadelphia*—Philadelphia Calvary, 2; —North Broad Street, 41 07; —Trinity, 7; —Wylie Memorial sab-sch, 43 17. *Pittsburgh*—Chartiers, 1 50; Pittsburgh Lawrenceville, 7 72; —Park Avenue, 7 50. *Redstone*—Spring Hill Furnace sab-sch, 6 50. *Washington*—Cross Creek sab-sch, 18 60; Pigeon Creek Workers' Band, 4. 283 98
SOUTH DAKOTA—*Southern Dakota*—Parker sab-sch, 7 61. 7 61
TENNESSEE—*Union*—Madisonville, 39 cts. .39
TEXAS—*Austin*—Kerrville, 2. 2 00
WASHINGTON—*Olympia*—Tacoma Immanuel, 1. *Puget Sound*—Mission sab-sch, 1 76. 2 76
WISCONSIN—*Chippewa*—Eau Claire 1st sab-sch, 50 cts. *La Crosse*—Galesville sab-sch, 1 24. *Milwaukee*—Caledonia, 4 45; Racine 1st C. E. S., 100. *Winnebago*—Buffalo, 10 50; Packwaukee, 5. 121 69

MISCELLANEOUS SABBATH-SCHOOLS.

Stanton sab-sch, Iowa, 25 cts; Minnehaha sab-sch, Wash., 60 cts.; Stevenson sab-sch,

Wash., 1 90; Burton sab-sch, Minn., 1 05; Bodarc sab-sch, Neb., 1 69; Edgemont sab-sch, Neb., 5; Foxville church, Ills., 6 05; Bethany sab-sch, Ga., 50 cts.; Bethesda sab-sch, Ga., 50 cts.; Galilee sab-sch, Ga., 50 cts.; Chili sab-sch, Wis., 1 90; Lynchburgh sab-sch, S. C., 62 cts.; Spartanburg sab-sch, S. C., 50 cts.; Catawba Junction sab-sch, S. C., 1 05; Ringgold sab-sch, Ills., 65 cts.; Swan's Station sab-sch, N. C., 1 45; Monroe sab-sch, N. C., 15 cts.; West Centre sab-sch, Iowa, 75 cts.; Big Creek sab-sch, Ore., 4 60; Virtue Mines sab sch, Ore., 1 75; Loves sab-sch, Ore., 1 73; Bonanza Mines sab-sch, Ore., 5 50; Lockhart sab-sch, Ore., 1 30; Union Centre sab-sch, Wis., 50 cts.; Wilson sab-sch, Wis., 1; Upper Mission Creek sab-sch, Mont., 10 cts.; Mission sab-sch, Duluth, Minn., 1 25; Onward sab-sch No. 10, Iowa, 2 25; Auburn sab-sch, Wash., 1 83; Guernsey Mission, S. C., 92 cts.; Silver sab-sch, S. C., 10 cts.; Catawba Junction sab-sch, S. C., 55 cts.; Congregational sab-sch, East Bloomfield, New York, 7 50.....

56 02

INDIVIDUAL CONTRIBUTIONS.

G. S. Ringer, Tilman, Ind., 1 95; Miss Georgiana Willard, Auburn, N. Y., 600; A lady of the South-western Church, Philada., 5; Rev. J. G. Black, Darlington, Ind., 2; Rev. Benj. M. Gemmil, Cresson Springs, Pa., 1; Chas. W. Wheeler, Newark, N. J., 50; Mr. and Mrs. L. L. Shattuck, Nelson, Neb., 1; Mrs. H. L. Hinman, Cooperstown, N. Y., 51; Rebecca Monaghan, West Chester, Pa., 1; Jno. Redpath, Petoskey, Mich., 1 15; R. Mayers, Sumter, S. C., 1 30; D. N. Good, Iowa, 3 25; J. G. Harris, Va., 4 45; C. M. Cantrall, Neb., 7 70; D. McGregor, Shell Rock, Iowa, 2; James D. McGregor, Shell Rock, Iowa, 10; Chas. G. Wilson, Winter Haven, Florida, 1 50; Miss E. H. Boardman, Hartford, Conn., 1; F. and F., 1; Mr. T. W. Synnott, Wenonah, New Jersey, 1 000; E. M. Atwood, Larimore, N. D., 17; Mrs. S. J. Barber, and Mrs. H. C. Dean, Jamestown, Ohio, 5; Miss Kate C. Wentz, Philada., 200; Miss Ann Cousty, Philada., 200; Rev. W. L. Tarbet and wife, 60 cts.; C. Penna, 1; A. Friend, (through Rev. John Hall, D. D.), 5.....

2,167 90

Total contributions from churches..... \$ 1,047 89

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM OCTOBER 1, 1894, TO JANUARY 1, 1895.

Elizabeth—Basking Ridge, 66, Y. P. S. C. E., 2; Elizabeth 1st German Y. P. S. C. E., 2 50; Elizabeth Madison Avenue Y. P. S. C. E., 2 31; Pluckemin, 25; Springfield, 26, Y. P. S. C. E., 3; Westfield Y. P. S. C. E., 3. 128 81
Jersey City—Arlington Y. P. S. C. E., 2; Claremont Y. P. Societies of C. E., 3 45; Garfield Y. P. S. C. E., 2; Hackensack Y. P. S. C. E., 2; Jersey City 1st, 53 15, Y. P. S. C. E., 2; Kingsland Mission Chapel Y. P. S. C. E., 2; Lake View (Paterson), 5 59, Y. P. S. C. E., 2; Newfoundland (Oak Ridge), Y. P. S. C. E., 2; Passaic 1st Y. P. S. C. E., 2; Paterson 1st, 89; Paterson 3d Y. P. S. C. E., 2; Paterson Westminster Y. P. S. C. E., 2; Tenafly Y. P. S. C. E., 2; West Hoboken, 50; West Milford, 80. 253 19
Monmouth—Burlington Westminster League, 4 19; Cranbury 2d Y. P. S. C. E., 5; Englishtown Y. P. S. C. E., 2; Freehold 1st Y. P. S. C. E., 2 70; Jamesburg Y. P. S. C. E., 5; Manalapan Y. P. S. C. E., 2; Matawan Y. P. S. C. E., 2; Moorestown Y. P. S. C. E., 2; Perrineville Y. P. S. C. E., 2; Plumstead at New Egypt, 6 55; Shrewsbury Y. P. S. C. E., 2; Eatontown Y. P. S. C. E., 2; Tom's River Y. P. S. C. E., 2. 39 44
Morris and Orange—Boonton, 11 94; East Orange 1st Elmwood Chapel Y. P. S. C. E., 3 50; Hanover 1st Y. P. S. C. E., 2; Afton Y. P. S. C. E., 2; Orange 1st, 180, Y. P. S. C. E., 3 50; Orange German Y. P. S. C. E., 2; Orange St. Cloud Y. P. S. C. E., 2; Rockaway Y. P. S. C. E., 2; Schooley's Mountain, 20. 228 94
Newark—Bloomfield 1st Y. P. S. C. E., 9 31; Bloomfield Westminster, 150; East Newark Knox (Kearney) Y. P. S. C. E., 5; Montclair 1st, 45; Newark 2d Y. P. S. C. E., 2; Newark Fifth Avenue Y. P. S. C. E., 3; Newark Memorial Y. P. S. C. E., 2; Newark North Park, 4; Newark Park Y. P. S. C. E., 2; Newark Roseville Y. P. S. C. E., 2; Newark Wickliffe, 45; Roseland Y. P. S. C. E., 3. 272 31
New Brunswick—Amwell United 1st at Ringoes, 4; Bound

Total contributions from Sabbath-schools..... 718 35
 Contributions from individuals..... 2,167 90
 Total..... \$ 3,934 14
 Amount previously acknowledged..... 77,671 16
 Total contributions since April 2, 1894..... \$81,605 30

CLOTHING ACKNOWLEDGED.

Missionary Society, Gresham, Pa., 20; sab-sch, Edensburgh, Pa., 50; Missionary Society of Wilmington, Del., 75; Young Ladies Missionary Guild, Brooklyn, N. Y., 55; Crawfordsville Centre church, 66; Missionary Society, Mt. Gilead, Ohio, 80; Turin sab-sch, N. Y., 35; Doylestown church, Pa. 30; Noroton church, Conn., 55 95; Mt. Pleasant church, Ohio, 125; Y. P. S. C. E., of Bloomington 2d church, Ills., 40; Ladies Society of New Salem, Pa., 70; Women's Missionary Society Montgomery, N. Y., 72; Home Missionary Society, Binghamton, N. Y., 100; Kings' Daughters Mt. Vernon, Ind., 25; Missionary Society Jewett, Ohio, 48; Mission Band of Gleaners, Belvidere, N. J., 42 30; Ladies Society, Winnebago, Ills., 30; church of Ridgebury, N. Y., 115; Missionary Society, Canton, Pa., 67; Norristown church, Pa., 50; Women's Missionary Society, Hammonont, N. J., 18; sab-sch, Greenville, N. Y., 50; Home Missionary Society, Elmore, Ohio, 20; church of Sidney, Ohio, 16; church of Hyattville, Ohio, 56 65; church of Canton, Pa., 90; Coopers-town, Ladies Society, N. Y., 88 75; Ladies Missionary Society Poland, Ohio, 80; Home, Missionary Society Salem, N. J., 50; Women's Missionary Society, Oneonta, N. Y., 100; church of Knoxville, Ills., 80; church of Central City, Kas., 21; Home Missionary Society Milford, Mich., 38; sab-sch, Dayton, O., 30; church, Troy, N. Y., 75; church, Kittanning, Penna., 40; Honeybrook church, Pa., 25; sab-sch White Haven, Pa., 50; church Clearfield, Pa., 75; Ladies Society, Vineland, N. J., 50; Missionary Society Rushsylvania, Ohio, 10; Home Missionary Society, Pittsburg, Pa., 65; Ladies Society of United Workers, Castile, N. Y., 147 50; church of Circleville, Pa., 25; church and sab-sch of Oneida, Ills., 50.

C. T. McMULLEN, Treasurer,
 1334 Chestnut St., Phila., Pa.

Brook Y. P. S. C. E., 5; Dutch Neck, 40; Ewing Y. P. S. C. E., 4; Frenchtown Y. P. S. C. E., 3 05; Lambertville Y. P. S. C. E., 2 65; Lawrenceville Y. P. S. C. E., 2; Milford Y. P. S. C. E., 2; Pennington Y. P. S. C. E., 2; Princeton 1st, 18 92; Ringoes Kirkpatrick Memorial Y. P. S. C. E., 2; Stockton Y. P. S. C. E., 2; Titusville, 4 25, Y. P. S. C. E., 1 80; Trenton 1 25, sab-sch, 10 07, Primary Department of Sabbath-school, 1 70; Trenton Prospect Street, 63, Y. P. S. C. E., 2. 171 69
Newton—Andover Y. P. S. C. E., 2; Belvidere 1st Y. P. S. C. E., 2; Belvidere 2d Y. P. S. C. E., 2; Blairstown Y. P. S. C. E., 2; Deckertown Y. P. S. C. E., 2; Delaware Y. P. S. C. E., 2; Franklin Furnace, 3 75, Y. P. S. C. E., 5; Hackettstown, 75, Y. P. S. C. E., 5; Johnsonburgh Yellow Frame Y. P. S. C. E., 2; Newton Y. P. S. C. E., 10; Oxford 2d at Oxford sab-sch, 5 16, Y. P. S. C. E., 2; Sparta, 15; Stillwater Y. P. S. C. E., 50 cts.; Wantage 2d at Beemer-ville Y. P. S. C. E., 2. 137 41
West Jersey—Atlantic City German, 9 40, Y. P. S. C. E., 2; Blackwoodtown Y. P. S. C. E., 2 71; Bridgeton 2d, 20 75, Y. P. S. C. E., 2; Bridgeton West, 50; Camden 1st Junior Y. P. S. C. E., 2; Camden 2d, 13 26, Y. P. S. C. E., 4; Clayton Y. P. S. C. E., 2; Cold Spring Y. P. S. C. E., 5; Green Creek, 43 cts. Y. P. S. C. E., 3; Greenwich Y. P. S. C. E., 2; Haddonfield Y. P. S. C. E., 5; Millville Y. P. S. C. E., 2; Pittsgrove Y. P. S. C. E., 2; Salem, 50, Y. P. S. C. E., 2; Vineland Y. P. S. C. E., 2; Wenonah Y. P. S. C. E., 2; Woodstown, 12, Y. P. S. C. E., 2 55. 198 10
 Contributions as above..... \$ 1,439 89
 E. J. Rathbun..... 11 00
 Received in three months..... \$ 1,440 89
 The Thanksgiving offerings from Young Peoples' Societies enumerated above amount to \$224 72.
 ELMER EWING GREEN, Treasurer,
 P. O. Box 133, Trenton, N. J.

**REPORT OF CONTRIBUTIONS RECEIVED FROM CHURCHES TO SYNODICAL SUSTENTATION
OF PENNSYLVANIA FOR THREE MONTHS ENDING DECEMBER 31, 1894.**

Allegheny—Allegheny Central, 83 58; Glenfield, 4 80; Pine Creek 1st, 16; Sewickley, 14 45; Tarentum, 14 46.
Blairsville—Livermore, 2 50; Parnassus, 25; New Salem Y. P. S. C. E., 2.

Butler—New Salem, 2; North Liberty, 3 58.

Carlisle—Big Spring, 47 06; Dauphin 1st, 4; Derry, 1; Harrisburg Market Square, 162 19; Middle Spring, 50; St. Thomas, 5; Upper Path Valley, 9 67; Mercersburg Y. P. S. C. E., 2 52; Harrisburg Market Square Cottage Prayer Meeting, 2.

Chester—Ashmun, 10 45; Christiana, 10; Doe Run, 6; West Chester 1st, 44 65; West Grove, 4 50; Glen Riddle, 1 76; West Chester Westminster, 50; Ridley Park, 8 81.

Clarion—Academia, 8 32; Big Run 1st, 4; Clarion, 25 41; Du Bois, 32; Edenburg, 25; New Rehoboth, 4 50; Oil City 2d, 36; Rockland, 4; Academia Y. P. S. C. E., 2; East Brady sab-sch, 15 50.

Erie—Erie 1st, 50; Garland, 1; Girard, 5 70; — Miles Grove Branch, 1 61; Pittsfield, 1.

Kittanning—Boiling Spring, 2; Concord, 5 60; Elder's Ridge, 16 52; Homer, 15 72; Rayne, 1.

Lackawanna—Bethany, 3 51; Honesdale 1st, 112 81; Meshoppen, 6; Mehoopany, 4; Stella, 6; Sylvania, 5 19; Susquehanna 1st, 14 37; Wilkes Barre Westminster, 13; Warren, 14; Nicholson Marsh Brook Preaching Station, 3; Rev. Harvey Shaw, 16 66.

Lehigh—Allentown 1st, 25 30; Bethlehem 1st, 19 83; Easton 1st sab-sch, 50; — Brainerd Union, 200; Hoken-daqua 1st, 3 07; — sab-sch, 2 23; Mountain, 6; Pottsville 1st, 35 76; — 2d, 50; South Easton 1st, 33; Pottsville Y. P. S. C. E., 20 57.

Northumberland—Bald Eagle and Nittatiny, 6; Bloomsburg 1st, 20 30; Beech Creek, 3; Berwick, 5; Buffalo, 9; Briar Creek, 2; Sunbury 1st, 35; Renovo 1st sab-sch, 25.

Parkersburg—Bethel, 4 05; Long Reach, 2 50; Sistersville, 8; Wyoma, 2.

Philadelphia—Gaston, 33 84; Richmond, 5; South sab-sch, 5; Temple, 22 59; West Hope, 21; West Arch, 74 81; Zion German, 3; West Green, 26 30; Scott sab-sch, 7 36; Bethany, 43 51; J. H. Baird Huey, 5; F. and F., 5.

Philadelphia North—Chestnut Hill 1st, 49; — Trinity, 65 11; Falls of Schuylkill, 26; Hermon, 50; Lower Providence, 5; New Hope, 6 50; Norristown Central, 71 44; Tacony Disston Memorial, 10; Thompson Memorial, 13 50; Wissinoming, 10.

Pittsburgh—Bethel, 31; Bethany sab-sch, 8 04; Finleyville, 1 50; Hiland, 20; Miller's Run, 2 25; Oakmont, 9; Pittsburgh 3d, 300; — Park Avenue, 7 50; — East Liberty, 44 76; — Shady Side, 145; — East End, 3 78.

Redstone—Dunbar, 5; Long Run, 10 50; Uniontown, 76 80; — Central, 4.

Shenango—Mt. Pleasant, 7; Neshannock, 10; Unity, 12.

Washington—Mt. Olivet, 3 25; West Liberty, 10; Rev. Jos. S. Pomeroy, 1.

Wellsboro—Farmington, 4 63; Tioga, 8 60.

Westminster—Chestnut Level, 25 87; Pequea, 20.

SUNDRIES.

J. B. Davidson	\$ 10 00
Annual Pledges to Fund.....	220 25

SUMMARY:

Contributions received for three months ending December 31, 1894.....	\$3,188 01
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FRANK K HIPPLE, *Treasurer*,
1340 Chestnut St., Phila.

QUESTIONS

FOR THE FEBRUARY MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK ABROAD.

1. How many additions were made to the Church in our missions in China last year? Total number of communicants? Page 125.

2. What gift was recently presented to the Empress Dowager by the Christian women of China? Page 126.

3. Describe the distribution of books and tracts to the students at Wu Chang. Page 117

4. Relate the story of Miss Fielde and her "preaching." Page 158.

5. What does Mr Chalfant tell us of the depressing circumstances in a missionary's life? Page 135

6. Describe the city of Chefoo, and tell why it does not rank as a Chinese city. Page 132.

7. What progress has been made in Shantung province since 1861? Changes in Wei Hien? In Chinanfu? Pages 135, 136.

8. Give the history of the McIlvaine Hospital in Chinanfu. Page 138.

9. What term is used to translate "the Word" in the first verses of John's Gospel? Page 122.

10. Repeat Mr. Gilman's story of the Hou-dikong in Hainan. Page 122.

11. What "typical incident," related by Mr. Leaman, illustrates the puerile superstition which controls high officials? Page 130.

12. When and how was Buddhism introduced into China? Page 122.

13. Tell something of Confucianism. Page 123.

14. Describe the Temple of Heaven. Page 158.

15. Why are the bones of the dead often exhumed? Page 123.

16. What five events are designated by Mr. Noyes as "Storms of Wrath in China"? Page 127.

17. How do the Chinese whom we see in the United States compare with those in North China? Page 130.

18. What treatment do the Chinese in Australia receive? Page 158.

19. What example is given of a stalwart Chinese Christian who endured hardness as a good soldier of Jesus Christ? Pages 130, 131.

20. What opinion does the author of *Chinese Characteristics* express as to the method of reforming China? Page 158.

21. Describe the New Spanish Reformation, and tell something of the first Protestant Bishop of Madrid. Page 96.

22. What incident from Beirut illustrates the timidity of tyranny? Page 100.

23. Relate the story of Ganendro, the Hindu boy, and the origin of a missionary society. Page 139.

24. Repeat the story of the founding of Huguenot Seminary in Cape Colony, South Africa. Page 165.

25. Repeat Mr. Nelson's story of the Syrian couple who were married under difficulties. Page 139.

26. Who are the Stundists, and what have they suffered in Russia? Page 94.

27. What recent event has occurred in Siam? Page 93.

28. How do the contributions of the late Dr. Good to Natural History compare with those of other explorers in Africa? Page 119.

29. Give a summary of the life and work of Dr. Good. Page 119.

WORK AT HOME.

30. How many Indians are there in the United States? Page 109.

31. Of these how many belong to the "five civilized tribes"? Page 110.

32. What proportion draw rations from the Government? Page 109.

33. How many are self-sustaining citizens? Page 110.

34. Are the Indians all poor? Page 110.

35. Results of the work of our church among the Indians? Page 109.

36. What proposition is made by the Dawes Investigating Committee? Page 93.

37. What advice to the boys and girls was given by an Indian judge of the Creek Nation? Page 112.

38. What favorable report is given by Miss Davis of Juneau, Alaska? Page 111.

39. Repeat the facts and statistics regarding the progress of the Negro, reported by Silvanus Kirk. Page 146.

40. The statistics gathered by Mr. Gannett of the Census Bureau. Page 94.

41. What is Senator Hoar's advice to the Negro? Page 94.

42. Glean facts regarding the work of our Board of Church Election from the Synodical Reports. Page 150.

43. What work is the College Board doing for our Church? Page 141.

44. In what three respects is the Christian College the fountain-head of missionary effort? Page 143.

45. Give a brief sketch of Blackburn University, and the work it has accomplished. Page 144.

46. Repeat some of the testimonies to the effectiveness of Sabbath-school missionary work. Page 148.

47. Tell of the sun-rise prayer meeting in a

Kansas town on Thanksgiving Day. Page 112.

48. What suggestive facts are given regarding Idaho, "the Gem of the Mountains?" Page 95.

49. What illustration is given of the truth that intelligent interest in foreign missions is sure to deepen interest in Christian work at home? Page 100.

50. What has our Church done for the Italians near Bangor, Pa.? Page 101.

51. What does Prof. I. W. Howerth say of the Italian immigrant? Page 165.

52. Relate the incident of Dr. Little and Dr. Beecher at the camp-meeting. Page 99.

53. What was the key-note of Dr. Daniel Baker's life? Page 103.

54. Give a brief summary of the events of his life. Pages 103-108.

THE STUDY OF CURRENT EVENTS.

VALUE OF A CURRENT EVENT.

"The prime value of a current event," says Dr. Parkhurst, "is the relation in which it stands to the structural current of events." Indiscriminate newspaper reading is of little permanent value. Instructors in our public schools are now pointing out to their pupils a more intelligent method, and by means of the "newspaper class" are forming the habit of studying the event in all its bearings.

A DAILY MISSIONARY JOURNAL.

To one whose eyes have been opened, the daily newspaper is a missionary journal. Then why not prepare ourselves to meet on his own ground the man who says: "I am not interested in missions." Be prepared to point out to him the relation of those daily occurrences in which he is interested to the progress of the kingdom of Christ.

STUDY THE MAP.

"Presbyterian Endeavorers," says the *Golden Rule*, "should make use of the map of the world that appears in the January CHURCH AT HOME AND ABROAD, locating all the Presbyterian missions." True, and a study of the map should broaden the sympathies of Presbyterian Endeavorers, and lead them to take into the range of vision the whole Church of Christ and the whole world.

PROGRESS OF THE KINGDOM.

A Christian should be alert, intellectually active, abreast with the times. He should keep his knowledge of how God is governing the world posted to date, that he may be ready to seize the opportunity. As a loyal disciple of

the Master he cannot be guilty of apathetic indifference, but will be interested to know of the daily progress of the Kingdom.

A SUGGESTION.

The suggestion is made in the Christian Endeavor column that a little time be taken at each monthly missionary meeting for the consideration of such recent events as are in any way related to the work and growth of the Church in the world. Why not introduce this as a new feature in the meetings of the Woman's Missionary Society, and the Monthly Concert? A few moments devoted to two or three of the more important topics need not interfere with the regular subject, but might prove a spice of variety to improve the tone of the meeting.

TOPICS NOT ON THE CARD.

The subjects on the Endeavor topic cards are not hitching-posts, says *Brick Church Life*. No one need be tied to the topics, nor compelled to browse around them, even with a long tether. The sound of battle, both far off and near, the "thunder of the captains," and the cheer of answering hosts—the world-wide war waged now with wickedness—are topics God has given to you and me. And coming to us, they should find us free—eager and free as is the war horse when "he goeth forth to meet the armed man." There's Armenia for instance.

MISSIONARY SPECTACLES.

Ask each member to read his newspaper during the month with missionary spectacles on, and to come to the meeting with a list of events that seem to bear some relation to the growth of the Church; prepared to trace that relation or to ask questions about it.

ASSIGNING TOPICS.

Let the leader assign in advance one or two topics to those who shall take time to consult authorities and report. Take, for example, "The French in Madagascar." Articles in *The Chautauquan* for December, *The Fortnightly Review* for October, and *The Contemporary Review* for December, are easily accessible; and any member, by a careful reading, might prepare himself to give an intelligent account of the situation.

NEW INTEREST IN MISSIONS.

A Kansas City correspondent, who has just sent fourteen new subscriptions to the CHURCH AT HOME AND ABROAD, expressing her hearty approval of the above plan, writes: "It will be a liberal education to many. Perhaps some who do not yet read missionary magazines may, by

listening, all at once find there is something in missions after all."

A HOPEFUL VIEW.

John Henry Newman, yielding to discouragement, once said that to look at the world after reading the Bible was like turning to a mirror and finding no reflection of his face. God was in the Bible. God's glory was not reflected in the world. A careful study of events and a recognition of the Divine control of the course of history ought to lead one to a more hopeful view. The Kingdom of Christ, though it seems to us slow in coming, is yet the "one far off divine event to which the whole creation moves."

WHAT OTHERS SAY.

I make much use of THE CHURCH AT HOME AND ABROAD and value it highly.—A PASTOR IN MINNEAPOLIS.

I think the December number the most inviting magazine of the kind I have ever seen published by any Board or Society.—A COLLEGE PROFESSOR.

I have to recall my order of the 14th to discontinue your magazine, and herewith hand you P. O. order for \$1 to renew for 1895.

A pastor writes: I enclose the names of twelve new subscribers, and hope this is only a beginning of the list of those taking the magazine among my people.

The enclosed slip, sent me as a subscriber for the much prized magazine, says I am debtor only a dollar for it. I here enclose the dollar which is only a tithe of its value to me.—A PASTOR ON THE PACIFIC COAST.

The magazine increases constantly in interest, and I could deny myself many things if necessary, that I might enjoy its rich stores of information.—MRS. CHARLOTTE O. VAN CLEVE.

The increased literary excellence of this magazine makes it worthy to be a guest in every Presbyterian household.—AN IOWA PASTOR.

The magazine grows better and better; and the Presbyterian Church may be proud of its great missionary educator.

I like the magazine more and more. It is a rich and bountiful return for so small an amount.

THE CHURCH AT HOME AND ABROAD.

MARCH, 1895.

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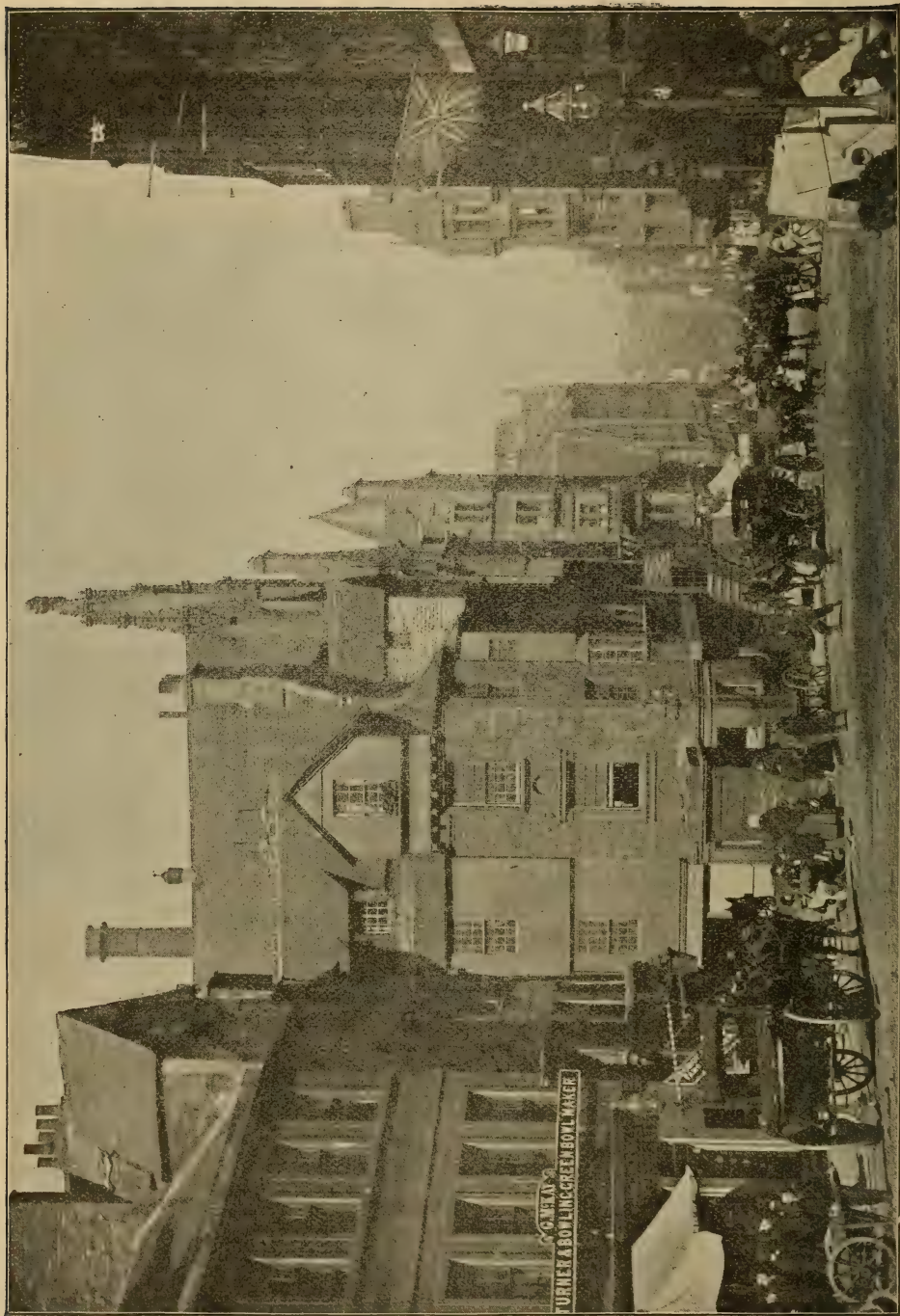
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HIGH STREET, EDINBURGH—JOHN KNOX'S HOUSE IN CENTER.
"By courtesy of *The Evangelist's* Pilgrimage Department."

THE CHURCH AT HOME AND ABROAD.

MARCH, 1895.

CURRENT EVENTS AND THE KINGDOM.

MARY HOLMES SEMINARY.

The building occupied by this school for colored girls was destroyed by fire January 31, 1894. It was valued at \$25,000; and \$12,000 will be required, with the insurance, to replace it. There were 120 pupils in attendance, with eleven teachers. The enforced closing, for the present, of this school, which was opened September 28, 1892, is a serious loss to the work of the Presbyterian Church among the Negroes. For an illustration of the building, see THE CHURCH AT HOME AND ABROAD for August, 1894.

TUSKEGEE NEGRO CONFERENCE.

The fourth annual Negro Conference at the Normal and Industrial Institute, Tuskegee, Alabama, was held February 20, 1895. The 700 in attendance last year represented 200,000 Negroes in the "Black Belt." The purpose of these conferences has been to find out the industrial, educational and moral condition of the people, and to consider the best methods of improving that condition. One of the evils which the more intelligent Negro farmers condemn is the use of the "mortgage system" by which a lien is put on the crop before it is planted. "We must help ourselves" has been the sentiment expressed by these earnest people.

RELIEF FOR NEBRASKA.

The sad report last December of great destitution in Nebraska proved the occasion for a practical manifestation of sympathy. One of the first responses was from the far north, Drayton, North Dakota, sending a carload of

supplies made up of contributions which the farmers delivered at the depot in the face of a northern blizzard. Georgia's offering consisted of twenty-one carloads of coal and provisions valued at \$15,000, which left Atlanta, January 16. "Bear ye one another's burdens, and so fulfill the law of Christ."

MISSIONARY MARTYR'S MEMORIAL.

The £1,000 which the Chinese Government gave to the father of the Scotch missionary murdered last August in Liaoyang, Manchuria, has been placed at the disposal of the mission, and will be used for the erection of a chapel and hospital at Liaoyang in memory of that devoted Martyr, Rev. James Wylie.

THE SCRIPTURES IN THE PALACE.

A deeply interesting report comes from Peking, that on the 15th of November, the same day that the Empress Dowager received from the Christian women of China a beautiful copy of the Scriptures, the Emperor sent a messenger to an American book store to purchase a copy of the Bible. That the volume was intended for practical use is evident from the return of the messenger the same day for a more legible copy, as some typographical imperfections had been discovered. Satisfying himself, after long search, the book was taken to the palace.

PROGRESS IN SIAM.

Since the advent of Christian missionaries, the King has adopted many of the features of western civilization. And now, having watched with interest the experiment of parliamentary government in Japan for four

years, he has determined to establish the system for his own people. Since, however, the Siamese, though they call themselves *Thai* or "free men," are not yet prepared for unrestricted self-government, the King retains the right to nominate members of parliament, to revise its acts and to abolish it altogether.

The new Crown Prince, eldest son of the second Queen, who was proclaimed January 17, is in England receiving his education.

MADAGASCAR'S PERIL.

March 15 has been announced as the date for the sailing of a French expedition, with instructions to complete the conquest of the Hovas. "Having succeeded in bullying Siam out of half its territory," says *The Independent*, "France seems now to have determined to take actual possession of Madagascar." As a result of the labor of English missionaries, the Christian Church of Madagascar numbers 63,000 members, with 1,000 native ordained ministers. There are 74,000 boys and girls in the schools, while at the capital, 350 pupils are instructed at the College and Normal School. "If the French should take possession of Madagascar," continues *The Independent*, "It would probably mean putting the English into a position so intolerable, that they could not remain." It would be a thousand pities if the process of creating a strong, self-governed nation out of the Negroes and Malays of Madagascar is to be prevented by the ambition of France. It is reported that the Queen prays publicly on the Sabbath that the Lord would deliver the Malagasy from their enemies; and counsels her people not to fear, but trust Him who helps those with the right on their side.

THE CONGO FREE STATE.

The conclusion of Jesse Siddall Reeves, Ph. D., in a recent book published by the Johns Hopkins Press, is that the experiment of an "International Free State" is a failure, and that already Congo is practically a Belgian colony. The African International Association was established in 1876 for the purpose of opening trade routes to the interior and with the hope of putting a stop to the slave trade and liquor traffic. The Congo Free State was formally recognized, November, 1884, by the

Berlin Conference, in which fifteen nations participated; and in 1885 King Leopold notified the powers that he should assume the title of sovereign. He stipulated, however, that his relation to Congo should be exclusively personal. It is estimated that the King of the Belgians has already expended, from his own private fund, \$5,000,000 upon the development of the Congo. To one who inquired why he was so interested, he replied: "God took away my only son, and then he laid Africa on my heart." That he really adopted Africa in place of his natural heir was evident from the further remark: I have made arrangements that when I die this civilizing and evangelizing work will still go on.

Belgium is now considering a proposal for the annexation of the Congo State. Her method has been so deliberate she can hardly be accused of joining in the "scramble for Africa," and it seems a reasonable hope that if this step be taken the results may be favorable to this region with its 931,000 square miles—one eleventh part of the continent—and many millions of inhabitants.

MISS TAYLOR'S MISSION.

Notwithstanding the warning of the Indian government that it cannot countenance the entrance of her missionary party into Thibet, Miss Taylor has removed from Darjeeling to Gnatong, in Sikkim, a place 12,000 feet above the sea-level.

JAPANESE FOREIGN MISSIONS.

The *Japan Mail* reports the organization of the Dai Nippon Kaigai Kyoiku Kai, or Japanese Educational Society for Foreign Countries. Well known Christian men like Messrs. Oshikawa, Honda, Matsumura and Iwamoto are at the head of this movement. The purpose of the Society is to impart spiritual instruction to the people of foreign countries, and Korea is to be the first field of action. The projectors believe that, though the Koreans are degenerate, there may be young men among them, who, after receiving the necessary training, will become the restorers of Korea. It is believed that the welcome, which fifteen Korean Christians extended to the conquering Japanese after the capture of Hei Jo, has aroused missionary enthusiasm among the Christians of Japan.

EARLY CHRISTIAN COMMUNISM.

They had come from scattered and distant homes with such preparations for their sustentance and comfort as would be required for a temporary sojourn in Jerusalem. Detained by their interest in the instructions of the apostles and the divine wonders wrought by their hands and the marvellous spiritual experiences vouchsafed to themselves, many of them were left quite unsupplied with the things needful for the body. But they were not allowed to suffer. They were made welcome sharers in all good things possessed by the resident Christians. This liberality went so far that they made sales of property—even of land in some cases—to provide for their needy brethren. It was a lovely and beautiful illustration of Christian brotherhood. True Christian brotherhood is a very practical thing; it comes directly home to the real interests, and the real condition of those who are the objects of it. It has its sources and its springs, no doubt, in the spiritual experience of Christians in their common faith in Christ, and common love to him; but it cannot be kept altogether in the invisible. When it is real, it will come forth into sight, and its refreshing streams will flow along by the earthly dwelling places of brethren who are in the flesh, and who may be hungry, or cold, or sick. The apostles took very practical views of this. James wrote: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" James would not have liked to hear Christians at a prayer-meeting, or at their own comfortable firesides, or well-filled tables, pray for "the poor and needy," unless he was quite sure that they would seek them out, and supply their necessities.

John also, who wrote so profoundly of the deep spiritual mysteries of the Christian life, is very far from letting us lose ourselves in those mysteries and forget the plain obligations of practical beneficence. He, or rather the Spirit speaking by him, will have us understand the indissoluble connection between love to God and love to men. He will have us know

that brotherly love does not wholly expend itself in wishes and sympathies relating to hidden spiritual experiences, but takes hold also of temporal and bodily necessities. "whosoever hath this world's goods," says he, "and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Those first converts to Christianity beautifully exemplified the true Christian spirit. For the time being, and as long as the necessity lasted, they who had the means of living made those who had not welcome to the common enjoyment with them of all their substance.

It would be wrong to infer that a community of goods, or the abrogation of all rights of private property, is a Christian idea that ought to be carried out into permanent arrangements. There is no evidence that those primitive Christians did this, or thought of doing it. Certainly the apostles had no such ideas. Peter's terrible rebuke to Ananias contained a distinct intimation that Ananias was at liberty to do as he pleased about selling his land, and, when he had sold it, to decide how much of the price he would contribute to the sustentation fund of the brotherhood. Ananias and his wife died for their profane lying, not for withholding a part of their money. The later writings of the apostles everywhere recognize the rights of private property, and inculcate obligations dependent upon the ownership of property. No, the Christian Church was not so organized as to offer a premium to idleness and thriftlessness by making indolent and improvident members equal sharers in the earnings of the industrious, and the savings of the frugal. It made provision for the sick, the infirm, the needy by whatever providential cause, without any such destructive measure as that would have been. Yet it did make such provision for the needy, and it made it efficiently. It did teach that, in some sense, and with certain quite ascertainable limitations, they who recognize each other as Christian brethren should hold their material possessions in common for the common ben-

effit. This was beautifully exemplified by those early converts.

To the extent of relieving actual necessities of fellow disciples, providing food and clothing, and attendance in sickness for those who actually cannot provide them for themselves, to such an extent, no doubt, we should all agree that Christians ought to hold all their private possessions for the common benefit, and that in doing so they ought to take care that the needy thus relieved may not seem, nor feel themselves, in the position of mendicants, but rather as sharing with brothers and sisters the good things which a Father's bounty has provided for the common wants of his children.

The Bible teaches us to have confidence in Christian love, where it truly exists as a "fruit of the spirit," that its impulses will be no less efficient, and far more benign, than the constraints of enforced obligation. The Church is not an organization for compelling its individual members to empty their private coffers into its treasury, and make over their deeds and bonds to its officials, but a school of love in which they are taught the lessons of voluntary charity—a family in which the members greatly qualify their claims of proprietorship by their zeal for the common interest, and in the reciprocations of mutual helpfulness.

While, therefore, we disclaim the idea of enforced relinquishment of private property in the church, we insist that the true spirit of Christianity will lead its possessors to some large extent voluntarily to merge their separate rights in a common interest. In any church, in which the true spirit of religion lives, there will be a generous sharing of property with one another.

The church is not entirely peculiar in this. It is somewhat so in the civil commonwealth developed under the influence of Christ's teaching. For certain purposes, and to a certain extent, the property in the state is held to belong not to its individual possessors, but to the state, and may be used by the state for those purposes. The whole power of taxation, in whatever form, is involved in this. The right of private property is not an absolute and unqualified right.

Its exercise is dependent upon the protection of the state, and it is reasonably subject to some qualification by the authority of the state.

In the family, the separate rights of property of the children are subject to still larger qualification, and the idea of common interest, and common use and enjoyment of property goes much farther.

The church is both a commonwealth and a family. It needs both, to illustrate its spirit and its laws; and both are inadequate. Yet, differently from the state, it uses no compulsion, but trusts to renovated conscience; and even more than the family it relies upon the power of love. Christ's new commandment, *love one another*, is its peculiar law; and reliance upon this mutual love, as the impulse to mutual duties is characteristic of all its divine institutes. Yet it would be strange and inconsistent for us to suppose that this love, truly existing, will be less efficient toward its proper purposes, than the constraints of civil authority. This delicate but real claim of the Church upon their private possessions will be readily acknowledged, and generally responded to by her worthy members.

We cannot think that the application of these principles and obligations is restricted to a single congregation. They apply to the Church at large, and their application will become apparent, according to circumstances, to any portion of the Church universal with which we are connected. Can there be any doubt as to their application to our Presbyterian Church in respect to her evident needs for the vast and various work which God has clearly called her to do?—for the comfort of her aged and disabled ministers; for the support of her living and laboring ministers; for the education of her future ministers; for the Christian education of children and youth; and for all her great part in the evangelization of all mankind in our own land and in all lands?

Do we need anything else than a true revival of love to Christ and of love, like his, to all for whom he died, to make us stop saying that aught of the things that we possess is our own, *if He needs it?*

THE SANCTITY OF THE FAMILY.—Seldom have wiser words been addressed by a pastor to his people than the following lately written by Rev. Mr. Leo, from Rome, in Italy, to the members of his pastoral charge in America:

It is difficult to imagine a more deadly snare to the community than the wish to declare dissoluble a bond which, by the law of God, is made perpetual and inseparable. Divorce is the fruitful cause of mutable marriage contracts, it diminishes mutual affection, it supplies a pernicious stimulus to unfaithfulness, it is injurious to the care and education of children, it gives occasion to the breaking up of domestic society, it scatters the seeds of discord among families, it lessens and degrades the dignity of women who incur the danger of being abandoned when they shall have subserved the lust of their husbands, and since nothing tends so effectually as the corruption of morals to ruin families, and undermine the strength of kingdoms, it may easily be perceived that divorce is especially hostile to the prosperity of families and states.

The writer of these sober and scriptural words is a bachelor, now old and venerable. What an excellent husband and father he would have made!

THE SACREDNESS OF THE SECULAR is the significant title of a sermon preached on the third anniversary of the Free Church work of the Madison Avenue Presbyterian Church of New York, by the Pastor, Rev. Charles L. Thompson, D. D., Sunday, January 6, 1895,

In it, in behalf of his Church, he "denies the distinction between the terms sacred and secular," and shows plainly enough that they intend by this not the secularizing of the sacred, but the sanctifying of the secular. In the sense which he makes plain, he would have "365 holy days in every year," and, no doubt, would have his people possess as many sanctuaries as they have homes.

The Madison Avenue Church and the Madison Square Church and their pastors seem to be determined to get HOLINESS TO THE LORD, if not visibly upon the bells of the horses, according to Zechariah, yet potently into the business, and government, and civic life of the metropolis. Nor are they alone in this. The Christian ministry and the virtuous citizenship of New York are thoroughly aroused,

and determined to have not only a Greater New York, but a Cleaner and Better New York. It is indeed, "The Uprising of a Great People," as signal and as full of promise as that which Count Gasparin so generously eulogized, a generation ago. All American patriotism bids them God speed. The good men and pure women of all the wide land and of all Christendom are calling to them:

"Our hearts, our hopes are all with you;

Our hearts, our hopes, our prayers, our tears,

Our faith triumphant o'er our fears,
Are all with you—are all with you."

CHRISTIAN COMITY.—Dr. Henry H. Jessup, of the Syria Mission, now enjoying a furlough, and usefully improving it with eloquent tongue and pen and genial intercourse, writes to *The Evangelist*, disclaiming the title of Bishop of Jerusalem which had been playfully given him, and says:

We Presbyterian missionaries in Syria have an amicable understanding with the Church Missionary Society, by which we leave Palestine to them and they leave Syria to us. We have often been petitioned by disaffected Protestant communities in Palestine, who are Episcopal in order, to receive them into the Presbyterian fold, but we have invariably refused, and some of our disaffected Presbyterian churches have asked Bishop Blyth or the missionaries in Jerusalem to receive them into the Church of England, and *they* have refused.

Dr. Mary P. Eddy has her abode for this winter in Sidon. Mrs. Ford is to be with her. She will have abundant opportunity to speak with the women who come to Dr. Eddy for medical advice and treatment. Her long and thorough acquaintance with the people and their language, eminently fit her for this work.

Rev. Alexander M. Darley is evidently doing good home-missionary work, in a peculiar field, and he shows himself capable of ready adaptation to his circumstances. Our readers will find the reading of his quaint communication as good as a pic-nic in the pine woods, for mental recreation, and as good as a camp-meeting for spiritual refreshment. See page 205.

THE RED CROSS SOCIETY IN TIENTSIN.

BOUDINOT C. ATTERBERY, M. D.

The saddest feature of the present war between China and Japan is the utter lack of any arrangements to care for the wounded and sick Chinese soldiers. The Japanese are said to have skilled doctors and well equipped hospital trains following all their armies; and they claim that they care as well for the wounded of their enemy as they do for their own. Still, after every battle there must be hundreds of those Chinese soldiers left on the field severely injured, with no one to offer even a cup of cold water or bind up a wound.

The Chinese soldier, because his pay is small, may be from necessity a bandit of the first magnitude, still he is a human being, and humanity demands that we should extend to him our aid. With this object in view a Red Cross Association was formed in Tientsin.

As soon as the news of the surrender of Port Arthur was received, our energetic Secretary, Mr. Tenney, sought to interest the Viceroy in our plans. He procured from him a steamer to bring the wounded to this point, as here are hospitals and all necessary equipments. Within a few hours after the vessel was promised, eight members bearing the Red Cross badge, with a large supply of dressings were on board. Our departure made quite a sensation among the natives, who were curious to know what the foreigners were now up to. In their eyes we do many queer things, but the idea of helping men who are neglected by the very government for whom they were fighting, seemed the queerest of all.

The sail over to Port Arthur occupied sixteen hours, but en route, owing to a strong wind, several of the party needed Red Cross assistance themselves. On arrival the Japanese were found to be in full command of this now famous fortress. The energy of these little fellows is truly remarkable. On the land we could see them practicing with the high cannon, which bristled upon the fortifications; on the water they were rushing around in swift torpedo boats, yet all the while not too busy to show in every move-

ment a proud consciousness of the achievement which had made the place their own.

At a signal from a man-of-war we dropped our anchor, and soon a Japanese officer with an escort came aboard the vessel. The Greeks even when bearing gifts were suspected; and the cocked guns of the marines showed their suspicions as to our real intentions. The credentials of the party were taken by the Lieutenant to be handed to the Commander-in-Chief with the request that we be allowed to place on board any Chinese wounded soldiers. In due time the following communication was received from the commander of the Imperial Japanese Army:

Gentlemen:—I appreciate the humane object of your voyage to carry the wounded soldiers to Tientsin in order to be cared for by your society. At the same time I have to call your attention to the plain fact that the enemy's wounded soldiers however humanely they may be treated by the army in whose hands they are, are after all prisoners of war; so that the carrying of them from a land occupied by one of the belligerent armies to the country of the other, cannot be called a neutral act. For this reason I am sorry to have to reject your offer. Let this denial however, be joined with the assurance that it is the rule of our army to care for the wounded soldiers without distinction of enemy or not enemy, so that the wounded Chinese soldiers are being actually taken care of in our field hospitals. I ask the gentlemen to have no anxiety about the matter. Please to understand that communications have been made to the Commander of our fleet that the Steamer "Foonan," in which you are now, shall be made to leave the waters about the Peninsula before 6 P. M., 30th November, 1894.

Certainly a courteous letter, even if denying the request. Thus though compelled to return with our mission but partially successful, yet all of the party felt that indirectly much had been accomplished. The humane object of the Red Cross Society had for the first time in any literal manner been recognized by Chinese Officials high in authority, and their attention had been called to the way in which Western nations care for wounded soldiers—knowing no boundaries of

country or creed. May they never forget such a striking illustration of Christian teachings as to man's duty to man!

The capture of Port Arthur is the severest blow that the Japanese have yet inflicted on China. One of the strongest fortifications in the world, it should have withstood a siege of many months; but actually it fell with but little resistance. The Japanese have now the Chinese at their feet, and purpose to take severest revenge for all the insults they have received in past years from their proud neighbors. We all wait anxiously to know what conditions they will demand as the price for peace. A money compensation

alone will not satisfy them; but China, unless other powers interfere, must be so crippled as to render her regaining within the next few years what she now loses, an impossibility.

We are living among rumors of all kinds, but it is difficult to know just how much should be believed. One thing, however, is certain: the Government at Peking wishes to make peace at any price, for well they know that every delay but strengthens the agencies now at work for the downfall of the dynasty. In view of all the disturbances threatening us here in Northern China, we do not look forward to a quiet winter.

THE POWER OF THE SPIRIT.

GEORGE P. WILSON, D. D.

Earnest souls are seeking the sources of power—power to be, to do and, if need be, to suffer. The records of the New Testament present a picture of Gospel triumphs brilliant and almost continuous, in circumstances the most difficult. Heirs of such memories, and burdened with the responsibility which such a history entails, we would drink at those fountains of power.

The Pentecostal blessing of the ascended Lord is with his people still. His promise is that the Comforter shall abide. The master came and went; not so his great representative; ye are the temple of the Holy Ghost. The giving of the spirit is the climax of the revelation of God; God above us, our Father, God with us, our Brother, and God within us, our Life. There can be nothing further. He changeih not.

We make a mistake if in our prayers we expect God to re-enact Pentecost. If you would find the Spirit, look within. This is the meaning of our regeneration, the Spirit so renewing the inner man as to make him his eternal dwelling place. The all-important word for the Christian is: Grieve not the spirit. In your heart as a potential energy he presses up against, would penetrate, expand and transfigure every faculty until the New Nature, no longer a babe, reaches the measure of the stature of the fullness of

Christ. Holy men of old spake moved by the Holy Ghost; in a very true sense believers must live under the impulse of the divine Spirit. Living in him they must walk in him.

The Master's own life is the supreme example of absolute submission to the impulsion of the Spirit operating within.

His human life beginning in the mystery of the Holy Ghost, his whole human nature expanded in the wisdom and grace of God. The discipline of thirty years of toil and obscurity was sweetened as his whole personality yielded plastic to the Spirit within. His unfolding at the baptism had the energy of the Holy Ghost both as cause and effect. Immediately thereafter he was driven by the Spirit into the wilderness to undergo his mysterious temptation. His victory therein was due to the effectiveness with which he wielded the sword of the Spirit. In the power of the Spirit he returned to Galilee to inaugurate his ministry. His first utterance at Nazareth was: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." When the final hour came—the hour for which all other hours were made—it was by the eternal Spirit that he offered himself without spot unto God. Of the obscure intermediate state of the Master, Peter says: "Put to death in the

flesh he was quickened in the Spirit." His very resurrection was the operation of the Holy Ghost weaving together again the cords of life so lately snapped in death. What a triumphant unfolding of a life from the meagerest beginning to the sublimest ending under the touch of the divine Spirit: Until he sat down on the throne of universal empire the Christ was subject to the Spirit; from that moment the Spirit was subject to Christ. Sent of the Spirit to men hitherto, henceforth the Master sends the Spirit to men.

This leads up to another aspect of our theme. To sanctify the Lord in our hearts is for each of us the secret of the Spirit's power.

No man can say that Jesus is Lord but by the Holy Ghost. The great ascension gift of Christ is the Spirit—leading captivity captive he gave gifts unto men. The chief business of the Spirit is to glorify Christ. "He shall take of mine and show it unto you."

The ascension and Pentecost are linked in logic as well as in fact. Men must honor the Son even as they honor the Father. The climax of spiritual power in a soul is when in the joy of faith it consciously crowns Jesus as Lord—Lord of the universe, but especially Lord of the individual life.

What an emphatic comment on all this history is the spiritual impotency of those who ignore the Priest King upon his throne! It is conclusive on the other hand to remember that every great creative epoch in the Church has been in this name.

The phenomenal victories of the first three centuries were in the spirit of him who said: "I determined to know nothing among you save Jesus Christ and him crucified."

The reformation which roused Christendom and rescued half of Europe from Rome had for its battle cry: "Back to Christ—the Christ of the Cross and of the Throne."

Amid the confusion of tongues of our own times, the reverence of all parties for Christ is a prophetic sign. Led on from this superficial admiration of his personality, deeper and deeper may men penetrate into his heart and life and work until they bow before him as in the Sanctuary of God. For when

men in glad acclaim raise Christ to his throne the times of refreshing are already upon us.

LOVE.

In the very heart of his great argument on spiritual gifts in the first Corinthian epistle the apostle stops short to give utterance to the praise of love. It was to remind Christians that love as a grace was better than any or all gifts, that love was the law to determine the precedence of gifts; love serves, while gifts are for ornament and use; love endures while these special gifts pass away. It was all this—was it not more? Is not love the potentiality of all gifts and all graces. Love is the fruitful soil in which they flourish and out of which they grow.

Love is the fulfillment of the law and of our nature. To cultivate love is to present the strongest solicitation to the Spirit's sovereign energy.

Love is the bridge which spans the chasm—shall I say the natural chasm?—between man and man, life and life, heart and heart.

If the spirit in our hearts finds this open highway into another heart shall he not like a conquering host rush over and occupy the region beyond? Faith opens our souls to the entrance of spiritual energies. Love opens other hearts to his approach. If the scattered and smouldering embers of our churchly fires could be heaped by the affinities of a Christian love, how soon the flame of the Spirit would leap forth—the veritable Shekinah.

But let us never forget that the way of the Spirit is the way of prayer. Are we not self-convicted that neglect here is our weakness? The promise is of the Spirit of grace and *supplication*. The Spirit helpeth our infirmities, making intercession for us with groanings that cannot be uttered. We have not used the measure of the Spirit we had, and hence have not greater measure. The Christian activity of our times—is it not too little going to God, if not too much going to men?—too much a catering to the unspiritual in men, to the time-spirit, and too little a complying with the desires of the eternal Spirit?

When the apostles were under humiliation because of failure in miraculous achievement the Master said: "This kind goeth not out

except by prayer." We must forever keep pentecost in mind. Before the apostles went to men they went to God by express command of the risen Lord. The cowardly Peter of the night of the arrest, becomes the manly apostle in consequence.

They tell us that a Christian's death is the recession of his life from all things in this world which dissipate and distract, in order to be engrossed—may I say absorbed?—in the

glorious fellowship of God, and thus prepared for the more external and manifest activity of the resurrection life.

Prayer is the soul receding for the moment from the distractions of the time and retiring into the Spirit, where he finds his upper chamber. Thus rehabilitated, he comes forth empowered. He mounts up upon wings as eagles; he runs without weariness; he walks without fainting.

FOREIGN HOME MISSION WORK.

The blending of home mission and foreign mission work, on the same ground in our cosmopolitan land, has many illustrations. We know of none more impressive or more instructive than that which is found in the coal fields of Pennsylvania. We remember hearing it said by a well-informed minister that probably the people of those regions cannot all be evangelized without preaching the gospel in as many tongues as were heard in Jerusalem on the Day of Pentecost.

The Presbytery of Lackawanna has been called to deal practically with this difficult problem of evangelization, and is showing itself well qualified for its task. We have received a circular setting forth the character and extent of this foreign home mission work, and their well considered methods of prosecuting it. Some extracts from this circular may not only enlist the prayerful interest of our readers in the work so resolutely undertaken by that presbytery, but may furnish helpful suggestions to other presbyteries within whose bounds a similar work is needed.

The circular sets forth the following

FACTS.

1. From Government census, and from statistics, gathered from records kept for business purposes, we find that there are about 250 collieries within the counties of Luzerne and Lackawanna. These collieries at the present time employ from 75,000 to 80,000 men, as laborers, or "hand-workers." The general conclusion of our coal operators who are in the best position to know, as far as we can reach it, is that there has been in the last few years

a decided increase, both in the number of successful plants, and of these hand-workers necessary to operate them. We will be safe in the conclusion that there are to-day 80,000 of these human factors in the northern coal fields.

Add to these the constantly increasing number of hand-workers in our multiplying shops and factories, in our schemes of transportation and public improvement, and we must at once conclude, that quite a majority of our present population in these two counties, are dependent upon the capital, brains, energy, honesty and good citizenship which have adorned these valleys with flourishing cities and beautiful homes, and which have made our great industries such a blessing to the world.

2. The large body of these mere hand-workers can neither speak nor understand our American tongue at the present time. Consequently they are not able to duly appreciate, or adapt themselves to, our free institutions and modes of life. It is alarming to discover, by every kind attempt to associate with them, how little they understand or care to observe the practical Christian moralities of our home life. They are cut off, by the fencings of their speech, from any personal or family association with American people. Hence it is hopeless to expect them, unaided, to make of themselves worthy, intelligent citizens of the country they propose to make their own.

Doubtless multitudes of these people of foreign speech are the mere driftwood on the great tide of civilization which will in due time float away to be stranded along the highways of the tramps or lost in the wreckage of the paupers. But large bodies of them are building homes and communities for themselves and their children in our midst, as is attested by the thousands of lots they have bought and the houses they have built.

As a mass they are poor—very poor. They have come leaving their families behind to be supported at long range, or to shift for themselves, until shelter can be provided “in the land of the free” by the sacrifice and energy of the emigrants. This fact appeals to us for charitable judgment on their behalf. Then, the families already here are held in such bonds of poverty, ignorance, and unwashed home life, that they can avail themselves of very few of the privileges of education and Christian or business society in the midst of which they have cast their lot. They are liable speedily to become mere crystalized settlements of foreign forces hostile to all human elevation or worthy free citizenship. They are transporting the “evil things” of the old world, and by an unobserved inoculation are introducing them as a deadly virus into the life currents of the new world’s civilization.

Farther the problem is perplexed; not only by the large number, the poverty, and the isolation from us of these workers in the coal fields, but by their varieties of race and language. They are mostly emigrants from eastern and south eastern Europe—from the Kingdom of Italy and the conglomerate Empire of Austria. We have about 6,000 Italians of all grades. Then of the Austro-Hungarian Kingdom we have about 65,000 to 70,000. These are divided from each other by mixtures of blood, race feuds, religious prejudices, language and dialects, into factions under which they live and work together with immense difficulty and constant friction. Poverty and the necessity for work, would seem to be the most potent peacemakers among them at present. They call themselves Hungarians or Magyars, Poles, Bohemians, Slavonics and Lithuanians, with all sorts of Russian and western Asiatic mixtures. Their religion would seem to be a Christianity of strife and separation; if, indeed, there is such a Christianity. Religiously they call themselves Catholics—Greek or Latin; or Lutherans and Calvinists Reformed. As a mass they are honest hard workers and generous saloon supporters. They are patient and kind-hearted. The children are bright and quick to respond to all kind efforts to teach them. There is much excellent material among them out of which to build the commonwealth.

METHOD.

To the question, How shall these strange and dangerous elements be harmonized safely in our body politic? or, How shall these people be lifted to a worthy citizenship, and safely

absorbed into the life of the commonwealth, and so become efficient factors under our free institutions? our answer is, GIVE THEM AN OPEN BIBLE and an education in the American tongue. The world has been lifted up in all ages when “the poor have the Gospel preached to them.”

We have already tested and know the efficiency of the measures we now suggest; and ask you to help us to provide THE THINGS NEEDED. They are these:

1. A FREE KINDERGARTEN, in every community, for the children, who in one year will learn enough of the language and ways of our homes to place them on the highway toward our system of education, and worthy free life, and these children will bring their parents with them, in due time. “A little child shall lead them.”

2. A sufficient number of NIGHT SCHOOLS for teaching English speech and Christian truths to the whole body of their youth, from the ages of ten to eighteen years, who by reason of poverty and home conditions are compelled to work every day, and are thus deprived of the privileges of an education in the day schools, already provided. These night schools will also be a great help to the adult population who are anxious, for mere business purposes, to learn the tongue of our people.

3. Every permanent community must have its *house of worship*, with such religious instruction as has been found absolutely necessary for the maintenance of Christian society in our whole national life and history. Such a number of missionaries must be provided, as with knowledge, both of the English and of the tongue of the masses of these poor, may be able to bring them into intelligent connection with our moral and religious activity. These three propositions indicate the plans we are attempting to make practicable; and wherever tried they have brought cheering fruits and immeasurable blessing to the people.

All who wish more particular information concerning this interesting work can obtain it by corresponding with Rev. S. C. Logan, D. D., Secretary of the Executive Committee of Presbytery, Scranton, Pa.

We cannot too earnestly commend the work which the Presbytery of Lackawanna has thus undertaken. There are other strong Presbyteries within whose bounds large numbers of unevangelized immigrants are located, who can far better be reached by the Presbytery than, at long range, by the Board of Home Missions.

HOME MISSIONS.

TREASURER'S STATEMENT.

RECEIPTS, APRIL 1, 1893, TO FEBRUARY 1, 1894.

Churches.....	\$197,822 62
Woman's Exec. Com.....	165,398 33
Legacies.....	46,709 67
Miscellaneous.....	43,051 61
	<hr/>
	\$452,982 23

RECEIPTS, APRIL 1, 1894, TO FEBRUARY 1, 1895

Churches.....	\$192,993 32
Woman's Exec. Com.....	205,499 98
Legacies.....	133,757 53
Miscellaneous.....	39,718 30
	<hr/>
	\$571,969 13

Gain in Woman's Ex. Com..	40,101 65
“ “ Legacies.....	87,047 86
	<hr/>
	\$127,149 51

Loss in Churches this year..	\$ 4,829 30
“ “ Miscellaneous “ ..	3,333 31
	<hr/>
	\$8,162 61

Total gain to date.....\$118,986 90

O. D. EATON, *Treasurer*,
53 Fifth Avenue, New York.

The increase of the membership of our churches in Texas last year was 20 $\frac{3}{8}$ per cent. There were added to the churches during the year an average of nineteen members per minister, each of these ministers serving several churches.

Our church at Dysart, Iowa, recently attained to self support, and are very proud of the fact, and their pastor is happy. He writes to Dr. Bailey: "Heaven is nearer and Christ is dearer since baby came. Yesterday was Home Mission day, we raised *twenty-eight dollars*. Last year we raised *twelve* besides taking one hundred from the Board. My salary for the year is all subscribed and the people are happy."

The newly organized church at Brookline, Mass., has received 49 members in the four

months in which Dr. W. E. Archibald has been in charge. Pastor John Milne Smith, of Morgan, Minn., recently received 33; and the Oak Street Church, Wichita, Kansas, Rev. John H. Fazell, pastor, 29.

There has been a general awakening among the churches and mission stations, the visible results of which will be set forth in the coming annual report.

In our largest cities there are about twelve saloons to every church. The marvel is that *one church*, running *three hours* per week, so nearly counteracts *twelve saloons* running *126 hours* per week, as to make church-going respectable and saloon-going vicious. The ratio in hours of work is as 3 to 882, or 1 to 294, with human hearts naturally in sympathy with the 294. When grace can take the side of the 1 and overmatch the formidable hostile forces, what might the Church accomplish if it would only rise up in its strength and double its energy.

The infant church at Idaho Falls, Idaho, during the short pastorate of Rev. T. J. Hedges, received over thirty members. Its material prosperity quite parallels its spiritual growth. A rich-toned bell, a sweet-sounding organ and a beautiful carpet for the auditorium are among its accessories and comforts. It is in need of a wide-awake pastor.

The fact that New England is mission ground may not be very pleasant to contemplate, but it is a fact nevertheless. Dr. Park, of Andover, a few years ago, said to a member of our Board: "Now you know that I am a Congregationalist dyed-in-the-wool, and yet, if your Church would come and establish fifty Presbyterian churches in the state of Massachusetts, you could not do a better thing for the state, nor a better thing for the Congregational churches of the state." And



JUNEAU, ALASKA,—WHERE EVERY PROSPECT PLEASES.

In Juneau we have a school of 34 scholars. Here also there is a growing church where Rev. and Mrs. Eugene S. Willard have labored so long and successfully. The church has about 70 members. Last year 22 were received on profession of their faith. We have also a white church there.

yet there are good people who suppose that our work in New England is purely in the interest of denominationalism.

The grand old churches of New England have sent multitudes of their sons and daughters to bless and help to save the states of the west. The Congregational church in Iowa is self-sustaining, but this has cost the very life blood of some of the good old churches of New England. When we consider what New England has done for the south and for the west shall we refuse to help her care for the multitudes which are pouring upon her from the British colonies and other foreign countries?

The annual report of Dr. Bailey, the synodical missionary of Iowa for the synodical year ending in October 1894 furnishes interesting facts. He says the number of accessions to our Home Mission churches in Iowa were upon profession 1231, by letter,

534. The total number received into all our churches in that synod was, on profession, 3,308, by letter, 1,687, total, 4,995, a net gain of 2377, the largest in the history of the state.

There were 374 more additions on profession in the mission churches than last year.

It really seems too bad to organize new churches these hard times, but then people will become converted and require the ordinances, and so in spite of the fact that the brakes have been shut down tight, Iowa has been compelled to organize nine new churches during the year. But while nine were organized eleven reached self support.

The first Sabbath-school in Illinois was started by a woman—Mrs. Thomas Lippincott. Mrs. Lippincott was the means of her husband's conversion. He afterwards became one of the most honored and useful ministers in the history of the Church in Illinois.



AND ONLY MAN IS VILE.

A mixed group of miners, natives and sailors in front of a saloon in Juneau, Alaska. It may be readily inferred that the ignorance and superstition of the native tribes are not the most formidable nor the most discouraging obstacles which the missionaries have to face. Some of these men were brought up in christian communities.

Rev. F. A. McGaw of Augusta, Illinois, in distributing the Board's leaflets among his people sent, with the leaflets, to each member a carefully prepared letter giving nine reasons for giving and four rules or suggestions for those who give. They may be grouped thus:

PERSONAL REASONS.

1. There is joy in giving.
2. Giving keeps me from becoming stingy.

PATRIOTIC REASONS.

1. I love American youth and wish them to be educated.
2. I love American children and wish them to be in Sabbath-schools.
3. I love America and wish her people to be Christians.
4. I am responsible to the extent of my ability for the salvation of my country.

RELIGIOUS REASONS.

1. There is reward for giving—treasures in heaven.
2. God freely gave for me.
3. Christ said, "go ye into all the world."

THE LAW OF GIVING.

1. Willingly—as the Israelites gave to the temple.
2. As God has prospered.
3. Up to ability—as the Macedonians did.
4. As the widow who gave all her living.

Rev. Amos A. Randall of Armstrong, Iowa, writes:

Here is the ideal Home Mission field. Look out in any direction and one may see new farm houses, new fields being broken up and crops planted where a year ago was nothing but virgin prairie. In spite of the hard times farms are being sold here every week. Less than two years ago the first town lot here was sold where now is a flourishing little place with four hundred and fifty inhabitants.

The Lord's work is not behind. Last September we dedicated to Him a beautiful church with seating capacity of two hundred. Since then the membership has more than doubled; and now we are compelled to buy more chairs to accommodate our congregation.

We are just completing a nice little country church at an out station eight miles away where we, each Sabbath afternoon, break the bread of life to about fifty people. Twenty of these will unite in a new church organization when we dedicate the building. Would that we might see just such little church homes scattered all over these beautiful prairies.

But besides these pleasant things, we also see here the result of communities being long left without the gospel influence. Where we do not

work the Devil does, and the youth of many of the old families have become tainted with infidelity. But under the power of the Spirit even these are giving way. Some of our brightest converts are from these same families. Our heart was also much rejoiced at our last communion to receive on profession of faith an old couple, sixty-four and sixty-eight years old, with their daughter, and son and his wife.

SUFFERERS FROM DROUGHT.—Many inquiries are made of our office as to the sufferers from drought in Nebraska. There is great distress as the following note from the Rev. George Bray of Aurora, Nebraska, testifies:

As Chairman of the Presbyterian Relief Committee for our suffering brethren in Hastings Presbytery, I have had my hands more than full in the manipulating of money and provisions for the needy.

The distress is increasing as winter advances and scanty supplies are exhausted. In Ogallala two have suicided because of starvation confronting them. Others have died of so-called diseases but mainly starvation. I received a letter from the frontier from one of our Sunday-school missionaries where a family had been subsisting on a little boiled wheat for a month, with *nothing else*. The urgency of the cases have demanded my first thought and attention.

The Rev. Julian Hatch of Grand Island, Nebraska, is chairman of a similar committee appointed by the Presbytery of Kearney, which is in the heart of the drought stricken regions.

A FAITHFUL HOME MISSIONARY draws a picture that is well worth studying. He says:

My commission for this year came with a cut of \$75 on the amount asked. I shall not complain of the Board. It is doing the best it can. But the greater part of that money I shall lose, so far as I can see, from my meager salary. Twelve years ago I came to Kansas, and nearly all of that time I have been a home missionary. Then I had \$1,000, and all debts paid. I have labored these twelve years, the best years of my life physically. I have spent all my salary year by year, and the \$1,000 are all gone. Besides that I have some debts, virtually I am not worth a dollar, and if my health should fail I would not have one dollar of income. That is the way it pays in money to be a home missionary. Thus I must be pinched a little more,

to leave me a chance for more self-denial and perhaps still further in debt at the end of the year.

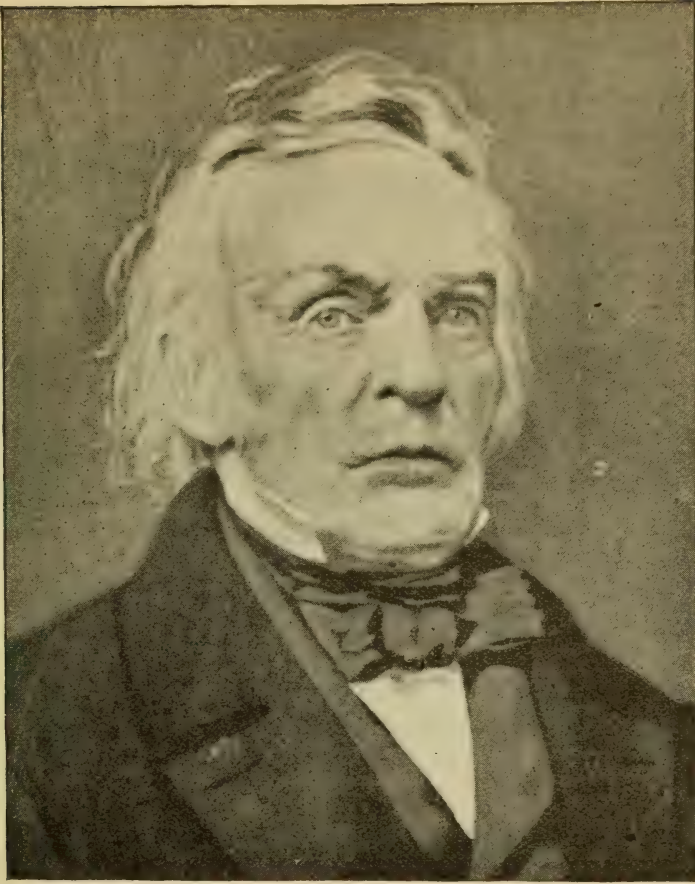
That seems to be raising too many questions. But sometimes they will come. But I face the future with a good deal of calmness, trust in God who has always provided and who will provide.

REV. CHARLES R. NUGENT, A. M., writes of the painful necessity of closing the church at Tombstone, Arizona, on account of the hopeless financial condition of the town, its population having shrunk from 2,000 to 500 during his stay there. Big mines all closed except one, people utterly discouraged. Silver the sole dependence of the town, and silver now a drug.

Yet he justly reckons the work done there not lost. Church members go elsewhere and add themselves to the membership of other churches. One true-hearted lady remaining, keeps up the Sabbath-school.

REV. GEORGE G. SMITH, *Bald Mount*:—An old depleted field in the East. Forsaken for some years. A great deal of work to reach a few people. Less than thirty children and young people within a mile of the church. Only sixteen children in the entire congregation. No village—families scattered far and wide—all the produce of their farms carted eight or ten miles over the mountain to market.

Almost impossible to hold revival meetings—prayer meeting entirely out of the question—a most discouraging field. In two weeks' meetings in a school house but 20 different persons old and young in the house. Aggregate attendance just 46; one night two, and one night the dear Lord and the minister only. And yet those meetings were not in vain, for God hath said, "My Word shall not return unto me void." Thus, we sow in tears and shall reap in joy. One of the best men in the entire community was brought out into a clear and bright experience, and lovingly spoke and prayed in the later meetings. Such work is not in vain. With all the discouragements in this field it has not been without much to cheer. Besides the forty-six added to the church, on profession, a new church organized and building paid for, two have responded to the call, "Go preach my gospel." One young man is in his second year at Princeton; one young lady is just completing her preparation and goes to Africa in the Spring. Surely "God's thoughts are not as our thoughts." "He chooses the things that are not, to bring to naught the things that are." Glory to his name.



REV. SAMUEL PARKER, MISSIONARY TO OREGON.

REV. H. W. PARKER, D. D.

A monument erected to him, and a county, town, and college named from him, in the state of Washington, signalize the heroism of the martyred missionary to the Oregon Indians, Dr. Marcus Whitman, whose famous winter journey over the Rocky Mountains is justly regarded as having saved much of Oregon to the United States, and as indirectly leading to our possession of much of the Pacific slope, besides. But the first link in the remarkable chain of events was the Rev. Samuel Parker, who was also one of the heroes of missionary history.

He was born April 23, 1779, in Ashfield, Mass., a Green Mountain town known in recent years as the summer home of Prof.

Charles E. Norton and George William Curtis. Descended from the original Robert Parker of Barnstable, Mass., (probably son or nephew of the first Robert of Cambridge, Mass.), his father, Elisha, born beside Parker River, Yarmouth, on Cape Cod, was one of the coast-guards at the beginning of the Revolution, and, after removing to Ashfield, was in the series of battles from Bennington to Saratoga. His pious mother's maiden name was Thankful Marchant, and it was a significant remark of the worldly that "the Parkers and Marchants were always praying." Piety and a sturdy vitality descended to the subject of this sketch, his father dying at the age of 94; and from his mother he inherited a love of

knowledge. Prepared under private tuition and entering Williams College as sophomore, he was graduated in 1806. To pay his way he had made a journey on foot from the Green Mountains to Cape Cod, borrowing money at ten per cent. from a relative in Yarmouth, thus early evincing his dauntless will and energy.

TEACHING AND EVANGELIZING.

After graduation he was for a year principal of the academy in Brattleboro, Vt., then studied theology a year with Theophilus Packard, D. D., of Shelburne, after which and licensure he made a two weeks' winter journey on horseback to western New York, to itinerate there and in northern Pennsylvania under appointment of the Massachusetts Society of "Domestic Missions." Travelling at all seasons over stumpy roads in a region that was then the wild West, preaching in sparse neighborhoods, subject to many hardships, he was injured to the work that awaited him later in the far West. After a year and a half of this rough life, he entered the new Andover Seminary, was graduated with the first class, and then returned to western New York to resume his mission work. In the course of this, he was called to the Congregational Church in Danby, Tompkins County, N. Y., in December, 1812, which church was then convened in a barn; and in this pastorate he remained until the spring of 1826, a large church edifice and strong membership resulting from his labors.

MARRIAGE.

Mr. Parker was married first to a Miss N. Sears of Ashfield, who died a few months thereafter. His second marriage was in Danby to Jerusha Lord, a niece of Noah Webster and a descendant of the Lords of Lyme, Conn., her birthplace Salisbury, Conn. Mention should be made of her superior education, ability, and character, her prominence in every good work as a church member in Danby, Ithaca, and elsewhere, and especially of the high sense of duty that led her to sustain her husband in his Oregon enterprise, then deemed exceedingly perilous.

Not long after leaving Danby and while living in Ithaca, Mr. Parker became an agent

for Auburn Theological Seminary, soliciting funds in New England, and with such success that he was appointed to the agency a second time. Next he was settled as pastor in Apulia, N. Y., there building a church and waging a Christian warfare with the intemperance and irreligion that abounded there as elsewhere in that time and region, in accordance with the too general fact that "barbarism is the first danger" in communities not planted under distinctly Christian auspices. There was reckless opposition to be encountered. At night the tenons of the frame-timbers, prepared for the new church, were sawed off and other damage inflicted. At a drunken revel following a "turkey shooting match," volleys of shot were fired at the pastor's house. But the revival of 1831 helped on the good work, in which participated a noble young man of later fame, Theodore D. Weld, whose parents lived in Apulia. The church was afterwards transformed into a nondescript "Union" organization; but, before that event, and at the end of several years' labor, Mr. Parker accepted a call to Middlefield, a Green Mountain town of Massachusetts. Here the harsh winter affected his wife's health; he returned to Ithaca, and for a time conducted a young women's school.

HEARS THE CRY OF THE RED MEN.

It was while he was pastor in Middlefield, in the early part of 1833, that the wonderful narrative ("Wise Men from the West") was published, stating that four Flathead and other Indians from Oregon came to St. Louis to learn about the white man's God and Bible—a narrative afterwards confirmed by Schoolcraft, who met the returning survivors, and by one of our missionaries, who conversed with one of them. The narrative had a profound effect on Mr. Parker, who never seemed to speculate on missions or the eternal future of the heathen, but always cut short any discussion by repeating, "whosoever shall call upon the name of the Lord shall be saved; how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. x. 13-15.) He had the high

soldierly spirit, always, in his high service—an unquestioning and unhesitating will. Squarely and unflinchingly he faced all Bible truths and Providential calls, with no querrying or evasion. There was never in him

“Some craven scruple
Of thinking too precisely on the event,—
A thought, which, quartered, hath but one part
wisdom,
And, ever, three parts coward.”

To him, as to his father in the Revolution, a call to action was enough; and this, as then, came as a call to all “minute men” and to veterans even of his age, forty-six. Under date “Middlefield, Mass., April 10, 1833,” he wrote to the American Board of Foreign Missions, offering to go beyond the Rocky Mountains to establish a mission among the Indians. “My views are to take one or two others with me, or go alone if best, and explore the field; if any go with me, to establish them where, in Divine Providence, it may appear there is the greatest promise of doing good. * * * Do you ask when I would be ready to go? To-morrow, or if any time should be necessary to make preparations, I would spend the time collecting means.”

Thus, in a lonely hill-town of the Green Mountains, this simple-hearted man, looking only to the giving of the “Bread of Life” to the far-away wild men, who he believed were waiting for it, was moved to take the first step in a series of movements that finally became of large national importance, and added a thrilling chapter to the history of Christian missions. But it does not appear that a reply to his offer was received. After an interval, he twice wrote again, May 17 and June 18. At the end of about three months, in July, came an indefinite answer that was but an apology for delay. Subsequent letters gave no encouragement; and meanwhile he had moved back to Ithaca.

PROPOSES TO GO TO THE RED MEN.

On the first Monday of January, 1834, a day observed as one of fasting and prayer for the world’s conversion, he spoke in the session-house of the Presbyterian church, and boldly proposed that the church send him on a mission to Oregon, and he called on

young men to volunteer to go with him. The pastor, Rev. A. E. Campbell, D.D., (who afterwards described the meeting in the *New York Observer* of May 17, 1834) and the people responded nobly. A committee of five was appointed to have charge of the matter. Three young men offered themselves on the spot as missionaries, two of them advanced students, namely, George W. Schuyler, afterwards State Treasurer, and father of the diplomatist, Eugene Schuyler; and Theodore S. Lord, nephew of Mr. Parker and father of the late Gen. Ellery T. Lord, of Albany. The other was Samuel Allis, Jr., a sadler, aged 27, who subsequently was one of the Pawnee missionaries. Later, the first two decided to continue their studies, though Mr. Lord held himself ready to go if needed as a reserve. A letter was written to the professors of Auburn Theological Seminary, who recommended one of their senior students, John Dunbar, and he agreed to go; he, too, became one of the missionaries to the Pawnees.

The letter of Mr. Parker, as one of the committee, to the American Board, announcing the result, was dated January 14, 1834. Under date January 24, came a reply from the Board, speaking of another plan—to send Mr. Kingsbury, who had superintended the Choctaw mission, on an exploring expedition to Oregon. But it was not until a month later that the Ithaca committee had enough encouragement from the Board to write as follows: “We were gratified on receiving yours of the 20th of February, to find our proposition favorably looked upon by you. Since receiving yours we have taken the preliminary steps on our part, in order to accomplish the wishes of the benevolent in this place. * * * Of him (Mr. Parker), we can say that from personal acquaintance, and by some of us of very long standing, we have the most unbounded confidence in his missionary qualifications for any service or station.” The Committee had given the Board to understand that the Ithaca church had decided to send the mission in any event, but would much prefer to send it under the prestige and patronage of the American Board.

PERSISTENCE IN HIS PURPOSE.

These details are here given to show the resolute perseverance of the mover of the undertaking through long delays and discouragements, and also to illustrate the spirit of devotion that led the Presbyterian Church of Ithaca to assume the great responsibility of such a mission. In a letter to the Board, March 28 of the same year, Mr. Parker wrote, "You ask, how much will Ithaca raise? *They* say, how much?" At that time there was but one man in Ithaca, so far as the writer of this can recall, who would *now* be rated as especially wealthy, or at least but one in the Presbyterian congregation; he was not a church member and was regarded as very penurious; but he regularly gave \$100 to each of the great benevolences, because, as he said, he found he was prospered when he gave, and not so when he withheld. Of the less able but comparatively prosperous, there were a number who always and nobly gave their \$100 to foreign missions, such as Timothy S. Williams, Ansel St. John and elder Joseph Esty. The amounts in 1834-36 given to this object averaged about \$700 a year, increased after the church assumed the Pawnee mission.

The movement was now fairly under way. So far as Mr. Parker's sons can remember, he was in ignorance that the New England Conference of the Methodist Episcopal Church had, in the summer of 1833, selected and appointed Jason Lee to go as a missionary to Oregon in 1834. All honor to that church for its characteristic enterprise in pushing to and beyond every frontier, promptly, boldly. Mr. Lee went as appointed, not apparently as one at first self-moved to the work; but the Hudson Bay Company's agents diverted his mission to the Willamette Valley, south of the line of disputed territory, whither also many of the later immigrants were turned aside, forming white settlements for which the Methodist mission did a much needed work. Honor also to the memory of Rev. John W. Adams of Syracuse, who wrote to the *New York Observer* in its issue of November 9, 1833, enclosing \$50 for a mission to the Flatheads; he, likewise, was probably ignorant of any of the steps in that direction

by others. It was not until December 28, 1833, (in the *New York Observer* of that date) that a call appears for 64 missionaries, six of them "to the tribes west of the States of Missouri and Arkansas, towards and beyond the Rocky Mountains."

FAREWELL MEETING IN ITHACA.

At 5 o'clock on the morning of May 5, 1834, there was a most solemn and affecting farewell prayer-meeting in the chapel, called session-house, of the Ithaca Presbyterian Church. The missionaries were there with their luggage, Mr. Parker's being a huge valise made for horseback use beyond the frontier. At the close, many of the people accompanied in vehicles the departing missionaries to the steamboat landing on Cayuga Lake. It was a long journey, mostly by water, to St. Louis. But, on arriving there, it was found that by some misinformation the party was too late to join or overtake the annual caravan westward of the American Fur Company. It was decided to place Messrs. Dunbar and Allis among the Pawnee Indians. His purpose unshaken by the sore trial of another year's delay since his first offer of himself, Mr. Parker returned home to spend the intervening time, at his own suggestion, in traveling in his wagon through western New York as an agent of the American Board, holding missionary meetings and collecting money. In the course of this work, he wrote as follows to his family from Franklinville, Cattaraugus Co., N. Y., December 5, 1834: "My labors have been fatiguing owing to the very bad state of the roads. * * * I have found some missionaries. Dr. Whitman, of Wheeler, Steuben County, has agreed to offer himself to the Board to go beyond the mountains. He has no family. Two ladies offer themselves, one a daughter of Judge Prentiss, of Amity, Allegheny County." These two were put in communication with each other by Mr. Parker, were subsequently married, and were the most noted martyrs in the massacre of 1847. Dr. Whitman was an elder in the Wheeler Presbyterian Church, afterward extinct, but immortal in him and his work. The letter names four others who were willing to go on the mission.

JOINED BY DR. WHITMAN IN ST. LOUIS.

On the 4th of March, 1835, Mr. Parker left Ithaca again, was joined at St. Louis by Dr. Whitman, and the two joined the fur-traders' caravan, encountering soon the murderous enmity of some of the reckless hunters because the missionaries stopped for sacred rest on Sunday, and also refused to drink with carousers. At Council Bluffs the camp was invaded by cholera, and the medical skill of Dr. Whitman and the nursing services of Mr. Parker reconciled their enemies. In 126 days from St. Louis they reached the great fur-traders' rendezvous on the Green River in what is now south-western Wyoming, having followed the North Platte River, across whose sources in the South Pass the grades were so easy that Mr. Parker wrote home, at the time, that there would be no difficulty in running a railroad through the Rocky Mountains. In his "Exploring Tour," 1838, p. 73, was the first public announcement of the practicability of such a trans-continental road through the great barrier. On page 77 of the same edition is a most interesting account of a council in respect to the mission held with the Flathead and Nez Percé Indians, who had come to trade at the rendezvous. They were indeed waiting for the man of God, of whose coming they had heard. It was decided that Dr. Whitman should at once return East for more missionaries, and come to Oregon in 1836. Thus Mr. Parker explored Oregon a year in advance of the doctor.

LONG JOURNEYINGS IN THE NORTHWEST.

And then began Mr. Parker's long journeyings through the present Idaho and Washington (then parts of Oregon) mostly with Indians only, as fully described in his book above mentioned. Before he reached the Nez Percé country, he met a large number of that tribe on a hunting expedition. He was greeted most warmly as a missionary. On the Sunday following he found that the natives had used their tent materials to construct a tabernacle about a hundred feet long by fifty wide, carpeted with fur-skins—a structure far beyond his slight suggestion of shelter,—and there four or five hundred men,

women, and children knelt during devotional services and sat during the sermon, all which was repeated to them by an interpreter. The head chief said to the missionary, in language of touching simplicity, that his heart had been dark, he was feeling after what he knew not and now it was made clear. All were struck with the difference between the plain gospel, with simple services, and the religion of rites more or less propagated among the Indians of that general region. This occasion, however, was but one of many encouraging presentations of the truth to the natives during Mr. Parker's visits to various tribes.

In the *Seattle Post-Intelligencer*, 1883, the Rev. Myron Eells (son of the Oregon missionary, Rev. Cushing Eells) says: "This was one of the most courageous ventures of early history. Had he been a young man, as Dr. Whitman, or with a companion of some kind, or had his tour been in later years, it would not have been so strange. But Mr. Parker was fifty-six years old, he was alone with the Indians, and it was at an early day, 1835, when fur companies did not often run such risks." For a long distance over wild mountains, chosen by the Indians for fear of Blackfoot rangers, and hurried on by them from the same fear, he could make but short pauses though sick for many days with a burning fever. Hostile Indian raids and stories of starvation had threatened him from the first, these being the horrors set forth in publications up to that time, about the only trustworthy information having been given by Lewis and Clark thirty years previous; they, however, had only crossed from the headwaters of the Missouri to and down the Snake and Columbia rivers and back again by the same route. Mr. Parker's book was the first that gave full information of the country, people, productions, animal life, and climate, including a daily meteorological table from October 4th to May 15th; also a vocabulary of several Indian languages. But in all his work he was a missionary, the first one of the American Board beyond the mountains, preaching on every occasion to the natives through an interpreter—as truly doing mission work as a traveling Paul or

Silas—his first object to directly give them the Gospel and his consequent aim to prepare the way there and at the East to give them permanent local missions. Having thus prepared the way for younger laborers (numbering only three years later, thirty or more missionaries and assistants) and being himself nearly sixty, affected by his exposures, and with a family requiring his return, he came home by sea in 1837, via the Sandwich Islands and Cape Horn.

HIS BOOK.

His book, which went through five editions (and was republished in England) and his lectures throughout the East, undoubtedly did much to shape public opinion and stimulate emigration, tending to the results that settled our claim to the territory now covered by Washington and northern Idaho; and it was to make demonstration of government force in favor of our emigrants, as well as to explore, that Gen. Fremont was sent with troops, this connecting itself with his important part in the conquest of California. In a letter to Mr. Parker, March 16, 1839, Caleb Cushing requested him to prepare a brief memorial, which he, Mr. Cushing, would present to the House of Representatives. Dr. Whitman, after his famous ride over the mountains in 1842-3, to warn our government of the designs of the Hudson Bay Company, came to Ithaca to consult with Mr. Parker on the situation.

IN OLD AGE STILL EVANGELIZING.

In his latter years, besides lecturing on Oregon, Mr. Parker did much volunteer mission work, preaching in poor pastorless churches and outlying neighborhoods. It was while so engaged in special revival labors, that he was stricken with partial paralysis, 1847, but he so far recovered that he preached with his old vigor, as he had opportunity for fifteen years longer. To preach, he esteemed a blessed privilege, and his sermons were from brief notes only, remarkably clear, logical, effective, dealing with the prime truths of the Gospel, earnestly aiming to convince, convert, and to edify spiritually. In person, he was of

medium height, solid build, strong features, gray eyes, brown hair, inclining to sandy; and in disposition, he was kind, pleasant, social. There was nothing of the stiff, nice fastidiousness attributed to him by a prejudiced historian of early Oregon, and repeated from that writer by H. H. Bancroft. He was a man of simplicity—a plain, practical, prayerful, earnest man, who had due regard to the ordinary decencies of life and manner, even in a wilderness camp. He died at Ithaca of pulmonary congestion, March 21, 1866, nearly eighty-eight years of age. His children, who knew him but to love him, are all living—Mrs. Dr. Alexander Whaley, afterwards Van Kirk; Dr. Samuel J. Parker, formerly the Seamen's Society surgeon and chaplain at Mobile, both now of Ithaca; and Henry W. Parker, formerly professor in the Agricultural College at Amherst, Mass., and in Iowa College, now of New York City.

The flourishing Oregon missions, with their schools and many hopeful converts, were strangely abandoned by eastern authority after the massacre in 1847 at Dr. Whitman's station, notwithstanding that an American force from the Willamette Valley had proved its efficiency to punish such outrages, and notwithstanding the truth that the blood of martyrs is the seed of the Church. How different might have been the history of the tribes if the missions had been continued, especially of the ill-advised and ill-fated Nez Percés. One of that tribe, a lad named John Aits, was brought to Mr. Parker's house in Ithaca, by Dr. Whitman, in 1834. He could say little, except by signs; but in the six months of his sojourn he learned to speak English, read and write, and became an intelligent Christian. Mrs. Parker took especial pains to impress on his memory one verse: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He carried that verse home when he returned with Dr. Whitman. He lived an exemplary life, and a few years after he died in Christian faith. He was among the first fruits. But eternity alone can show all the harvest.

HOW WE BUILT OUR PARSONAGE.

REV. ALEXANDER M. DARLEY, PUEBLO, COLO.

Last month I built what is called a *Jacal* (hahcal) parsonage, 40 x 16 feet and one story high, and fenced our church lot at Talpa, on the Huerfano River in Huerfano County.

It came about in this way: The times are called "hard," generally, and locally my parishioners had also suffered from drouth. I had been able to make very little of a subscription for salary during the year; and what was really subscribed for these last two years still lacked \$105 of being paid up.

At our annual meeting I called their attention to the deficiency and said; "Pay me by bringing posts and poles from the woods and give work for this amount, and let us build a room for the preachers, a hospitality room for the brethren when they come from afar to church or when we hold our protracted meetings, as well as a place for four horses, and let us fence our lot. I will find the doors, windows, boards and nails, in addition to the surrender of what is due me."

It pleased them. A subscription was then and there made of beams, corner posts, posts for walls and fences, and poles for the roof. These were counted at from \$2.00 apiece for the posts, to 5 cents apiece, or so much the wagon load, for poles. I promised to count \$1.50 a day for male or female labor.

One of the elders, an evangelist, was appointed to solicit further aid from those not present, and also food for the feeding of those who expected to pass the week of work with us. November 12 was appointed as the final day for delivery of material.

When it drew nigh, I was told it would not be successful. I am resident 51 miles from Talpa. So I went with my companion evangelist, with expectation of failure and a stay of only four days. The other two evangelists were also expected to be present, and if we worked we would hold a protracted meeting at the same time. It turned out better than I expected, and we began and worked. I did not get home for 18 days.

We appointed one evangelist as boss for building the house and one of the fences. I was general superintendent, principal preacher of the meeting, solicitor and cook,

as well as provider of supplies, as very few supplies were promised. I got an advertisement for *La Hermandad*,* with \$15.00, at a neighboring "general store" six miles away.

We planned three rooms for the house, 12x12 for the preachers, ditto for the horses, and 16x16 for the hospitality room.

I gave my helpers a diet of beef, potatoes, squash, rice, dried apples, butter, bread, coffee and tea. One elder's wife made our bread, and we ate up just 50 pounds of flour and nearly a hind quarter of beef. I made a good many mistakes at first; burnt myself and blackened my apples by cooking them in an iron pot, put too much dried fruit or rice into my vessels to cook, &c.

I built fence of wire, of poles, of boards, I painted and did carpenter work, besides being cook. I also solicited subscriptions over 30 miles of the Huerfano, and preached about nine times in the 18 days.

It snowed and blew on us. I got up one week from 3.15 to 5 A. M., to get the men off to work early, and was so tired that I could not keep awake after supper.

One old brother, a widower in whose house we had our kitchen, had lost a two-year old steer for two years and when he found it, being too old himself to work with us, said voluntarily, "I am going to give it to God" and said it was worth \$15.00. I sold it for that much to a gentleman to whom I owed \$13.07 for fence wire and hardware. One lady gave me fourteen pounds of honey, and I told her it was "the sweetest gift I had gotten." Others gave us hay and others lumber, as well as the money I collected. It took two loads of hay to feed our horses.

It took about 500 young trees to build and fence the property. It took great quantities of earth, mud and straw to make the walls and roof. It was so cold that we had to use warm water, as the mud is put on with the naked hands. We Americanized the mud log house of the Mexicans, and, as it sits sightly and high on rising ground, and has a nice fence around and partitions through the lot, it looks very neat and will last many years.

*This is a Spanish paper published by Mr. Darley.

THE NEW MISSION BUILDING, now being erected by two of the Boards in this city, is rapidly approaching completion. It is to cost less than \$1,000,000, but not a dollar of its cost comes out of the current receipts of the Boards.

The money so far put into it is special and intended by the donor or testator for that purpose. The debt incurred for the balance of its cost is at low rate of interest. The interest is not paid out of the missionary funds of the Boards. The building is good for its own debts. Its rentals will more than pay this interest.

Concert of Prayer

For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE OLDER STATES.

The older states of the Union constituted, in succession, from New England to Iowa, the Home Mission frontier as our population swept westward. They therefore present in their church life and strength the grand results of the Home Missionary work through the past years. They are the strength and security of the nation to-day. On them rests largely responsibility for our national character, for they contain the bulk of the nation's wealth and population. They afford an encouragement which rises to enthusiastic expectation for the new states that are now in their infancy. What the gospel has accomplished in Massachusetts, Pennsylvania, and Ohio, we may confidently expect it to accomplish in the states of the New West. Indeed, the results already attained in the newest of those states justify the hope that the progress of the future will as far transcend anything recorded in the past as the methods of travel and communication of to-day outstrip those of our forefathers who laid the foundations in New England. With such

results already attained, and the resources for influence and accomplishment which we are conscious of possessing, what may we not hope for the future?

These results cannot be claimed as the direct and exclusive fruit of the Church's work. But the other agencies, which have been active in producing these results such as the press and the public school, are themselves the foster children, nourished and sustained by our Christian civilization. They inevitably spring up wherever the Church goes. The greatest need, therefore, of any country is the Church and its adjuncts. When we base our appeal for Home Missions upon the magnificent results attained in the older states we are appealing at the same time for every worthy cause and benevolence that is nourished and propelled by the Church and the society which the gospel creates.

But it must not be imagined for a moment that the condition of society attained by the oldest and best of our states is final, or that the aggressive work of the Church has been fully accomplished.

There are many reasons why these eighteen older states, which lie north of Mason and Dixon's Line and east of Minnesota, form a most important and interesting part of our mission field. A majority of their population are outside of any church relations, and need the gospel just as much as if they dwelt on the frontier. In these older states hostile destructive forces are threatening our very existence as a nation. The dangers which threaten us find expression in the declared purposes of the anarchists, in the avowed object of the Communists, and in the increasing strength and boldness of dissatisfied classes who have not the fear of God before their eyes, and are not restrained by a wholesome respect for the laws of the land.

These dangers are centered largely among the unevangelized classes in the cities.

This large unchurched majority decides the elections and thus controls municipal affairs. Their representatives hold the offices, levy the taxes, expend the money, sell privileges and appointments, shield crime and oppress law-abiding citizens. The marvel is that Christianity, working at such tremendous

numerical disadvantages, has accomplished so much in maintaining at least a recognized standard of morality, keeping vice back under the shadows and enforcing a recognition of the Sabbath day.

These masses providentially are accessible to our missionaries, and mission work among them can be maintained most economically and with the most satisfactory results.

Notwithstanding the expense of maintaining Church work in the cities, the average cost of supporting a missionary in the older states is far below that in the newer West, or among the exceptional populations. While they employ forty-three per cent. of our whole force of home missionaries, they require but thirty-eight per cent. of their own contributions to support them.

The rapid depletion of rural populations leaves a constantly increasing number of weak and discouraged churches. It is said that in Massachusetts, one-half of the rural population has gone into the cities or elsewhere in the last ten years. During the ten years from 1880 to 1890, more than half the townships of New England lost population by the removals from the rural regions to the cities. In the state of New York, sixty-nine and one-half per cent. lost population from the same cause. About half the townships of Indiana, and more than half in Ohio and Illinois suffered a like depletion. Abandoned farms, depressed values and discouraged churches are the rule and not the exception throughout the rural regions of New England and in many of the counties of New York. It is sad to think that the older states, beginning with New England, and reaching beyond the Mississippi river, should still be mission ground. Life everywhere requires, for its maintenance, a constant supply of nourishing elements; this is no less true of society and of churches, than of vegetable and animal life. The holiest saint must have his daily communion at the throne of grace, and the constant prayer of the Church is, "Give us day by day our daily bread." The time may never come when the Church will cease to hear the same cry for spiritual food from those who dwell within the reach of the shadows of her spires.

Letters.

NEW YORK.

REV. FRANK W. WEST writes of the church of Wampsville, one of the oldest in the Presbytery, at one time strong. It has sent out two churches and stands between them, about midway. A large population would be without religious instruction but for this church.

The outlook has been dark, but now the prospect is more favorable and an earnest effort will be made another year to become more nearly self-supporting. They have a good comfortable church and fair parsonage and no debts.

Oneida Valley, six miles distant from Wampsville, is a little village of about two hundred inhabitants. Its church is about eighty years old, reduced by deaths and removals, but quite hopeful. The field is an uncommonly hard one, the two churches being so far apart. But there is much to give courage. "The people have a mind to work."

ARIZONA.

REV. CHARLES H. COOK, *Sacaton*, writes: I spent three weeks including three Sundays with the Indians at Gila Crossing. I also visited Phoenix for a few days. Some Phoenix friends kindly gave me \$23.50, which enabled me to purchase a stove, a large lamp and some paint and I have enough left to ceil one room as soon as I find time to haul the ceiling lumber. The fine Meneely bell sent by Elder C—— arrived in time for the dedication and the Tucson school has sent us a fine pulpit.

The Sacaton field includes four larger and five smaller Indian villages, which are from one to twenty miles distant from the church and in all of which we can find good congregations on Sundays during winter. The work here has been fairly prosperous. At our last communion we received fourteen members and besides baptized twenty-four little ones.

The Blackwater church is generally full and often crowded on Sundays. During summer, when the children are at home from the schools it is too small. If we could secure by the first of May, next, \$200 we could enlarge it and besides build a room 14 x 16 inside, where the preacher could stay nights and so do more effective work during winter. This church has cost the Boards East \$50; all the rest has been raised among our Indians here.

Papagoes and others have frequently visited my house evenings for religious instruction. A

few well trained Papago young men could do a great deal of good by preaching the Gospel to these Arizona Arabs of the desert. We hope our Tucson school will bring this about.

We have taken formal possession of the Gila Crossing field, which takes in the lower or western part of this reservation, extending ten miles along the Gila, thirty to forty miles west northwest from Sacaton, having at present about one thousand inhabitants. Here we have had for some years eight church members, who often would come a distance of thirty-five miles to hear the Gospel preached. This church was dedicated December 9. There were present some friends from the Phoenicia Indian School and about 250 Indians. The wild Indians had a drunken feast on that day, otherwise the church would have been more than crowded. Five villages lie within four miles of the church. At Christmas we gave the little ones a treat of candy and cookies and addresses by both helpers, which old and young enjoyed. The field is promising. E. Jackson, our helper, does well. But let the Church also send us a good white man for that field and we will soon, no doubt, see an abundant harvest down here.

TENNESSEE.

REV. CALVIN A. DUNCAN, S. M., *Knoxville*:—Last year 584 were added to our church on profession of faith, the largest increase of this kind in our history.

Of the Synods of our Church, the Synod of Tennessee stands seventh in net increase of church membership; and among the Synods in the old states, it stands first in net increase, above such states as New York, New Jersey and Pennsylvania.

There are now under the care of our Presbyteries 26 candidates for the ministry, a gain of three over the year previous.

We report two new church organizations, one at Parrottsville, Cooke Co., Tenn., and a chapel at Britain's Core, N. C.

The parsonage at Greeneville, Tenn., has been freed from debt, a parsonage purchased at Tusculum, Tenn., and a new parsonage in process of erection at St. Paul. A church building has been erected at Riceville, N. C., the result very largely of the faithful work of Rev. Frank M. Fox. The most interesting and hopeful of our Synod's work is that which pertains to our schools.

We have 24 schools, 56 teachers commissioned by the Board of Home Missions, an enrollment

of 2138 pupils, and an average attendance of 1,414. Taking into account the unusually large attendance of students at Maryville, Washington and Tusculum, we have more than 2,000 young people actually present in our Christian schools. Who can estimate the possibilities of world-wide beneficent influence herein treasured up?

Dr. Trimble, of Chattanooga, recently held successful evangelistic services at Huntsville and Grassy Cove, and Rev. S. A. Coile and Harlan P. Cory at Jeroldstown. I held a meeting at Spring Place, Knox Co., Tenn., assisted by Rev. A. J. Coile, the pastor of the Bell Avenue Church of Knoxville. The meeting lasted eleven days, and on Sabbath, December 2d, eleven were admitted to the church.

The Bell Avenue Church of Knoxville begins the new year with the last remnant of the debt on the church building paid off.

ALASKA.

REV. W. W. WARNE, *Chilkat*, writes: I want to stand on record as one full of hope and not in the least discouraged. One boy requested to be baptized and to confess Christ. The father of six children who have attended Sitka, Juneau and our own school, and who was once, not long before we came, tied up an entire year for a witch, and has always been superstitious, recently made a public profession, giving reason to think a genuine work of grace is going on in his poor darkened heart. Regular attendance of from eighty to one hundred or, counting babies, even more. They sit in the windows, on the wood, on the benches, on others' laps, on the floor, or stand up. At the Mission, where our room is not quite so large, things are but little better. As things have been going on this way for four winters and every winter improving, are we not entitled to a couple of neat little chapels, large enough to seat at least more than half of our regular congregation?

Another very encouraging thing is the arrest, trial and conviction of Scundoo the old medicine man of greatest influence among the Chilkats. He is convicted of manslaughter, and this will I think prove the death blow to the art for many miles around.

Many encouraging signs of the times, some minor discouragements, of course. Winter so far not as severe as it threatened at first; now looking forward with great expectancy towards glad spring, when snow will leave the little valley, and sweet flowers and grass and even the ground will be seen again.

SOUTH DAKOTA.

REV. ROBERT CHRISTISON, *Dell Rapids*.—I am quite delighted to learn of the well doing of nearly all the young people I received into the church five or six years ago. Two of the young men are Sabbath-school superintendents; one in Georgia, and another in New Jersey. One is at college preparing for the ministry, and another is preparing for college with the ministry in view, and some of the girls are now earnest Sabbath-school teachers.

HOME MISSION APPOINTMENTS.

C. C. Cook, Stephenson, 1st,	N. Y.	J. Browne, Wilmot, 1st,	S. D.
J. Kamm, Jeffersonville, German,	"	S. Millett, Pierpont and Andover,	"
J. J. Wolf, Ocean Side,	"	W. S. Peterson, Lead City and Terraville,	"
F. E. Voegelin, Zion German, of N. Y. City,	"	W. H. Jennings, Bethel, Elk Creek and Plainview,	"
S. R. Warrender, Otego, 1st,	"	F. D. Haner, Rapid City, 1st,	"
R. A. Hill, North Granville,	"	G. A. White, Artesian and Forestburg,	"
J. Petrie, Redfield,	"	P. La Pointe, Hill (Indian),	"
V. Vanek, Baltimore, Bohemian and Moravian,	Md.	J. B. Renville, Ascension (Indian)	"
J. Z. Haney, Altoona and Tracey,	Fla.	A. Kegel, Ebenezer, German, of Lennox,	"
J. G. Lane, Sheffield, 1st,	Ala.	J. G. Aikman, Mt. Ayr, 1st,	Iowa
A. J. Coile, Bell Ave., of Knoxville,	Tenn.	W. E. Hall, Westminster of Anderson,	"
J. McDonald, Pikeville,	Ky.	A. L. Sarchet, Guthrie Centre,	"
L. R. Yeager, Huntsville,	Ohio	V. Bazata, Reformed Bohemian, of Saratoga,	"
W. J. Gerlach, Fayette 1st, and Mt. Salem,	"	W. M. Robinson, Inwood,	"
H. B. Miller, Doylestown and Marshallville,	"	W. Sample, Union Township, 1st,	"
A. M. Elliott, Edwardsville, 1st,	Ills.	D. W. Cassat, Vail,	"
M. M. Cooper, Troy, 1st,	"	L. McIntyre, Sioux Centre, 2d,	"
P. F. Matzinger, Harvey,	"	A. C. Stark, Hastings, 1st German,	Neb.
B. A. Rayson, Chicago Lawn, 1st.	"	B. H. Hunt, Burr Oak, Oconto and Eddyville,	"
C. F. Moore, Savanna, 1st,	"	A. Patterson, Clontibret and station,	"
M. H. Ambrose, Palestine and Beckwith Prairie,	"	W. J. Oliver, Beatrice, 2d, and station,	"
L. N. Williams, Moweaqua,	"	W. L. Boyd, Tamora and Staplehurst,	"
A. Wilson, Marlette, 1st,	Mich.	J. W. Little, Ceresco, Raymond and station,	"
W. M. Wilson, Chandler, Filion and Pinnebog,	"	J. D. Kerr, D. D., Bellevue, 1st,	"
C. C. Sink, Lamotte, Marlette, 2d, and Flynn,	"	S. T. Davis, Clifton Hill,	"
W. P. Gibson, Evert,	"	T. E. Horton, Ocoola, 1st,	"
J. H. Fleming, Erie, 1st, and La Salle,	"	L. M. Belden, Kansas City, 3d,	Mo.
E. H. Vail, Elmira, 1st, and station,	"	E. A. Boyd, Carrollton,	"
T. Middlemis, Alpena,	"	H. F. Williams, Covenant, of St. Louis,	"
W. D. Thomas, Ph. D., Pastor-at-Large,	Wis.	C. K. Elliott, Washington and Moselle,	"
J. W. Robb, Belleville and Verona,	"	J. M. Hughes, Emporia, 2d,	Kan.
A. Sillars, Winneconne, 1st,	"	S. R. Anderson, Clear Water, 1st,	"
E. N. Raymond, Virginia,	Minn.	H. B. Johnson, Emerson, Macksville and station,	"
E. Lund, Synodical Evangelist, Scandinavian,	"	C. M. Cantrall, Weir City,	"
H. T. Hennum, 1st Norwegian, of Duluth,	"	L. I. Drake, D. D., Humboldt, 1st,	"
J. R. Jones, Balaton, 1st, and Easter,	"	A. Steed, Yates Centre,	"
J. W. Hood, Island Lake and Russell,	"	E. L. Combs, Garnett, Central City, Sugar Valley	"
E. R. D. Hollensted, Canby, Fairview, (Gary and Lake Cochran, S. D.)	"	and Mineral Point,	"
A. Wadenstene, Immanuel, Swedish, of Minneapolis,	"	C. E. Kalb, Rossville and Pleasant Ridge,	"
R. C. Mitchell, St. Louis Park and Camden Place, of Minneapolis,	"	M. D. Smith, Neodesha and Toronto,	"
J. B. Astwood, Angus, Euclid and Red Lake Falls,	"	H. S. Childs, Oakland,	"
W. H. Hunter, Mendenhall Memorial, of East Grand Forks, and station,	"	B. H. Fields, Edmond, Herron and Waterloo,	O. T.
T. E. Douglas, Hendrum, 1st, and stations,	"	H. F. Olmstead, Lampasas, 1st, and Webster, 1st,	Tex.
G. G. Matheson, Pastor-at-Large,	"	J. W. McCallum, Wichita Falls, 1st,	"
D. N. Morden, Jordan and Belle Plaine,	"	E. C. Chavis, Tucson, Spanish,	Ariz.
C. H. McCreery, Dundas,	"	T. C. Moffett, Flagstaff,	"
J. S. Boyd, Hillsboro and Kelso, 1st,	N. D.	P. Q. Gonzales, Florence Spanish,	"
M. Albert, Minnewaukon,	"	S. W. Richards, Akron, Otis and Yuma,	Colo.
W. J. Oldfield, Walhalla, Coburn and Beaulieu,	"	W. R. Notman, Georgetown, 1st,	"
E. M. Atwood, Larimore,	"	A. B. Martin, Central City and Black Hawk,	"
C. Slack, Arvilla, Gilby, Achison and McCollum,	"	P. W. Brown, Ouray, 1st,	"
		G. Lamb, Montpelier,	Idaho
		D. Ross, Westminster, of Anacortes and Sedro, 1st, Wash.	"
		I. Wheelis, Nooksack and Clear Brook,	"
		J. A. McArthur, Bellingham Bay, 1st, and Bethany,	"
		C. T. Whittlesey, Blaine 1st,	"
		R. Gow, Davenport, Larene and Egypt,	"
		J. P. Black, Johnson and Colton,	"
		D. D. Allen, Kendrick, Julietta and stations,	Idaho
		J. R. Sinclair, Burbank, 1st,	Cal.
		J. L. Thompson, Ballard, Los Alamos, Los Olivas	"
		and Santa Ynez,	"
		J. M. Newell, Bethesda, of Los Angeles,	"
		J. N. Elliott, El Monte, 1st,	"
		W. L. Johnston, Fillmore, Pleasant Valley and sta-	"
		tions,	"
		A. Fraser, San Pedro, 1st, and Wilmington,	"
		H. B. McBride, Golden Gate,	"
		E. E. Clark, Prospect Hill,	"
		D. S. Banks, Santa Cruz, 1st,	"

FOREIGN MISSIONS.

NOTES.

Rev. W. B. Boomer, of Chile, sends extracts from a published statement of Rev. A. Moran giving some incidents of a journey in the society of some papal ecclesiastics who happened to be his fellow travelers. One of these, a French priest, said:

"The clergy of South America are perverted in morals, and were the principal fomentors of the hatred and bloodshed during the revolution. They will certainly have to receive punishment, a punishment which has already commenced in the hatred and disdain that their conduct inspires." * * *

The people [in Peru and Chile] are Catholic in name, but Pagan at heart. They keep the ordinances of the Church, but live in adultery and robbery. They listen to the preachers as if they were comedians. Nobody is converted, nobody mends his life. We do not produce any effect except among a few old women; and this goes every day from bad to worse."

Mr. Boomer comments as follows:

"Here we have in bold outlines, a sketch of the Chilian Romish clergy. And the old proverb holds true here as elsewhere, 'Like people, like priest.' The longer one continues his residence here, the darker becomes the picture of moral degradation in high circles and in low. Rome is a varnished Paganism, and when left to herself, sinks towards an abyss of corruption and immorality. The one supreme need is the pure Gospel of Jesus published by the living voice and printed page, and exemplified by the life of regenerated and consecrated men and women."

Rev. W. M. Hayes, of Tungchow, has forwarded some interesting items from the Report of the Presbytery of Shantung to our General Assembly. A new theological class of ten or more members is planned for, with a view to supplying more adequately the

demand for native ministers. During the past year, 477 converts have been received within the bounds of the Presbytery. This is an advance of 224 upon the number received during the previous year, which was 253 (see Minutes of the last Assembly, page 434). The total number of communicants now reported is 4,083. There are 2,080 pupils in Christian schools. The contributions of the year show a satisfactory increase. The \$1,332 reported is \$473 more than the previous year. Of the total reported \$527 is for the support of native pastors. A marked religious awakening is noted in several places during the year. The energies of the native churches have hitherto been directed almost exclusively towards the evangelization of the heathen around them, so that the idea of a revival of religious interest in the Church itself is somewhat new, and is regarded with special interest and desire by the native Christians. Persecution is reported only in one locality, but there the Christians were in great difficulty and danger. They were faithful, however, and although several were severely beaten, the name of Christ was never denied.

The bounds of the Presbytery embrace an area equal to the three States of Pennsylvania, Maryland and New Jersey. The growth of the work renders the formation of another Presbytery probable in the near future.

The war with Japan has proved no hindrance as yet to mission work within the bounds of the Presbytery. The report closes with devout thanksgiving and a plea for earnest prayer on the part of the home Church.

A day of reckoning, no doubt, is coming in the interests of human rights and religious freedom. In the meanwhile, harassed, but patient and devoted missionaries of our own and other churches are struggling with giant opposition to their work in the Turkish Empire and Persia. All the ingenious devices of

hostile officials, and in some cases, bold and startling attempts at the utter suppression of worship, either in public or private, are becoming matters of every day occurrence. Schools are closed, the building of church edifices and schoolhouses prohibited, burdensome and impracticable conditions imposed upon educational work, an absurd and arbitrary censorship exacted, apparently at the whim of ignorant officials, religious assemblies disbanded, and in some places, all gatherings for prayer and worship prohibited. Even missionaries have been informed that they cannot hold family worship if natives are admitted as participants. Protest or redress seem alike hopeless. Is it not time, oh Lord, for Thee to work? (Psalm 119 : 126).

If these were the only incidents of the situation, we might perhaps feel that it was wise to be much in prayer and await in patience and faith the outstretched arm of divine interposition, but tidings of massacre and cruel brutality are coming to the ears of Christendom, which are far too serious to be ignored. Christianity cannot listen unmoved; humanity cannot tolerate or condone such inhuman savagery without lowering the standard of the world's manhood, and confessing that chivalry is dead.

Despite the desperate efforts at suppression, the facts are fairly in evidence, except that they lack the merest formality of an official guarantee. Letters from reliable witnesses living almost within sight of the glare of those burning villages, and within sound of the shrieks and groans of those murdered men, women and children, confirm in the main, almost every detail of the hideous story, yet so paralyzed are the European governments by the dangers, and possible complications of the situation, that it still remains a matter of doubt whether any effective remedial measures will be instituted.

The recent massacre of the Armenians is only the last of a long series. The one which immediately preceded it has attracted hardly any attention in the world, and yet it has apparently, although to a lesser

extent, every revolting and characteristic feature of the usual fiendish routine of Turkish fanaticism. The following account, although from a private source, is worthy of just as much confidence as if it had the signature of an official committee of investigation on behalf of Christendom. Upon this occasion the outrages committed were not upon Christians, but upon a non-Christian community. The account is as follows:

The Yezidees are a remnant of a heathen sect who have never been converted to the Moslem faith. Their holy place is not far from the city of Mosul (one day's journey), and their principal villages are also close by. In the summer of 1892, the Sultan sent a special officer, called a Farik Pasha, to Mosul to correct certain abuses in the government, to collect all back taxes, and to convert the Yezidees. His authority was absolute, the Vali Pasha of the city being subject to his orders.

In reference to his work among the Yezidees, he, it was generally reported, was to get a certain sum per capita for every convert made. He first sent priests among them to turn them to the "true faith." They not succeeding, he very soon gave the old alternative of the Koran or the sword. Still not submitting, he sent his soldiers, under command of his son, who put to the sword all who, not able to escape, refused to accept Mohammed. Their villages were burned, many were killed in cold blood, some were tortured, women and young girls were outraged or carried off to harems, and other atrocities too horrible to relate were perpetrated. Those who escaped made their way to the mountains of Sinjar, where, together with their brethren of the mountains, they entrenched themselves and successfully defended themselves until the spring of 1893 against the government troops which had been sent against them.

This massacre was reported, I think, to the French government by Mr. Siouffi, consul at that time in Mosul, and to the English government by Mr. Parry, who was in that region under the instructions of the Archbishop of Canterbury.

The Yezidees, who remained in their villages on the plain, had Moslem priests set over them to instruct them in the Moslem faith. They were compelled to attend prayers, and nominally became Mohammedans, but in secret they practiced their own rites, and declared that they were still Yezidees.

We turn with gratitude and praise from these sickening incidents to the sweet story of tender Christian ministry to the suffering which is reported in a recent letter from Siam. Mrs. A. W. Cooper writes on behalf of the Bangkok Station a report of recent missionary work in that vicinity. Among other items an account is given of a tour of Mr. Eakin and Dr. Toy to Nakawn, where Dr. Toy treated 160 patients, and visited others who were unable to attend his clinic. Mr. Eakin held preaching services daily with a good attendance. At the communion season six converts were received. Upon a previous occasion six others had been admitted to the communion, so that a little group of professed believers forms the nucleus of a coming church in Nakawn. The report continues as follows:

An interesting feature of the work is the disposition of the people to come by families. Where there are Christian households, we can hope for better results than where one head of the family is a Christian and the other a heathen. There are now fourteen professing Christians in Nakawn, but they represent only seven families. One woman was received into the church, while her husband was put on probation for a time; and in one case a grown-up son came with his parents. In all other instances husbands and wives have received baptism at the same time. Outside of the city there are eight more baptized Christians in Nakawn Province. The man who was a confirmed opium smoker has been reclaimed by the power of God, and was baptized with all his family. Eleven new applicants were placed on probation, making twenty-four on that list.

It is sad that these people, so eager for the Gospel, must be left for five months without a visit from a missionary, or even from a native helper. But during the northeast monsoon the steamer cannot run on this route.

A little pamphlet by Dr. Corbett has just been received from Chefoo, China, giving an account of the life of Elder Wang Pao-Kwei, of Chefoo, who, "after twenty-four years of stainless Christian living," died June 24, 1894. It is a wonderful story of God's dealings with the soul, and affords a refreshing illustration of what one faithful and devoted

convert can do to exemplify the power of Christianity and testify effectively for the truth among his countrymen. The Bible was his daily companion. He studied and searched it, and became mighty in the Scriptures. He made long evangelistic journeys extending over hundreds of miles, preaching and distributing books and tracts. Churches that he thus founded now number in some cases three hundred communicants. He sustained and supported with his means, his persuasions and his prayers every good cause by which the welfare of his countrymen would be advanced. He never ceased to give special thanks that God's people in Christian lands had founded the Christian Church in China. During the latter years of his life he was constantly at work in evangelistic service, receiving a salary of five dollars per month, but always travelling on foot, and living and dressing so economically that he was able to save about one-half of this amount for charitable purposes. He was sympathetic, patient, and courageous. Under no circumstances was he ashamed of the Gospel, but spoke it boldly in the hearing of all. His death was serene and triumphant. His Bible and hymnbook, which he had studied for so many years, were put, at his own request, into the coffin with his body. Surely God has his elect ones among all the nations of the earth.

The annual analysis of British contributions to foreign missions in 1893, by Canon Scott Robertson, yields the following results:

Contributed by the Church of England	£518,663
" to societies supported jointly by Churchmen and Non-Conform- ists	211,510
" by English and Welsh Non- Conformists	345,918
" by Scotch and Irish Presby- terians	203,999
" to Roman Catholic Missions	8,167

Total for foreign missions in 1893 . £1,288,257

The equivalent of this in United States currency is about \$6,441,285. This goodly sum, however, is below what was given in any of the three previous years. In 1890 it was £1,301,579; in 1891, £1,421,509; and in 1892, £1,363,153.

Mr. W. Henry Grant has arranged a series of magic lantern slides upon China, accompanied by a descriptive lecture, clearly and conveniently printed, which can be used by any pastor or Sunday-school superintendent in connection with the slides. The illustrations can be thrown upon the canvas in order, and the lecture read descriptive of each picture. The whole arrangement is an admirable idea, and places a magic lantern tour through our China mission fields within easy reach of any missionary society, Sunday-school or church desiring to enjoy this picturesque method of stimulating an intelligent interest in our foreign missions. For all details, address Mr. W. Henry Grant, Library, Board of Foreign Missions, 53 Fifth Avenue, New York City.

Rev. Hugh B. MacCauley, of the Permanent Committee on Young People's Societies of the Synod of New Jersey, by direction of the committee has prepared a schedule for a "Christian Training Course, Biblical, Missionary and Historical," for Young People's Societies and other church organizations. The three courses of study are outlined with care and discrimination, and with fulness of detail which greatly facilitates their use. The missionary outline includes both home and foreign missions, giving careful data, and indicating available literature. There is a variety and point to the suggestions which are calculated to give a healthy stimulus to the subject. The whole conception is timely and just in the line of what our young people need to lead them into the pleasant and fascinating paths of biblical, missionary and historical studies. The schedule just issued, covers a period of six months. Special arrangements have been made for procuring all the literature required at the lowest possible price. The center of distribution is the Library, Board of Foreign Missions, 53 Fifth Avenue, New York City. The course arranged is available for any part of the country. Address for outline schedule and all information, "The Library," as above.

The new Presbyterian Building, on the corner of Fifth Avenue and Twentieth Street,

is advancing rapidly towards completion. The accommodations for both the Foreign and Home Boards and the Board of Church Erection will include many additional facilities for furthering the usefulness of these great organizations. A feature which will characterize the new building will be the Foreign Mission Library, for which special provision has been made. In the old quarters at 53 Fifth Avenue, the arrangements for the Library were exceedingly disadvantageous. No one who is not familiar with the subject can realize the preciousness of the contents of those archives and shelves. Not only books, but documents, papers of value, letters, pamphlets, and magazine serials, which contain the records of the lives and thoughts of scores of men and women who have served the Church on mission fields. These will all be carefully provided for in the new apartments. It is the intention also, so to perfect and extend the usefulness of the Library, that all workers and students along the lines of foreign missionary research may find it all that they could desire. A department for maps and another for photographs will be systematically and carefully arranged. Plans for a full line of magic lantern slides with accompanying lectures are being developed. Something in the way of a museum will also be provided for. Mr. W. Henry Grant has the whole matter of the Library in charge, and under his efficient direction, we may hope for a result which will make it a place of many attractions to those who may visit our Foreign Mission Rooms. He is intending to present the new plans for developing the capabilities of the Library in a little leaflet, which will soon be published. As providing a headquarters for information and a distributing center for missionary literature, the new arrangements will no doubt be highly appreciated, and be practically useful to many.

Recent tidings from Africa bring information as to the circumstances of Dr. Good's lamented death. He had been upon a tour northward of Efulen. It had been his intention to make an extended journey of exploration, but not being satisfied with his carriers, he gave it up and returned to Efulen,

where he arrived Monday, December 10. Almost immediately he was stricken with a fever, which soon revealed itself to be of a malignant and swiftly fatal type. He died at half-past eight in the evening of Thursday, December 13. Dr. Johnson, Mr. Roberts and Mr. Kerr were all at Efulen, and also Mr. Ford, who had gone up from the coast on account of the illness of Dr. Johnson and Mr. Roberts.

The following pathetic letter is the last one written by Dr. Good:

LOLO STATION, Ngumba Country,
December 3, 1894.

My dear Wife Belle and Boy Bertie:—I don't want you to go two months again without some word from me, so I take this chance of getting you a line. This is the German Government Station in the Ngumba country. I went to Ebolewo'e, and spent some time in that vicinity. My carriers proved to be such poor material that I gave up any extensive explorations and simply went north into the Bene country. From there I came toward Ngumba, intending to cross the line to the Bule again, but all the roads came here, so I came this way. I was well received everywhere, and the official here is entertaining me very cordially. To-morrow I start southeast for the Bule to where I can get southwest and home. Efulen is a little east of south from here, but there is no direct communication. Am safe and well. Am anxious to get your next letter. I hope to be home in about a week, when I shall write again. This is only a line by the way to let you know *I am safe*.

With much love to you both,

Your affectionate husband,

A. C. GOOD.

A LAST WORD FROM EFULEN.

BY THE LATE DR. A. C. GOOD.

[Dr. Good, under date of November 6, (his death occurred December 13) sent the following communication to the CHURCH AT HOME AND ABROAD. He was about starting on the journey into the interior, during which he contracted the fever which resulted fatally. He writes in a private note: "There is a great deal of interest among the people here, and we hope there have been, or soon will be, several conversions; but I fear to write of these people as converts lest my words should come out six months hence and find those I have counted as converts gone completely back to the world." This extract illustrates the candor and caution which have always characterized Dr. Good's reports of his work.]

We hardly venture to reckon inquirers here as yet. There are a number who profess more or less definitely a desire to become Christians and of some of them we have good hopes; but they have as yet very vague ideas of what it all means.

What would we not give for a little group of earnest Christians among them to set the example for the rest of what Christianity is. No matter how much pains one takes to explain it to them, it seems impossible to put within their mental grasp the idea of a life in which self and this present world are not to have the first place.

Our example does not seem to avail, for we live in houses that to them are wonders of magnificence, we eat food that they can hardly hope ever to taste, we wear clothes and are white men, and inevitably they connect these things with Christianity. When a Bule man decides to become a follower of Christ, he is almost sure to begin by trying to get a broad-brimmed hat, or a pair of shoes, or somebody's cast-off overcoat, or something else that will make him thoroughly ridiculous and uncomfortable.

A man comes to me for a talk about the way of salvation, and I invite him into my own room. If I try to talk to him outside, or in any less private place, there are always curious hangers-on who cannot be gotten rid of without a quarrel, and who if allowed to listen will make remarks or laugh at everything that is said.

Perhaps the man came really interested, and desiring to be instructed; but there is my table, my typewriter, some shelves containing medicine bottles and my library of less than twenty books. At once his eyes and mind begin to wander; soon his attention is fixed on the typewriter, or on that, to him, giant of books, the "United States Dispensatory," and I might as well try to preach to people while an earthquake is going on as to my inquirer in such surroundings.

These are not serious hindrances to our work, and they will grow less and less as the people become more accustomed to us and to our way of living; but just now they are very real.

I fear we were unfortunate in our first pro-

fessed inquirer, Zanga. He is perhaps forty years of age, an active, energetic, fellow, and by no means bad, but he seems to be a man of very little stability of character.

He claims that he prays regularly, and that since he began to talk with me about being a Christian he has kept himself clear of serious offenses, and in this I think he is not deceiving me. But there is nothing to test him. The offense of the cross has not yet begun here. Instead, the attention we naturally try to give to an inquirer is regarded as a high honor. He gets no presents, that has been made very clear; but he is invited into the house, and is accorded the privilege of a private interview with the white man, and we can never be certain that these are not the things that influence those who come professing to seek instruction.

Zanga made his first break by neglecting to come to Sabbath morning service, and then coming to me later in the day for a private talk. "Why were you not at service," I asked? "O that is for the other people," he replied; "I would rather have you take me into your house and talk to me there."

Another Sabbath he failed to attend, and I learned on inquiry that he had been hunting for an animal that he had wounded the evening before. When I told him that a Christian must not work on Sunday, he replied, "Why hunting is not work." I tried to make the matter plain to him, but a Sabbath or two after, as I went to hold meetings in the towns in the afternoon, I found Zanga busy hewing out pieces of wood to make a sheath for one of the large sword-like knives the Bule carry. When I called his attention to the way he was keeping the Sabbath he replied in amazement, "Surely you don't call this work." Then I thought I would instruct Zanga in the doctrine of the Sabbath once for all. The very next Sabbath, I think, I was passing again in the afternoon, and there was Zanga, a smile of self-approval on his face, sitting on a piece of wood which he was holding in place while another man with an adze was hewing it into a board, evidently for the door of Zanga's unfinished house. I simply made a remark to the effect that I saw he was busy on his new house.

"It is not I," he replied cheerfully, "*this* man is doing the work, and *he* is not a Christian."

Another young man has been coming to me lately, who seemed to be more in earnest than most. Only last Sabbath I remarked how interested he seemed to be at the morning service. But in the evening I met him in town, helplessly and foolishly drunk. He had just sense enough left to appreciate my look of disappointment and disapproval. Sprawling on his back he stretched up his hands as if in supplication, and said, "Father, it's the Mabea who bring it;" but I cut him off with the question, which was the only answer I could make, "Yes, but who drank it? Don't you own your own mouth?"

There has lately been quite a revival in trade, and in the last months quite a quantity of gin and rum have been sent up here. I have protested to the men who have brought it, pointing out to them that with the cost of transporting so cheap and bulky an article so far, they cannot possibly sell it at a profit. They admit this, and say that they have said the same thing to the white men who send them, but that they still insist on their bringing it. It looks as if the traders would rather sell rum at a loss than not sell it at all. Already a number of the Bule are very fond of "bilam" as they call it, and if the present activity in trade continues, many of the people about us will soon become victims of this accursed traffic.

I saw this young man again yesterday, and he seemed very much ashamed of his performance of last Sabbath. He assured me that I need not fear that he would drink again, for during his spree he had given away everything he could place his hands on, and he has been feeling very sore about it ever since. Several other men of whom I had good hopes have been away in the interior for several months, and I can only pray that they may be kept true amid the temptations that surround them.

Our most hopeful inquirers, however, are two little old women. They are very ignorant, and their ideas of Christ and of their duty to Him are very vague, but they seem to be honestly seeking the way. They pray

regularly, come to church whenever they can, and are certainly trying to control their tempers and tongues, one of the best possible evidences of a change of heart among such a people as the Bule.

I am aware that much of this is not encouraging enough to be regarded by many as interesting missionary news. But it is what we have here, and if I am to write at all, this is what I must write.

It is only discouraging to those who have the utterly unreasonable idea that a convert from heathenism is likely to be a higher type of Christian than a convert at home among those who have spent their whole lives in an atmosphere of Christianity. Converts from heathenism may surprise us with flashes, so to speak, of zeal; they may bear martyrdom unflinchingly, if the root of the matter is in them. But it seems to me that it is nothing to be surprised at if their general Christian character is as much below that of those whose characters have never been dwarfed and warped by heathenism, as is the level of their social and intellectual life below that of Europe and America.

I regard the outlook here as decidedly encouraging. If we could appreciate how dark were the minds of this people before, and how new and strange is the story we bring to them, we would not be surprised if they make mistakes. If I had the time I could mention many things that indicate that great changes have already taken place in the less than a year and a half we have been here. And it should be remembered that much of this time has been of necessity devoted to getting ready to work, rather than to actual work among the people. What we need is an outpouring of the Holy Spirit to make clear to the darkened understandings of this people what we can only make them understand dimly and imperfectly.

The following letters and articles by the late Dr. Good have appeared in *THE CHURCH AT HOME AND ABROAD*: "Behind the Coast Belt," 7-547, June, 1890. "Among the Heathen," 9-506, June, 1891. "Work Among the Pangwees," 11-332, April, 1892. "Exploring the Interior of Africa," 13-13,

January, 1893. "Second Journey in the Interior," 13-181, March, 1893. "Another Visit to the Bule Country," 14-208, September, 1893. "A Curious Fragment of African Humanity," 15-33, January, 1894. "News from the New Station," 15-213, March, 1894. "A Bulletin from Efulen," 15-483, June, 1894. "Four Weeks Among the Bule," 16-497, December, 1894.

A FOREIGN MISSION CENSUS OF THE CHURCHES.

In *The Student Volunteer* for January, 1895, (the official organ of the Student Volunteer Movement for Foreign Missions, published at 80 Institute Place, Chicago, Ill.,) we find upon pages 76-77 some carefully prepared and instructive tables, which throw a flood of light upon the proportionate contributions of the evangelical churches of the United States, to the foreign mission cause. The facts were gathered in each case from the authorities of the respective missionary societies of each denomination, and are based on the summaries for the last ecclesiastical year. The tables represent a total communicant membership of 9,324,114. Friends who are loyal to this sacred cause, and are zealous and liberal in its support, will find therein full credit given to what they are doing, and may also be able to gather therefrom some suggestive facts with which to appeal to others less interested.

On the other hand, those who fail to take any part, or who give but a trifle for the cause of missions, will find the result clearly indicated in these tabulated statements. It took 7,862 church members during the last year, in our evangelical denominations to support one ordained foreign missionary and the work he represents. The average church member gave forty cents as his total contribution for the year. This simply means, however, that in most cases out of ten givers, the conscientious and interested one gave the forty cents for the uninterested and indifferent nine. How much the Church of Christ might do if every member were ready to take a generous share in sustaining the cause of universal evangelization! The following are the tables to which we refer:

TABLE I.

(The blanks in column 1 and 2 indicate that reliable statistics were not in hand).

Name of Denomination.	Total No. of Churches in U. S.	Total No. of Churches Contributing to Foreign Missions Last Year.	Percentage of Churches Contributing to For. Miss.	Total No. Ordained Ministers in U. S.	Total No. Ordained Foreign Missionaries.	Ratio Between Ordained Ministers in the U. S. and Ordained For. Miss.
1. Baptist (North).....	8,162			9,000	159	57:1
2. Baptist (South).....	17,346			9,610	44	218:1
3. Christian.....	1,711	255	15%	1,281	4	320:1
4. Congregational.....	5,140	3,061	60%	5,003	184	27:1
5. Cumberland Presbyterian.....	2,881	932	32%	1,708	6	285:1
6. Disciples.....	7,246	1,806	25%	3,897	27	144:1
7. Evangelical Lutheran (General Council).....	1,832			1,094	8	137:1
8. Evangelical Lutheran (General Synod).....	1,491			1,088	10	109:1
9. Free Baptist.....	1,537	585	38%	1,338	6	223:1
10. German Baptist Brethren.....	650	158	24%	2,300	4	575:1
11. Methodist Episcopal (North).....	24,535	23,000	93%	16,800	220	76:1
12. Methodist Episcopal (South).....	13,185	13,135	99%	5,487	46	119:1
13. Presbyterian (North).....	7,387	4,947	67%	6,641	208	32:1
14. Presbyterian (South).....	2,713	1,640	60%	1,319	50	26:1
15. Protestant Episcopal.....	5,724	2,615	46%	4,300	88	49:1
16. Reformed Church in United States.....	1,591			923	5	184:1
17. Reformed Church in America.....	589	494	84%	595	24	25:1
18. Reformed Presbyterian.....	119			109	5	21:1
19. United Brethren in Christ.....	4,188			1,649	58	28:1
20. United Presbyterian.....	939	769	82%	833	28	30:1
21. Wesleyan Methodist.....	652			300	2	150:1
Totals.....	109,618			75,275	1,186	64:1

TABLE II.

Name of Denomination.	Total Communicant Membership.	Total Amount Contributed to Foreign Missions Last Year.	Average Contribution Per Member Last Year.	Number of Members it Took to Support One Ordained Foreign Missionary.
1. Baptist (North).....	800,000	\$ 485,000	\$ 0 61	5,063
2. Baptist (South).....	1,363,351	110,803	0 08	30,983
3. Christian.....	100,000	5,414	0 05	25,000
4. Congregational.....	542,725	705,133	1 29	2,950
5. Cumberland Presbyterian.....	184,138	24,429	0 13	30,690
6. Disciples.....	641,050	73,258	0 11	23,743
7. Evangelical Lutheran (General Council).....	315,658	16,982	0 05	39,457
8. Evangelical Lutheran (General Synod).....	169,689	56,994	0 34	16,969
9. Free Baptist.....	82,694	31,725	0 38	13,782
10. German Baptist Brethren.....	65,000	3,225	0 05	16,250
11. Methodist Episcopal (North).....	1,397,439	568,904	0 41	6,352
12. Methodist Episcopal (South).....	1,345,210	244,735	0 18	29,244
13. Presbyterian (North).....	895,997	841,553	0 94	4,308
14. Presbyterian (South).....	199,167	137,337	0 69	3,983
15. Protestant Episcopal.....	570,000	238,102	0 42	6,477
16. Reformed Church in United States.....	216,436	31,791	0 15	43,287
17. Reformed Church in America.....	98,882	106,571	1 08	4,120
18. Reformed Presbyterian.....	9,787	19,255	1 97	1,957
19. United Brethren in Christ.....	208,452	29,665	0 14	3,594
20. United Presbyterian.....	104,058	112,315	1 08	3,716
21. Wesleyan Methodist.....	15,106	4,000	0 26	7,553
Totals.....	9,324,114	\$3,847,191	\$ 0 40	7,862

EDUCATIONAL WORK IN SHANTUNG.

REV. W. M. HAYES, TUNGCHOW COLLEGE.

The reports from this province show that during the past year our Presbyterian Mission enrolled 2,080 pupils in its various schools. We may add to this 1,200 more, educated by other societies, and we have a total of over 3,200 receiving Christian instruction. These schools are scattered over the greater part of the province.

The Chinese appreciate education, even such a poor one as their own native schools afford, and though a man may not wish his son to attend a Christian school, still the fact that he can there learn to read and write, often outweighs other considerations. The village boy is sent to a Christian school, and thus the truth extends its influence to another home.

The schools in Shantung not only extend the Gospel, but they also give it a firmer hold upon communities where it has gained an entrance.

"The entrance of thy word" not only gives light, but increases the desire for light, and we find the Christian, as compared with others, still more desirous of educating his children. Unlike heathen parents, however, he wishes all his children, and not his sons only, to attend school. Among the natives, girls' schools are unknown. The education of girls, therefore, as well as boys, is regarded not as an accessory, but as an essential part of the missionary programme.

The country schools, nearly all of which are day-schools, now number 120, the greater part being in connection with the Wei Hien and Chefoo stations. In the majority of them the course of study is very simple, but they are intellectually a great improvement on the native schools, while the elementary religious instruction given makes many of the children better informed about the teachings of the Bible than their elders. It is exceedingly important that these Christian schools should be extended, and at the same time sustained, as far as is possible, by the native Church. The cost per individual pupil is not large, ranging only from one to four dollars a year, yet in the aggregate, it makes a large drain on our mission funds.

From these elementary schools, students are selected for the next higher grade, corresponding to the middle and advanced classes in a common school in the United States.

Capable students from these intermediate schools are given an opportunity to attend either the normal school at Chefoo, or the college at Tungchow. The former of these, with a three years' course, aims to fit for service those who are too far advanced in years, or for other reasons are unable to take a college course. In both religious instruction is made prominent, no year of the six in college, or of the three in the normal school, being without its complement of religious studies. To attend these two schools, young men come, in a land which has no railroad facilities, a distance of from one hundred and twenty to three hundred and sixty miles. After graduating at the college, some have taken a three years' theological or medical course, and, in the future, men from the normal schools may be expected to do the same. Most of the graduates have been employed as teachers in Christian schools or are engaged in evangelistic work.

The above brief sketch has only treated of the school work as an educational and training agency, but all these schools accomplish something in the way of direct evangelistic work. Through a boy or girl at school a family becomes interested, or a heathen young man comes to the college for the sake of Western knowledge, and obtains that which makes him "wise unto salvation." With religious instruction insisted upon and emphasized, direct evangelical results, we believe, will continue to flow from this work, and as time passes on, not only its civilizing influences, but, to a still greater degree, much more, its instrumentality in evangelizing the people of Sinim, will become more and more apparent.

THE REV. STANLEY K. PHRANER.

BY MR. ROBERT E. SPEER.

A cablegram received on the morning of January 16, announced the death at Singapore of the Rev. Stanley K. Phraner, the youngest son of the Rev. Wilson Phraner, D. D. Mr. Phraner went out as a missionary

to the Laos people in August of 1890, after completing his theological course at Princeton Seminary, and the spirit of his four years of missionary service has marked him as one of the most lovable, persistent and indefatigable missionaries of our Church. His missionary life was peculiarly full of severe trial and suffering, but he was enabled by the grace of God to maintain through it all the same genial and hearty character which all who knew him in his seminary course will remember. Mrs. Phraner, who had been a Miss Pennell of Omaha, died a few months after they reached the field, and for a time during the early months of 1891 Mr. Phraner himself was so unwell that he was urged by the medical missionaries to return home. Against their advice he remained upon the field, and went off repeatedly from Chieng Mai, where he was located, on long and fruitful evangelistic tours, especially to the far north. Several times his health seemed broken down, but he steadfastly refused to come back to the United States. Once he was willing to leave the field and went to Singapore and then to Java for a month, returning to Chieng Mai ready for yet more earnest and self-sacrificing service. Last June he reported that he was in better health than at any time since reaching the field, and was planning as soon as a new medical missionary might arrive, to go off to the north to establish a new station at Chieng Hai. The depletion of the missionary force by necessary returns to America on account of ill-health, left him with one other missionary to carry on the extensive and burdensome work of the Chieng Mai Station. He never murmured at this, though his heart had been set upon going to Chieng Hai. It was apparent, however, from many letters, that he would have to abandon this hope; and on November 8, Dr. Peoples, who was with him, wrote that he was advising him to return home at once, but that they would wait till authority might be cabled from the Board. Before this could be done he was obliged to leave, and with his wife (formerly Miss Westervelt of the Laos Mission) and two small children, he had reached Singapore. A cablegram announcing his death tells

the rest of a story of a life that spared not itself at all so that it might finish its course with joy, testifying to many Gentiles the grace of God.

The missions of our Church have suffered severely during the past year. A mere list of the names of those who have been promoted to the higher service indicates the loss which our Master's work here has suffered. Forman, Happer, Good, McKee, Miss Hesser, Mrs. Laffin, and now the list must be increased by the name of this soldier who obeyed his Captain's voice and fought without fear or failure on the far distant battle field. May his death be a call to many to take up his work—his Saviour's work—and carry it forward with like fearless faithfulness.

In the war for the Union, we remember that nothing else more surely roused the zeal of young patriots to enlist in the army of the nation, than to learn that honored and beloved men had fallen upon battle-fields. This made them feel their country's need. Young manhood and young womanhood are moved to self-devotion by the perception that they are *needed*, not by assurance that the service to which they are called is either easy or safe. This is certainly not less true in the service of Christ than in the service of the country.

MISSIONARY CALENDAR.

DEPARTURES.

January 5—From New York, returning to the Syria Mission, Dr. and Mrs. Ira Harris.

January 7—From Vancouver, to join the Central China Mission, Miss E. E. Dresser.

ARRIVALS.

November 27—At San Francisco, from West Japan Mission, Miss A. R. Haworth.

November 27—At San Francisco, from Peking Mission, Miss Grace Newton.

December 8—At New York, from Persia Mission, Rev. E. W. St. Pierre and family.

DEATH.

January 15—At Singapore, Rev. Stanley K. Phraner of the Laos Mission.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN MEXICO.

SOUTHERN MEXICO.

CITY OF MEXICO: occupied in 1872; missionary laborers—Rev. Hubert W. Brown and Mrs. Brown, Rev. J. G. Woods and Mrs. Woods, and Rev. C. C. Miller; Miss A. M. Bartlett and Miss Ella De Baun.

TLALPAM: twelve miles from Mexico City; Rev. William Wallace and Mrs. Wallace.

ZITACUARO: occupied in 1893; missionary laborers—Rev. C. D. Campbell and Mrs. Campbell; ordained ministers, 2; native helpers, 2.

Native ministers, Mexico City, *Rev. Arcadio Morales*, *Rev. Abraham Franco*; Taluca, *Rev. Luis Arias*; Jalapa (Tabasco), *Rev. Evaristo Hurtado*; Ozumba, *Rev. Jose P. Navarez*; Zimapan, *Rev. Felipe Pastrana*; Jacala, *Rev. Vincente Gomez*; Vera Cruz, *Rev. Plutarco Arellano*; Galera de Coapilla, *Rev. Hipolito Quesada*; Paraiso, *Rev. Miguel Arias*; San Juan Bautista, *Rev. Leopoldo Diaz*; Comalcalco, *Rev. Eligio N. Granados*; Cardenas, *Rev. Procopia C. Diaz*; Tixtla, *Rev. Prisciliano Zavaleta*; Frontera, *Rev. Salomon R. Diaz*; Reforma, *Rev. Severiano Gallegos*; licentiates, 5; native teachers and helpers, 76.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; missionary laborers—Rev. Thos. F. Wallace and Mrs. Wallace, Rev. J. A. Dodds and Mrs. Dodds; *Rev. Jesus Martinez* and *Rev. Luis Amayo*; licentiates, 9; native ministers, 3.

SAN LUIS POTOSI: occupied in 1873; missionary laborers—Rev. C. S. Williams and Mrs. Williams; *Rev. Hesiquio Forcado*; licentiates, 2; native teachers, 1.

SALTILLO: occupied in 1884; missionary laborers—Rev. Isaac Boyce and Mrs. Boyce, Miss Jennie Wheeler and Miss Edna Johnson; native ministers, 2; licentiates, 4; native helpers, 2.

TLALTENANGO: missionary laborers—Rev. David J. Stewart and Mrs. Stewart; teachers, 2.

In this country: Mrs. T. F. Wallace, Miss A. M. Bartlett.

MISSIONS IN GUATEMALA.

GUATEMALA CITY: 60 miles from the seaport of San Jose; occupied 1882; laborers—Rev. E. M. Haymaker and Mrs. Haymaker, and Rev. W. F. Gates and Mrs. Gates; native laborers, 2.

Our Mission in Mexico reports the following statistics for 1894:

Ordained missionaries, 10; married lady missionaries, 8; unmarried lady missionaries, 4; total American missionaries, 22; ordained natives, 30; licentiates, 20; other native helpers, 130; total of native laborers, 180; students for the ministry, 18; churches, 85; communicants, 4,512; added during the year, 271; boys in boarding school, 33; girls in boarding school, 113; boys in day schools, 339; girls in day schools, 683; total number of pupils, 1,168; scholars in Sabbath-school, 1,571; contributions, \$3,495.

The latest statistics from our Mission in Guatemala are as follows:

Ordained missionaries, 2; married lady missionaries, 2; native teachers, 1; churches, 1; communicants, 49; added during the year, 6; day school, 1; pupils in same (boys), 45; pupils in Sabbath-school, 42; students for the ministry, 1; contributions, \$18.

Recent statistics as to the status of evangelical mission work in general in Mexico will be found in **THE CHURCH AT HOME AND ABROAD** for March, 1894, page 205.

The following valuable books of reference upon Mexico may be consulted with profit:

"Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty," by Rev. William Butler, D. D., Hunt & Eaton, New York, 1893. Price \$2.00.

"Sketches of Mexico in Prehistoric, Primitive, Colonial, and Modern Times," by Rev. John W. Butler, D. D., Hunt & Eaton, New York, 1894. Price, \$1.00. Both of these authors (father and son) have spent many years of residence in Mexico, and are first-class authorities upon the subject.

"The Story of Mexico," by Susan Hale, G. P. Putnam's Sons, New York. Price, \$1.50.

"The Historical Sketches of our Presbyterian Missions in Mexico and Guatemala" may be obtained by addressing the Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia, Penn. Price ten cents each.

Articles upon the political history and present outlook of Mexico may be consulted as follows:

"The Struggle for Mexican Independence," by J. L. McLeish, *University Magazine*, February and March, 1894.

"Would the Annexation of Mexico be Desirable?" by H. W. Allen, *The Arena*, March, 1894.

"Mexico and Its People," by P. H. Bryce, *Canadian Magazine*, March, 1894.

Articles upon mission progress in general in Mexico will be found in **THE CHURCH AT HOME AND**

ABROAD for March, 1893, page 185, upon "The Martyrs of Mexico," March, 1892, page 225. The following may also be consulted with advantage: "Mexico's Greatest Need," by Rev. J. Milton Greene, D. D., *THE CHURCH AT HOME AND ABROAD*, March, 1893, page 187. "The Transition of Mexico," by Rev. Philo F. Leavens, D. D., *THE CHURCH AT HOME AND ABROAD*, March, 1893, page 195; "Christian Heroism in Mexico," by Rev. J. Milton Greene, D. D., *THE CHURCH AT HOME AND ABROAD*, March, 1894, page 207; "The Gospel in the Ranches of Mexico," by Rev. Hubert W. Brown, in the same number, page 212; "The Present Condition and Outlook of Mission Work in Mexico," by Rev. S. P. Craver, *The Gospel in All Lands*, March, 1894, page 101; "Mexico in the Toils of the Papal Power Struggling for Liberty," by Rev. Charles W. Cushing, D. D., *Missionary Review*, April, 1893, page 285; "Missions in Mexico," by Rev. J. T. Gracey, D. D., *Missionary Review*, March, 1894, page 215.

Sketches of Mexican converts will be found in "The Story of a Brave Life," by Rev. Isaac Boyce, *THE CHURCH AT HOME AND ABROAD*, March, 1894, page 210; and also in the present number the article entitled, "A Spiritual Veteran," by Rev. T. F. Wallace.

Articles upon mission work in Guatemala may be found as follows:

"Between the Caribbean and the Pacific," by Miss Alice Mitchell, *THE CHURCH AT HOME AND ABROAD*, March, 1893, page 191; "The Aborigines of Guatemala," by Rev. E. M. Haymaker, *The Gospel in All Lands*, July, 1894, page 306; and "Guatemala as a Mission Field," by the same author, *THE CHURCH AT HOME AND ABROAD*, March, 1888, page 283.

El Faro, the paper published by our mission, is readable and popular. A general in the Mexican Army recently said that he often read it through twice, which was more than he could say of any other paper. A recent convert in one of the prisons of Mexico selects suitable articles and reads them to his fellow prisoners on Sundays. The paper is posted up on the doors of several of our churches, and is thus read by hundreds who are not regular subscribers. This plan has been the means of securing us at least one outside subscriber.

The Mexican churches are showing increased liberality. The Home Mission Board of the City of Mexico Presbytery supports a native preacher at an expense of thirty-five dollars per month. He has a circuit of four congregations which he regularly serves.

The congregation of Divino Salvador raised \$784 during the past year. Of this amount \$105 was for the pastor's salary, \$42 for the Mexican Home Mission Board, and \$192 paid the rental of two halls for preaching in the City of Mexico.

There are also encouraging examples of individual liberality, and of a spirit of sacrifice on the part of the church members. Mr. Miguel Garcia, a member of the Vera Cruz Church is a water carrier. He bought a piece of land some years ago, situated in the suburbs, for about \$100. The growth of the city has increased the value of the property to from \$1,000 to \$1,500. He deeded the entire plot to the mission last December as ground for the location of a chapel.

During the past year the people on the Pantano Ranch have built a new chapel and school-house. Some of the number contributed money, but the majority, who are too poor to give a contribution, helped by their labors in the construction of the buildings. Some dug the foundations; others cut the beams and long palm leaves used for thatching; others collected the material upon the site chosen; while the more skillful raised the framework for the buildings. Over thirty thus participated in the work.

Spurgeon's Lectures to his students, first printed in *El Faro*, have been issued in book form in Spanish by our Presbyterian Press. Dr. William Henry Green's work on the Book of Job is in process of translation into Spanish by Rev. Miguel Arias, and will be published as a serial in *El Faro*. The Westminster Illustrated Lesson Card, prepared by our Presbyterian Board of Publication, is now used in Mexico by our Sunday-schools. The cards are sent out in blank, and the text and lesson are printed in Spanish on the Mission Press.

The Sabbath-school work in Mexico is growing in importance and interest. The first national Sabbath-school Convention was held in Mexico City, and was followed by a second one at Guadalajara, in April, 1894. The third is to meet at San Luis Potosi in June of this year. Presbyterians, Methodists, and Baptists have participated in the conventions hitherto held.

A new Spanish Version of the Bible has been completed. The work has been done by Rev. H. B. Pratt, D. D., of the Southern Presbyterian Church, who is an accomplished scholar in the Spanish language. The merits of the work are under discussion at present, and there is some difference of opinion, especially with reference to its style. It seems to be generally admitted, however, that as a rule it expresses the sense of the original more clearly and accurately than any other Spanish translation. The Presbyterian Mission has adopted the text for its Sunday-school lesson leaf.

The pastors and teachers of the Presbyterian Church in Mexico City hold a meeting for conference and prayer every Saturday morning. These seasons of communion are found to be mutually helpful and inspiring.

The fidelity and earnestness of many mission converts are worthy of note. Rev. Hubert Brown writes of the brief and touching history of an Indian boy who has recently died. He was from the town of San Andres, near Mexico City, and several years ago was received into the mission seminary. He walked back and forth daily over the three steep miles between his home and the seminary. His clothing was the simple white cotton suit, straw hat and leather sandals of a poor Indian. He finished his school course, and when ready for work was appointed to take charge of a ranch school. His first cloth suit was purchased, and the final preparations were made for starting for his appointed field. Just at this juncture he was taken ill and died. He was sustained and comforted at the last, and gathering his friends about him told them of the love of Jesus and his willingness to die. He repeated a verse of a familiar hymn, clasped his Bible to his heart, and breathed his last. The little village where he lived was deeply moved, and scores followed the body to its last resting place. Florentino Garcia's short life was long enough to teach a high and noble lesson of fidelity to opportunity, and a consecrated purpose to serve his Master.

Rev T. F. Wallace writes of the closing exercises of the girls' school at Saltillo, which occurred early in December. The graduating class this year is an unusually fine one, and the exercises in connection with the examination were most creditable. Some of the essays were requested by the local papers of Saltillo for publication. A prominent citizen and a man of high literary attainments requested permission to give an expression of appreciation to each of the graduating class in recognition of the "brilliant examination they had passed, which so highly honored the church and society that supported the school."

Trouble seems to be brewing between the Central American Republics and Mexico. Guatemala is to the front on the one side in the dispute with Mexico with reference to boundary lines. Our mission in that country has many difficulties to contend with. The social and religious condition of the country is one that calls loudly for the reforming influences of a pure Christianity. Intemperance is alarmingly prevalent, gambling is almost universal, and vice is eating into the social system like a canker. The poor and pitiful semblance of religion which Roman Catholicism fosters is too feeble to control the prevalent license and the unrestrained passions of men. Our brethren on the field are contending earnestly for a spiritual form of religion and higher standards of living. By preaching, and by educational efforts, and by the distribution of the Scriptures and religious literature they are reaching many hearts and introducing the leaven of the Gospel. Our missionaries receive many evidences of approval in the work they are doing from the more intelligent members of society, although most of them are Roman

Catholic. Thoughtful and discriminating people realize that in some such educational influence as is afforded by Protestant mission work is the only hope of better things.

Mr. Haymaker writes that our mission in Guatemala City has been instrumental in the organization of a Temperance and General Improvement Society for the laboring classes, with a view to rescuing them from the temptations of strong drink, and affording them some privileges of a profitable and wholesome nature as an offset to the temptations of the saloon and more objectionable places of amusement. The society is named "La Bola de Plata," which means "The Silver Ball," the name being emblematical of a white and rounded character. By means of lectures, reading-room, music, gymnasium, and innocent games, every effort is made to break the spell of temptation and offer a way of escape from evil associations. Many have been rescued and helped through this agency. Already there is a circle of Christian homes in Guatemala, whose atmosphere is quite different from that which prevails in other circles. The transforming influence of the Gospel can be seen not only in individual lives pervaded by prayer and purity, but in Christian homes hallowed and changed by Christian love and righteous living.

We are sure all will be interested in the photograph of the senior class in the Saltillo Girls' School, which is given upon another page. The photograph of missionaries touring, and of the new church at San Luis Potosi will also be found in our foreign missionary columns.

The portrait of the venerable Don Abundio is of interest in connection with the article about this remarkable convert. A man in his ninety-fourth year who walks six miles under a hot Mexican sun, an undertaking which in his case requires between three and four hours for its accomplishment, to attend religious service every Sabbath, is an example of loving fidelity to Christian privilege which deserves recognition among Christians everywhere. One of the secrets of this wonderful vitality and also, no doubt, of his cheerful and devoted piety is found in his significant statement that he "never drank strong liquor nor smoked during his life." Rev. I. H. Polhemus writes truly of him: "It is the glory of the Gospel of the grace of God to produce a life and character like that of old Don Abundio—an Israelite indeed in whom is no guile, content with such things as he has, abounding in thanksgivings in the midst of great privations, patiently and hopefully waiting till God shall take him home."

With joy shall I behold the day
That calls my willing soul away,
To dwell among the blest;
For, lo! my great Redeemer's power
Unfolds the everlasting door,
And points me to His rest,



MISSION CHURCH, SAN LUIS POTOSÍ.

NEW ASPECTS OF OUR WORK IN
MEXICO.

REV. HUBERT W. BROWN, MEXICO CITY.

Mexico is changing rapidly. Railroads are reaching out in every direction, and once distant points are being brought surprisingly near. There is a modern air about the central streets of the more important cities. The capital, at least, is full of Americans.

English is heard on all sides. It has superseded French as the most popular foreign language to study. Hardly a Mexican youth but loves to say "all right," and the very newsboys urge you to buy their papers "for only five cents." The newspapers give fuller and more accurate reports on foreign affairs. Mexico is more in touch than ever before with the outside world, and is in a condition to appreciate the relative value of certain

opposing elements in Latin and Anglo-Saxon modes of life.

SIGNS OF THE TIMES.

The intelligent treat Protestants with more respect and courtesy, and frankly acknowledge the value of our work. Results are not, therefore, to be measured merely by the number of our converts and avowed adherents. A subtle, pervasive influence is permeating the thought of the whole people. They hardly realize the change themselves, so gradually has it been effected. It means something, however, when a prominent literary man compliments in writing, the teachers of our Saltillo Girls' School on the progress made by the scholars, and awards them certain general prizes; when a local paper begs leave to publish some of the girls' essays; when our Mexican ministers are regular contributors to prominent local papers; when the governor of a great state invites the pastor of our church to make a public speech on a national holiday, and shakes hands with him before the multitude; when President Diaz himself attends a gymnastic exhibition given in their hall by the young men of our Mexico City Y. M. C. A.; and when over a hundred young Mexicans, many of them of good families, consent to be enrolled as associate members of that avowedly Christian organization. These are all signs of the times and not without their significance.

PREPARING FOR A COMING STRUGGLE.

I do not mean to imply, however, that the struggle is nearly over. It is, in fact, but just begun. This friendly attitude is not conversion; it savors rather of indifference to old religious distinctions. The great mass of the people ignore or laugh at the moral restraints imposed by Christianity. There is appalling need for spiritual revival.

We have felt that the revival needed to begin in our own circle. Here in Mexico City, for now more than a year, our workers, teachers and preachers have gathered every Saturday morning for an hour of conference and prayer. Precious indeed have been some of those seasons of communion. The ministers in the Zitacuaro field have gathered monthly for a similar purpose, and great good

has resulted. The workers in the Saltillo, Guerrero, Mexico and Vera Cruz fields have been assembled in more formal conventions; papers have been read and discussed; those skilled in Bible study, Sunday-school and pastoral work, have given practical illustration of their methods; the members have humbled themselves before God in prayer, and have expressed themselves as revived and encouraged. Such conventions are a new and promising feature in our work.

STRATEGIC PLANS OF WORK.

A new impulse has also been given to work for the young. Christian Endeavor societies are being organized. The importance of the Sabbath-school is recognized as never before. We have held already two general Sunday-school conventions composed of delegates from all the denominations; the first met in Mexico City, the second in Guadalajara, and the third is to assemble next June in San Luis Potosi. Our Lesson Helps are better and more numerous and varied than ever before; picture lesson cards are being introduced, the black-board has come to stay in many schools, and other forms of the objective method in Biblical instruction are now employed, of which two years ago perhaps not one of our Mexican workers had any clear idea. Our Sunday-schools are steadily growing in attractiveness and power for good.

THE BIBLE TO THE FRONT.

Our whole educational system is being overhauled. There is a movement on foot to so unify the work that our numerous day schools shall supply a graded line of progress towards our normal schools and our theological seminaries. In our day schools greater attention is now given to instruction in the Bible. Many of our pastors make weekly visits to the schools in their district, and teach the Sunday-school lesson as attractively as they know how. Where it is deemed advisable the scholars are gathered on Sunday for an hour's study of the Bible. Our teachers are realizing as never before that the day schools are an important branch of Gospel work, a means to an end, namely, the conversion of the scholars.

GOOD USE OF THE PRESS.

Our *Mission Press*, in many respects the finest in Mexico, has been for a year under the personal management of a missionary. The change for the better is already noticeable in many little details. He is maturing plans that promise to greatly increase the circulation, popularity and influence of our paper, and give us a regular monthly supply of new and appropriate tracts.

PRESBYTERIAL ESPRIT DE CORPS.

The position and work of the presbyteries is being magnified. The old idea that the mission decided all important questions is being uprooted. The Presbytery of Mexico City has now a Home Mission Board through which nearly all our congregations contribute for the entire support of one Mexican worker, who has already organized a number of new congregations in the State of Mexico. This common work has developed a sense of unity and awakened a new missionary spirit in many of our churches.

Then, in both the Presbyteries of Zacatecas and Mexico City a positive beginning has been made in the matter of self-support. Each church is asked to raise a certain amount, ranging from fifteen dollars to twenty-five cents monthly, toward the salary of its pastor. In most cases the sum is contributed. This is a move in the right direction. Our church of "Divino Salvador" in Mexico City, is raising fifty dollars monthly for all branches of its work.

A COMING SYNOD.

There is still a lurking feeling that the presbytery is a foreign organization. We have enough ordained men and cover sufficient ground (the whole Mexican Republic) to warrant, I believe, the formation of a third presbytery and the organization of a Synod of Mexico. This would round out our ecclesiastical organization and make possible the adoption of a uniform system of work adapted to the peculiar needs of Mexico. This plan is being discussed by both natives and foreigners.

MORE EFFECTIVE CO-OPERATION.

Perhaps the most noticeable feature in our work during the past year has been the stationing of missionaries in Zitacuaro, Chil-

pancingo and Merida. This has meant closer supervision of the work in these fields. The results can be read elsewhere in the words of the missionaries in charge. Closer insight has been gained into many aspects of the work, and a stronger hold upon the sympathies of the native workers. We are emphasizing as never before the need of close personal contact between the missionary and our converts.

These, in brief, are the new aspects of our work, and they are all encouraging, full of promise and potency for future aggressive work. We feel, at every step, our entire dependence on the Holy Spirit, and hourly ask Him to give us wisdom to solve aright the problems that confront us, and strength to conquer in this struggle against the powers of darkness.

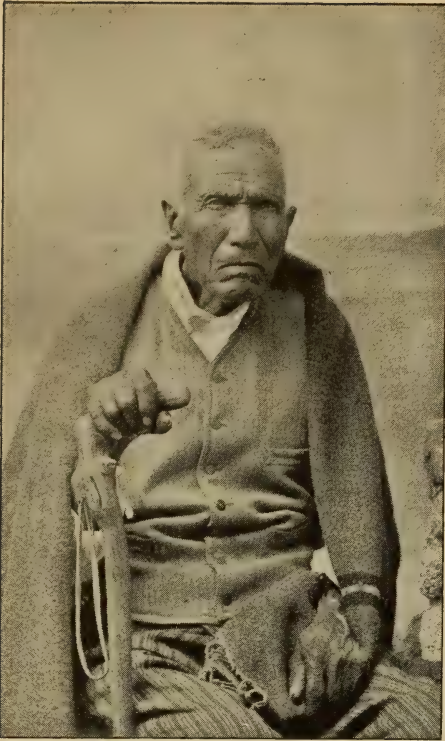
A SPIRITUAL VETERAN.

REV. T. F. WALLACE, ZACATECAS.

Don Abundio Rodriguez is an excellent specimen of a pure Mexican. He was 93 years old last July. He belongs to the mother Presbyterian Church in Mexico at Villa de Cos, of which he became a member some 25 years ago. Before his conversion he collected the tithes for the parish priest. When the Gospel reached Villa de Cos, he was among the first to hear and to believe, and at once took the money on hand, which he had collected, with the list of those who had to pay, and throwing them down on the table before the priest, saying, "There, take these, I have served the devil long enough and have found another and better One whom I propose to serve;" and went away without giving the priest time to reply.

He owns a small ranch some five miles from Villa de Cos, where with his aged wife, children and grand-children he has lived in comparative comfort for years. The past 3 or 4 years of drought have left him very poor, with only two cows to do his ploughing when the rains of last year came.

Having no animals any longer to carry him, it would not have been strange had he left off attending church, for he is entirely blind in one eye, and sees but little with the other, besides being quite lame in one leg, yet he



DON ABUNDIO.

has seldom been absent during the past year, making the journey, a distance of five miles, on foot.

On my last visit to Villa de Cos, in a conversation previous to administration of the sacrament, I asked him how his memory was as he grew older. He replied "very bad," and then to show me how bad, he began to ask and answer questions of the catechism. He has never been able to read, but had become familiar with the catechism and portions of Scriptures by listening to his children and grand-children, reading and committing them to memory.

After he had repeated quite a number of questions and answers from the catechism, he repeated a number of texts, each one of them being some precious saying of Christ. At the celebration of Lord's Supper, when the bread had been distributed, I remarked that at such a time it was best, if we listened to any words, that they should be the words of the Master and not of man, and as we had the pleasure of having our aged patriarch with us, who had been spared so many years

to that church, I would ask him to repeat some of Christ's words. He slowly arose, and resting upon the rude staff, which is shown in the picture, he began with, "Come unto me all ye that are weary," and when he had repeated one other, either his memory failed him or his feelings diverted his thoughts in another direction, for with voice trembling from emotion, he broke out in simple, fervent words of thanksgiving to his Heavenly Father for sparing his life and allowing him once more to celebrate the Lord's Supper with his brethren. Don Abundio is a most eminent example of a fearless, conscientious Christian. Many years ago he accompanied Rev. I. H. Polhemus and myself on a long missionary tour. The first night out we stopped at a house in a ranch where we were led to believe that we would not be well received were it to become known that we were Protestants. As we wished to make an early start next morning Don Abundio awoke betimes and very softly called to us: "Brothers, would it disturb you were I to sing some thanksgivings?" Assuring him that it would not, he began one of our favorite hymns. There was not much music in the cracked voice, but the words were sung with the spirit and understanding. After the singing, he offered, in a clear voice, an earnest prayer, closing with the Lord's prayer; but not content with repeating it, he asked and answered each of the questions that follow that prayer in the Shorter Catechism, such as "What do we pray for in the first petition?" and closed with the familiar apostolic benediction. He has told me that whether at home with his family or journeying among friends, or fanatical Catholics and enemies of Protestants, he always sings his night and morning songs of praise, and offers prayer in an audible voice, and has never yet been disturbed or persecuted for it. Such scenes as these I have briefly sketched, and such proofs of the power of God's grace, and the preciousness of his word for them who believe, go a long way towards making up to us missionaries the "hundred fold" promised, and causing us to feel more than satisfied that we made no mistake when we decided to spend our lives in the foreign work.



GRADUATING CLASS, SALTILLO GIRLS.

A MEXICAN WEDDING.

REV. ISAAC BOYCE, SALTILLO.

The Mexican government holds marriage to be simply a civil contract, and requires that the rite be performed by a civil judge, in order to be valid. The church ceremony is not recognized as of legal value, and a priest or Protestant minister performing a marriage ceremony prior to the civil marriage contract, is exposed to a heavy fine and imprisonment. This radical change was effected in the stormy days of 1857, when Benito Juarez joined issue with the Roman Catholic Church, and stripped her of the autocratic power she had held in Mexico for more than three full centuries. How radical the change was can be understood when we remember that marriage stands in the list of sacraments in the Romish Church, and to degrade a sacrament with a civil contract was revolutionary in the extreme.

A CIVIL AND CHURCH FUNCTION.

Naturally there was opposition to such a change on the part of the reactionary party,

but the civil government has sternly executed this law, and the lapse of thirty-seven years has given time for the people to become accustomed to the change. They "render to Cæsar the things that are Cæsar's," and to "Rome the things that are Rome's"—in other words, as loyal Mexican subjects, they observe the civil ceremony, and as zealous Catholics, they observe the letter of the Church law on the subject. This is true of the masses, as Mexico is Catholic in religion. The Protestants are so few in number, that they are scarcely considered in the matter. Their practice is in the main conformed to the order observed by Catholics, except that the Church ceremony is considered as an ordinance, not a sacrament, and, in order to be duly impressive, must ordinarily be performed by an American missionary, who, with his bad Spanish, gives variety at least to the ceremony.

THE CONTRACTING PARTIES.

With this preface let us take up a specific case. On December 10, 1894, the writer,

while on a mission tour, was informed that one of our young preachers in charge of our church in Merida, Yucatan, was in Saltillo, having come on for the purpose of marrying a young lady in that city, a member of the Methodist Church; that there was no Protestant minister in the city to perform the ceremony, and urging him to return home. The time set for the ceremony was the evening of December 14, and it was not difficult to be home at that date.

THE PRELIMINARIES.

It should be stated here, that instead of a marriage license, the Mexican law requires the contracting parties to declare their intention of contracting in the matrimonial sense. This had been attended to and it was arranged to have the civil ceremony at 8 P. M., to be followed immediately by the Church ceremony.

A TAX UPON PATIENCE.

Suspecting that the judge would be tardy in his arrival, the writer went around to the house a short time before the hour set, to inquire if the judge was on hand. Mine host informed me that he had not come. I then went back home and took my wife and the lady teachers of our school over to the house. We reached there about 9 p. m., or later. The judge had not yet come. The house was crowded, many of the best people of the town being present. The father of the bride is a physician of repute, and Protestant as he is, has many warm friends among all classes. The ladies were gathered in the two spacious parlors, and the gentlemen were in the hall and in the corridors, all waiting patiently the arrival of the judge. Ten o'clock passed and half-past ten, and still he had not arrived. Yet no one seemed to think this at all strange. They simply sat in silence waiting.

SILENT AND EXPECTANT.

I speak of this silence; it was simply oppressive. It is a mystery to me how a naturally voluble people can be so quiet. It was not a question of sitting quietly for a few minutes but for almost three hours. I tried to introduce conversation, but the solemn response "Si Señor" soon froze me into silence. Then to put in the time I began to look around on the company and see how many of them I

knew. The bride and groom were seated on a large sofa at the further end of the parlor. At the groom's left was seated a large lady whose appearance attracted my attention; where had I seen her? Searching my memory, I remembered that over six years before I had met her—I was trying to rent a house from her husband, and she tried to bind me in the contract so that we could not have family prayers in the house if we took it. I wondered how she would look upon the ceremony about to be performed. I imagined she would regard it with little interest and less respect.

AN IMPORTANT ARRIVAL.

My study of faces was interrupted by the arrival of the judge at 11.15 P. M. With quite a flourish of official dignity this august personage entered the parlor, with his books. Preparations had already been made for him. A small table stood in the middle of the room, and by it stood an unoccupied chair. On the table were arranged for his convenience papers, pens, ink, blotter, and last, but by no means least, a box of *cigarettes* and a box of *matches*.

A DOUBLE CEREMONY.

No sooner was he seated than he called in quite a business-like tone for the high contracting parties to come forward. The civil ceremony was short, occupying, perhaps, fifteen minutes. The legality of the ceremony (or contract) was witnessed to by four persons, two for the groom and two for the bride, and they were declared indissolubly joined to together, for be it said that if Mexican law makes matrimony a civil contract only, it is one which cannot be broken. The judge declared his part of the ceremony ended and gathering up his books departed. The host turned to the writer and I at once proceeded to perform the simple rite of ecclesiastical blessing. In such cases a minister feels hampered in the extreme, as he must as a matter of course consider the couple already married, and his part was to simply ratify what had already been performed. The religious ceremony was short, and at 11.25 congratulations were in order. Supper was subsequently served and a brief period of sociability closed our rather novel experience.



MISSIONARY TOURING IN MEXICO.

Letters.

MEXICO.

REV. C. D. CAMPBELL, *Zitacuaro*:—I have just held a conference with the men of this field. The reports from the various stations were encouraging. In September I made a tour of our stations, visiting eleven places, preaching eight times, and baptizing sixteen adults and twelve children. I held communion services five times, married two couples, and travelled ninety-two leagues. I was particularly interested in two places, Tepeguaes and Agostadero. Tepeguaes is a small ranch, but the keeper is a very earnest worker, and nearly all the people attend the services. I baptized there eight adults and six children. A young man who works on the ranch has been teaching the children Sunday-school lessons on the Life of Christ, and I was surprised to find how well they had learned the story. I have just opened a day-school there, and this same young man is

to be the teacher. In Agostadero the people have just finished a little chapel and parsonage, almost entirely at their own expense. The chapel will seat about 150. It was full at the service. We celebrated the Lord's Supper, and I baptized five children and four adults, and received on profession two others who had been baptized in childhood.

A subsequent tour to the Tierra Caliente lasted twenty-three days. I held thirty-seven services, two of them where there had never before been a Christian service.

In San Nicolas I met an aged man who said that he was over ninety years old. He had come six leagues with his wife and son to hear the Gospel. He asked us all kinds of questions, principally concerning the points in which we differ from the Romanists. It was evident that he had thought much over the subject and was seeking light. We gave him a Bible and Testament, and he invited us to come and start work on his ranch. It was one of the most interesting cases that I have met. The prospects in this part of our field are good.

INDIA.

MISS HARRIET A. SAVAGE. *Dehra*:—I am writing from the "Retreat" in the Landour Hills, where I came a week ago with Mrs. Morrison. I am enjoying the mountain air and views exceedingly. I was thrown from my cart two months ago, and did not seem to recover my former health, so all advised my taking a complete rest. The chief injury was to my head, as a slight concussion of the brain was produced. All bad effects have now happily passed away. Mr. Ullmann, who is also here, is now improving. Mrs. Morrison seems to be better, and there is hope of a permanent cure through the sensible treatment of Dr. Hitt, a clever American of the Christian Mission of Central India.

Our work in Dehra grows more interesting constantly. I have been out in the villages teaching, and now they are all calling for me to come and teach their women and girls. Many of these are very ambitious, and have made satisfactory progress. As soon as they learn to read they eagerly treasure up all the books and papers they can lay their hands on, and seem to take pride and pleasure in reading them.

There are several inquirers, and a hopeful sign in Dehra is that the Aryas are bestirring themselves to oppose us. I append a notice lately sent out by two leaders of the Arya Somaj in Dehra, both very clever and influential men. If they can find no other way to prove the falsity of the Christian religion than the testimony of a mere boy, their cause must be a desperate one. The notice is as follows:

"A public meeting will be held to-day, October 6, 1894, at 5 P. M., in the premises of Guru Ram Rai, to hear the penitent friend who was beguiled into Christianity while under age, and to bid him adieu for Benares, where he will undergo the Prayashchit (purification ceremony).

REV. J. J. LUCAS, D. D., *Saharanpur*:—You will be glad to hear that our Conference at Lodiana last month was largely attended, most of our preachers from the Punjab being present. It was a most impressive and encouraging sight to see the church well filled with native preachers and workers. What a contrast to that day when Dr. Lowrie rode a stranger into Lodiana, then not a native preacher I believe in the whole of the Punjab, and all the native Christians among the 22,000,000 of the Province might have been seated on one bench in the church. His heart would have been cheered could he have seen this large body of native preachers and heard them speak and pray during the Conference. A spirit

of prayer and love pervaded the services, and not a few were strengthened and refreshed as together we waited on the Lord. Some of the addresses made a deep impression and I believe will bear much fruit many days to come. A well known Hindu Reformer, formerly a leader in one of the many reforming sects now springing up among the Hindus, was present through the Conference and was allowed to speak. He seems to be groping his way slowly to the truth. The presence of such a man in such a Conference, with his devout and reverent bearing throughout, speaks louder than words of the mighty change which has taken place, and is taking place, among many of the leaders of religious thought in India.

SYRIA.

REV. GEORGE C. DOOLITTLE, *Sidon*:—A native Christian who was a member of our Sidon church, has just died, after a long and painful illness. His patience and resignation in suffering, his firm trust and bright hope in the prospect of death gave abundant evidence of the strength of his Christian character. The celebration of the Lord's Supper at his bedside just before his death, was especially impressive. His expressions of thanksgiving and praise were exultant. Elias Zekka was a remarkable specimen of thorough conversion. In early life he resided in a town where Protestants were subjected to fiery persecution. He, himself, however, was led to embrace the Gospel and has lived a useful and helpful life. He has been active and faithful in his religious duties, and closed his life with a triumphant testimony.

There has been a deliberate and for a time successful attempt by Romish authorities, especially Jesuit priests, to interfere with our mission work in Jezzeen, which has now been in progress for a dozen years. Our schools have been broken up, the bell stolen and cast down a precipice, one of our teachers beaten, and efforts have been made to cancel the leases of the houses and property held by the teachers. Our native helpers have bravely stood at their post of duty, but as their schools have for the time being stopped, it seems likely that we shall transfer them to some other locality until the people of Jezzeen have an opportunity to contrast their lot and that of their children under priestly rule with the facilities and opportunities we have given them. They will soon be glad to call us back, and our position there will be more firmly established than ever.

MINISTERIAL RELIEF.

ABOUT SOME RECENT GIFTS TO OUR TREASURY.

Two letters have recently reached this office, each enclosing a generous contribution of fifty dollars. You will naturally suppose that they were sent by persons whom God has blessed with abundant means and whose hearts he has touched with a special sympathy for his worn-out and dependent servants.

And indeed, one of them says in his letter enclosing this generous contribution: "In this time of need, we who have luxuries must care for those who hardly have the necessities." It will surprise you, therefore, to learn that the writer is himself an aged and dependent minister, now in his eighty-fourth year. Under the New Rule of the Assembly for Honorably Retired Ministers over seventy years of age who are in need and who have served our Church on its missionary fields or in the pastorate more than thirty years, he is receiving from the Board a retiring allowance of \$300.

The other letter is in the tremulous handwriting of a still more aged minister, who also draws from the Board for his support a retiring allowance of \$300. He is in his ninety-fifth year and it is in acknowledging the receipt of his last semi-annual remittance he sends this contribution of \$50 with heartfelt expressions of gratitude to the Church "for its care of the aged ministers of Christ."

I know something of the circumstances of both of these patriarchs, and I know that in their honored but dependent old age, they need for their comfortable support every dollar of their appropriations from the Board. In their long, useful and honored service to the Church for more than half a century, they have been unable out of their small stipends to lay by anything for helpless old age.

Seven years ago, when the notable Centenary Offering was made for the Permanent Fund of this Board, I received a letter mak-

ing some inquiries upon the subject. The writer was a stranger to me, but I sought him out in his home—not, however, without some misgiving that my visit would be regarded by him as an intrusion. I shall never forget his Christian courtesy; nor the fact that afterwards in a letter to me enclosing the munificent contribution of \$10,000, he was even so gracious as to thank me for the visit! One remark he made I have often quoted. It was that as God had entrusted him with more money than he had most people, he could not rest without sharing it with the faithful, self-denying ministers who had so much less than other people. And I recalled this remark when I read the letter from the aged minister containing the sentence I have quoted:—"We who have luxuries must care for those who hardly have the necessities." It is not for us to say which of these noble men is the more generous giver. What the patriarch calls "luxuries" would doubtless seem to most of us "necessities" for ourselves! I am minded (though I do it with some hesitation) to quote one sentence from his letter which shows in what "luxury" this worn-out minister lives. It is a grateful reference to the fact that he is "able to dress decently enough for church in a suit costing \$9.50, and eat principally soup and milk."

The Report of the Board to the Assembly each year contains a list of all churches contributing to our treasury and the amount sent by each. It also contains a table, printed by order of the Assembly, which shows the total amount paid into our treasury by each presbytery, and the amount returned upon its recommendation for the support of those within its bounds. Perhaps you know that without this presbyterial recommendation no appropriation can be voted by the Board of Relief. Not all presbyteries, of course, are able to take care of all the disabled ministers whom they recommend to the Board, but

every presbytery, in recommending for aid the disabled ministers within its bounds, certifying to their need and to their service to the Church should feel sacredly bound to do all in its power to help the Board meet its drafts. Our Report to the Assembly for last year shows that there were fifty-seven Presbyteries each of which sent as the total of contributions from its churches, less than the amount contributed by each of these patriarchs! Many of these are feeble presbyteries, but others have large and strong churches within their bounds whose pastors, relying upon our permanent fund as sufficient for the needs of our treasury, made little or no effort to secure contributions from their people. How mistaken this reliance was is shown by the deficit of nearly \$20,000 reported to the last Assembly. Alas! we are threatened with another large deficit the present year.

If all of God's people—or even those among them who carry the work of this Board upon their hearts—would contribute to it as generously in proportion to their means, as those upon our roll contribute in proportion to theirs, there would be no deficit. Our treasury would overflow.

Their frequent letters enclosing for our treasury the gifts which they, through so much self-denial, have been able to send, have a most touching interest. Of course, the contributions sent in these letters are only a part of the contributions to our treasury from these wards of the Church. Generally they reach us in the collections from the churches—that is, if the churches which they attend do take up a collection for the Board. But last year 3,798 churches omitted this collection entirely, and an aged widow who is receiving a small remittance from the Board, writes: "Our church being heavily in debt, does not see fit to take a collection for all the Boards, and fearing lest they fail again this year, I take this way of contributing to the Board." She sends five dollars.

A large file of these letters containing remittances received during the last few weeks, lies upon my table as I write. Would that I had space to tell you what the writers say. A minister past three score and ten, now nearly blind from a cataract, who sends

a money order for three dollars as a thank offering writes: "In the goodness and the mercy of God, I have been able to preach some during the summer and fall, notwithstanding my enfeebled sight. What I received for these services added to the Board's allowance, will enable us to get along very comfortably." An aged widow sends five dollars with these lines feebly traced: "Excuse my handwriting as I am very feeble, being nearly eighty-six years old." Another, sending five dollars, explains how this (for her) large sum of money has been saved in her frugal home by putting aside a few cents at a time. An aged minister who "has been sick nearly all winter," but has had an opportunity to serve two feeble churches "destitute of preaching," sends four dollars. How these worn-out servants of the Church do delight in every opportunity afforded them to preach the gospel!

But I can only refer to one more of these letters. It is from a patriarch who takes me into his confidence in giving many details of his expenditures, all of which show the rigid economy practised in his humble home. There is no trace of complaint about this. On the contrary, his letter is full of thanks. "We are now so comfortable," says he, referring to a box of clothing which he received from a church of which his nephew is pastor, though he adds, "There were no shoes in the box for me and I will need a pair in the spring, if I live so long." And then he says, "A friend from —— (the place where his nephew is pastor) sent me ten dollars for my own personal needs. I feel that I *need* to send the Relief Board one dollar; the balance I have yet."

Some time ago I printed a letter in this magazine which I recall in view of its general relation to this subject and to a special feature of it to which I must refer before I close. The letter was a grateful acknowledgement of an appropriation from the Board by the wife of a minister too feeble himself to write, and she herself, injured by a fall, was confined to her bed.

Said she: "You can never know with what grateful hearts we last night received our check for our winter supplies. Our

money was all gone; nothing to pay for help, and my poor frail husband trying to do for me with the help of the neighbors. How dark it did seem! But we were enabled to feel that God reigns and His wisdom cannot err. He has in our case, as often before, proved himself a kind and loving Father. God bless the Board of Relief which He has sent to comfort us in our time of distress. *Please find enclosed ten dollars.*"

Surely this frail husband, and his devoted wife helpless upon a bed of pain, needed besides their "winter supplies" some comforts which these ten dollars would have secured for them and which they must now do without. Yet I fear there are some people—good and generous people too—who while recognizing and honoring the self-denying spirit of this minister and his wife, will say it was natural and proper for them to deny themselves and send back part of their remittance from the Board! Yes, it was natural and proper for them to remember our Treasury as it is natural for our missionaries to deny themselves and send out of their meagre salaries

(as they so often do) contributions to the Home or Foreign Boards whose work lies so near their hearts. But was not this money sent by these disabled servants of the Church their very own? Was it not sent them in view of the endorsement of the Presbytery, not only that they needed it, but that they had earned it by their service to the Church? And they had a right to the comforts, which these ten dollars would have procured for them. The Presbyterian Church cannot afford to regard its sick and aged servants as having upon it a claim only for the necessities of life.

Two years ago the frail husband was called to his reward on high. A small life insurance which he had been able to keep up affords his widow, with the utmost economy, the means of support, and she has withdrawn her name from the Roll of the Board. But she has continued her contribution. Since I commenced this article a letter from her has reached the office enclosing ten dollars. She says: "With strict economy I get along comfortably."

—The object of the church, in Dr. Arnold's estimation, is to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of our Lord and his Christ.

—Mr. Gladstone thinks the clergy of the Church of England do not sufficiently lay upon the consciences of their hearers simple moral obligations. The people, he says, need searching sermons which will emphasize the application of religion to private life.

—This is the mission of the Church of Christ, to seek the fountains of desolation and death, and cast in the salt of the Gospel of God's grace; to heal the bitter waters of sin; to find the springs of error and wrong, and with the salt which Christ provides make the waters of human thought and sentiment, motive and purpose, sweet and wholesome.—*Central Presbyterian.*

—Commenting on the proposition of a contemporary that Presbyterianism adopt a modified itineracy system, the *Herald and Presbyterian* says: "Could the itineracy be modified so as to allow a happy pastorate to sweep on for five years, or for half a century, and yet, in other cases, make positive term appointments, so as to keep

a minister in every pulpit and have in readiness a pulpit for every minister, it might come to be a new increment of power to our Church."

—The most important of all civilizing agencies is the family. What libraries and picture galleries are to culture, rightly regulated homes are to civilization. Dr. Eliot, of Harvard, states as one of the chief bases of his hopes for the duration of our Republic, that "a better family life prevails among our people than was known to any of the republics that have perished, or indeed, to any earlier century."—*From the Point of View*, in the February *Scribner*.

—The chief work of the church in reforming society is indirect, by sending into it men and women instructed in principles of righteousness and inspired by the spirit of Christ, not by attempts directly to control the community through distributing its charities, ordering its administration or administering its laws. The church which assumes to be the organization that is to direct and carry on the reconstruction of society is in danger of so overloading itself as to hinder its accomplishment of its own peculiar work and to weaken the authority of its message.—*The Congregationalist*.

FREEDMEN.

A GREAT DISCOVERY.

HENRY T. MCCLELLAND, D. D.

Let us imagine that we have just now discovered the Negro. Surely that would produce fresh sensations. We might feel

—— like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific—and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien.

Our discovery is not a new planet, nor yet the Pacific, but a multitudinous aggregation of human life. We find this life mainly domesticated in the southern section of our country. How those multitudes came to be there we are not supposed to know. But there they are, poor. Vast numbers of them, the poorest of the poor. The material substance gathered by the Negroes since the unmentionable days of 1863 when estimated in the aggregate sounds plutocratic in amount. But when the sum is divided by 8,000,000 the quotient is shockingly small. Inquire as to the average wages paid for Negro labor. Find out how this pittance is too often paid. Learn the facts concerning the almost hopeless improvidence of the majority of those who could hardly be better than poverty stricken at the best. Draw your own conclusion as to the material condition of this newly discovered people. And then think whether you have sufficiently shared that beatitude of which David sang: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Abject poverty is the most favorable environment of intellectual degradation. Measure your new people by only two of the three traditional R's. How many cannot read? How many cannot write? Is life worth living in these times to the man who cannot read or write? Will life be worth living to the neighbors of that great host of strong animal forces steadily, rapidly increasing

without adequate intellectual check or balance?

Abject poverty is rarely morally clean or free from most degrading superstitions. Having measured the material and intellectual want of your newly found people you are, perhaps, in position to observe and at least to roughly estimate their spiritual condition. Gauge them according to either table of the law. Test them by the example or by the Spirit of Jesus of Nazareth. Draw your own conclusion. And remember that "this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii: 3. How shall they attain such knowledge? What is that to us?

But do not overlook the aspirations of the Negroes. There are oases in their desert. There are springing fountains and fruitful palms. The scene changes. Behold, hands, countless and unspeakably eager, outstretched for help. Hear a great chorus of voices, the voices of a great host, "like the host of God;" voices more weirdly melodious the world has never heard, voices more urgently beseeching the ear of Heaven has never inclined to, voices of the blind by the way-side; "Jesus, thou Son of David, have mercy on us." Who shall compel them to silence? Or, by whom will the Son of David answer them? By whom shall they be brought to him?

One half of one cent a week from each communicant during the coming twelve months will do more toward answering that remarkable cry than our Presbyterian Church has ever done in any one year hitherto. And, since this suggestion may not reach all whom it may concern, will not you, who have made this great discovery, will not you for the love of Christ and pity for the lost, feel it a privilege, not to be foregone, to do your extra toward that in which others for lack of share in your experience, have fallen short.

EDUCATION.



MEMORIAL HALL, LAWRENCEVILLE, N. J.

(Pach.)

THE LAWRENCEVILLE SCHOOL—JOHN C. GREEN FOUNDATION.

If the ministry of the Presbyterian Church is to keep up that reputation for scholarly ability by which she has been so long and so honorably distinguished she must continue to insist that her candidates shall pursue a full collegiate course, or a course which can be regarded as a fair equivalent. The fact that a very large proportion of these candidates are under the care of the Board, of Education, whose rules require a course of this kind, has exercised a very powerful influence in maintaining a high standard of scholarship for the ministry. The total number of students in our theological seminaries who have not had the advantage of a college training is exceedingly small. It must be confessed, on the other hand, that a very considerable number of our candidates fail to get the best results from

their college course. This is evidently due, not to indifference or neglect, except in very rare cases, but to the fact that such candidates have come to college handicapped by their lack of thorough preparatory training. They spend the greater part of one or two years under the yoke of conditions which they are trying to work off, and rarely can take a place on a par with those who come fully prepared to college. Under these circumstances we must regard thoroughly equipped preparatory schools as practically indispensable aids in the task we have in hand of providing for the Church a truly learned and efficient ministry.

A liberal education has been defined as consisting in such a course of training as is best calculated to develop and cultivate the mental and moral faculties, and prepare youth for discharging honorably and efficiently the business

of after life. Plato said, more comprehensively, thousands of years ago: "The best system of education for both sexes is that which gives to the mind and to the body all the force, and all the beauty and all the perfection of which they are capable." If we could find a school in which such a system of education prevails it would be just the school in which we would wish to have our candidates for the ministry trained. The school which is nearest to such an ideal must naturally have our preference. We shall not pretend to decide what school deserves this distinction; but it is perfectly proper that we should say that the Lawrenceville school, established through the munificence of the legatees of Mr. John C. Green, is a prominent candidate for the honor.

RELIGIOUS INFLUENCE.

The simple making of rules requiring boys to be religious will not necessarily result in producing in them a religious character. The first of the statutes of the Grammar School of Aberdeen, Scotland, in the 16th century, was as follows:

"Let the boy on entering the school fall on his knees and address Christ, the greatest and the

best, the Creator of the human race, in the following short prayer: Heavenly Father, I thank thee for thy goodness to me during the past night, and I pray that thou wilt also be gracious to me during this day, etc." The prayer to the end is one of great beauty and appropriateness, but something beyond the mere putting of devotional language upon the lips of a boy is necessary to piety.

At the Lawrenceville school the day opens with religious services at the chapel, and closes with family prayer in each of the masters' houses. There is a Tuesday evening meeting

for instruction in the cardinal doctrines of the Christian religion; and a Thursday evening school prayer-meeting, at which the attendance is voluntary. Every Sunday there is service at 10.30 A. M., and at 5 P. M. It is plain that a master of deeply religious feelings has abundant opportunity to make lasting impressions for good upon the pupils under his care.

THE SCHOOL A REAL HOME.

The plan adopted at Lawrenceville of dividing the boys into families, and putting each family into a separate house under the care of

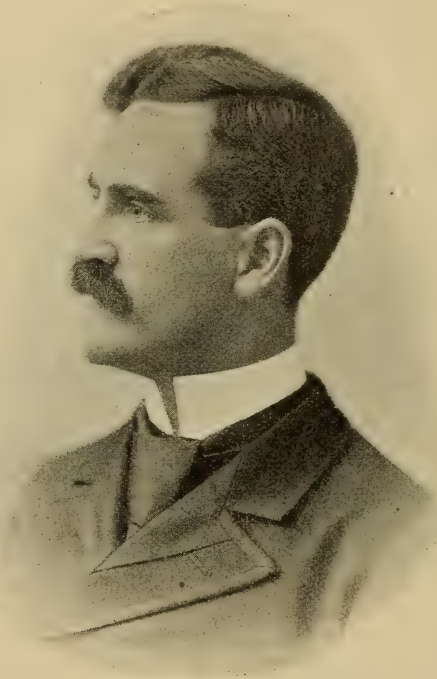
the master and his wife residing there, goes a long way towards making life at school a continuation of life at home. Indeed, many a boy finds a truer home and holier influences around him in the master's cottage than ever he knew under the roof of his own father's house.

THE HEAD MASTER.

The famous high school of Edinburgh, Scotland, owes a large part of the fame it enjoys to the character impressed upon it during a period of full forty years (1768-1809) by its learned and accomplished rector, Alexander Adam. Rugby is known largely as the school over

which the great Thomas Arnold was head master. In our own America, Phillips Academy at Andover, Mass., derives its importance in the minds of most people from the work accomplished there under the sway of Dr. Taylor.

The present power for good and the future fame and influence of the Lawrenceville school will depend to a large degree upon the character and efficiency of the head master, the Rev. James C. Mackenzie, Ph. D., under whose direction the school has been organized and under whose management it is now conducted. There is every reason to believe him to be well qualified



REV. JAMES C. MACKENZIE, HEAD MASTER, PH. D.,
LAWRENCEVILLE, N. J.
(Gutekunst.)



UPPER HOUSE, LAWRENCEVILLE, N. J.

for the task committed to him. He is described by one who served under him as a man of "keen perception, brilliant scholarly attainments, well-balanced judgment, rare executive ability, full of progressive, practical ideas as to the education and management of young men, with a pleasing and magnetic personality." He got his preparatory training partly at Phillips Academy, Exeter, and he was graduated at Lafayette College as the valedictorian of his class. He established the academy at Wilkes-Barre, Pa., and studied theology at Princeton. He became chairman of the International Congress of Secondary Education in connection with the Columbian Exposition at Chicago, and is one of the "Committee of Ten" appointed by the National Educational Association to prepare an exhaustive report on the question of a course of study for secondary schools. But the best testimony to the qualifications of the head master for his post is the school itself, which has won the strongest commendations from experts in the work of education after critical inspection and receives among its pupils the sons of well known presidents of New England colleges.

A JUDICIOUS CURRICULUM.

Such a school should be distinctively a classical school, and yet be free from that tendency to exaggerate the importance of Latin and Greek which has resulted in bringing discredit upon the whole system of classical training. Among the rules of the old Grammar School of Aberdeen, to which allusion has already been made, is the following: "Let all speak in Latin, Greek, Hebrew, French, Gaelic, never in the vernacular tongue, at least with those acquainted

with Latin." One would suppose that under these circumstances the further rule would be quite unnecessary: "Let elementary scholars and neophytes be enjoined to observe Pythagorean silence for a whole year!" On the other hand it is commonly admitted, after hundreds of years of experience, that a knowledge of the Latin and Greek classics forms the best groundwork of a liberal education. It is by language that thought finds expression, and all the stores of human learning are unlocked for our use by its means; and he who would master the science of language and those general principles of grammar which control all human speech will find nothing so well adapted to his purpose as a critical study of the Latin and Greek tongues. They constitute an almost matchless "instrument to develop thought, speech, taste, and imagination," and are necessary to a proper knowledge and appreciation of the literature of ancient and modern times. It is incumbent on the Church to see to it that her ministry is "thoroughly furnished;" and, as this is hardly possible without a classical education, she is under obligation to give it, as far as possible, to all of her candidates. At Lawrenceville every pupil is required to study Latin during the first three years of the course of instruction, and pupils are not permitted to pursue irregular or special courses of study. At appropriate points in the work of the Fourth Form certain modifications are allowed, the object being to "secure a generous and liberalizing development to each student, whatever his ultimate course may be." The seven departments of Latin, Greek, Mathematics, English, Modern Languages, Science, and

Elocution, together with the provision made for the study of Music, indicate that a curriculum has been prepared after a careful study of the methods pursued in other schools, both ancient and modern, with a view to give to each department its due relative importance, and to take advantage of all that has been learned by experience to constitute the best instruments of culture. There is evidently therefore at this school the opportunity for getting that preparation for a college course which we deem of so much consequence for our students: and those who know how important a knowledge of music is to the active pastor or busy evangelist, in both the home and foreign fields, will observe with pleasure the attention now given to the teaching of this science at Lawrenceville.

SOCIAL INSTINCTS AND NEEDS.

The *perfect* instructor would make provision for a symmetrical development of his pupil's powers, not forgetting to take into consideration his life outside of the class-room and in its relation to the life of his fellows. The principal of a day-school may relegate such things to the care of parents and friends at home, but at a boarding-school the responsibility must rest with his teachers. It is well that it does, for in the hands of a judicious and conscientious man the control of the social life of young men becomes a splendid opportunity to mould character and to prepare for usefulness. At Lawrenceville every master's house is a home for the ten, twenty, or thirty boys living there as one family with its own separate, organized life; and every master is the head of a family over which, with the aid of his wife, he may exercise the holiest and happiest influence. The Christian Association, and the two Literary Societies, to say nothing of the Dramatic Association, with its annual entertainment, the Weekly Paper, the Glee Club, the Banjo Club, the Art Club and the Orchestra seem to provide abundantly for the social instincts of the boys according to their varying tastes.

ATHLETIC SPORTS.

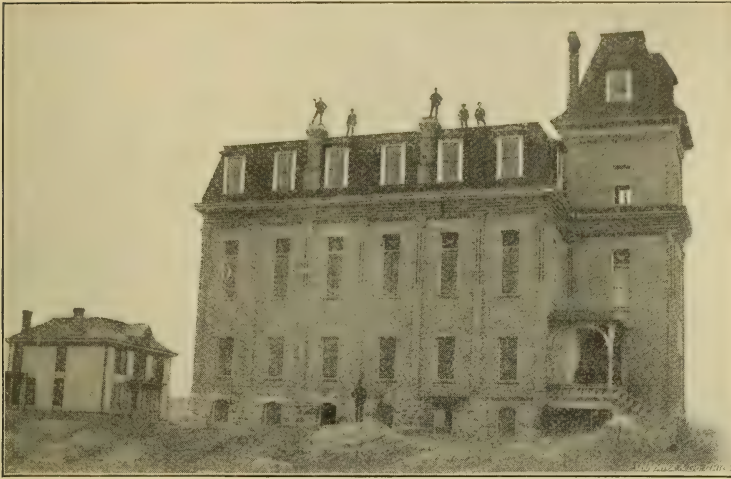
The *consensus* of expert opinion lays the greatest stress on the importance of out-of-door sports for boys. A good authority says that "hard protracted study cramps the mind as well as the body," and adds that up to the age of sixteen nearly as much time should be devoted to sports as to the daily lessons. Harriet Martineau represents Sir Walter Scott in his school days as "strengthening his constitution by exercise, roaming or lying about in the fields,

reading novels, spearing salmon, and coming out of that wild sort of discipline robust as a ploughman, able to walk like a pedlar, industrious as a handicraftsman, intrepid as the bravest hero of his own immortal works, and withal by self-culture becoming in the best sense of the words, deeply learned, and graced with the rarest combination of qualifications for enjoying existence, achieving fame, and blessing society." The two hundred acres of ground in connection with the Lawrenceville School give ample opportunity for out-of-door life, while the careful regulation of the games played and the supervision that is maintained seem to be a guaranty against the dangers and the abuses which have called forth of late some very strong protests.

A WHOLESOME DISCIPLINE.

Undoubtly that is the best government which effects perfect control without causing those under control to be painfully conscious of wearing a yoke. The discipline of a school should be of such a character as to have an educational effect and result in teaching the pupils to govern themselves. It is claimed for the system in vogue at the Lawrenceville school that it is precisely of this kind. One of the characteristic features of the system is the putting all members of the Fourth Form, the Graduating Class, in the building known as the Upper House, where they are under the special care of the head master; entrance, however, being conditioned upon a satisfactory report from the masters in whose houses they have been residing. The boys in the Upper House are allowed a measure of self government by means of a President and a Board of Directors of their own election. The influence of this Upper House upon the whole life of the school has evidently been very beneficial. The graduates of Lawrenceville ought surely to prove themselves influential, cultured citizens, the highest type of Christian gentlemen. Our special interest in the school arises largely from the fact that it seems to offer excellent opportunities to candidates for the ministry to get a thorough preparation for college; and from the further fact that its history and character, while perfectly consistent with the claim that its curriculum is a suitable preparation for any college in the land, make it a peculiarly appropriate place for those who expect to enter Presbyterian institutions like Wooster, Lafayette, or Princeton, with the last of which it stands, by reason of its location and antecedents, in relations of peculiar intimacy.

COLLEGES AND ACADEMIES.



PIERRE UNIVERSITY.

PRESIDENT WM. M. BLACKBURN, D. D., LL. D.

Pierre University, the college of the Synod of South Dakota, has a beautiful and healthful location in the eastern part of the city of Pierre. The site was chosen and the first building, Pioneer Hall, was erected in 1883, and in the fall of that year the college work began under the presidency of the Rev. T. M. Findley. The next year a stone and brick building was erected and named McCormick Hall after the liberal contributor to it, Cyrus H. McCormick, of Chicago. Although values have greatly depreciated, the worth of this property is about \$30,000; to which should be added about \$3,100 in furniture, apparatus and library, all of them being inadequate to the present needs. The institution has no productive endowment nor scholarships.

A dormitory is needed. Rooms now occupied by students, in the larger building, were not intended for their personal use, and those in the smaller are insufficient. Were one to be constructed the plan might include other economic purposes. Practical and sci-

entific tests prove that the artesian wells of Pierre are remarkable for their warm water (93 deg.) of medicinal qualities, and abundant gas for heating and lighting houses. A comparatively few thousand dollars would afford us a dormitory, and an artesian well to supply heat and light for all the buildings, warm baths, irrigation of the grounds, and power that might be utilized. Here is an opportunity for a beneficence that would make the college more attractive and lessen its current expenses.

The college may be too severely limited in its facilities by a rigid economy, but experience with frigid indebtedness, now practically removed, has fully persuaded its managers to keep out of debt, however pressing its need of funds to enlarge its work and thus keep pace with competitors that have larger incomes. The work done by it upon the low scale of expenditure has been cited as an example to state institutions. When the entire cost of instruction has been at the rate of only thirty dollars a student (the tuition not meeting half of it in a new state where all fees must be very low), the prudent economy of funds will not be questioned.



PRESIDENT BLACKBURN.

May not these facts afford assurance that a larger income from kindly contributions would be wisely expended in faithful work and in the expansion of it?

Pierre College has known critical times. Let the trials, courage and devotedness of its instructors be here untold. It exists for the sake of the students and the best results

of their efforts wherever these young men and young women shall live and "do good as they have opportunity." We wish to do them justice, and want sufficient means to do it. The college finds the greater part of its work to consist in the training of preachers and teachers. It has had a share in the education of 33 students for the gospel ministry, and 115 for teaching. The work of training Christian teachers for public schools, in a new state where the social elements are plastic, deserves larger thought and more generous support by people who are interested in public morality, if not also in evangelizing society.

A careful observer has written that the atmosphere of the college is moral and indeed marked by an unusual spirituality. Nearly all its students were last year, and are now, members of the Christian Endeavor Society or of some equivalent association.

In a moral and religious community this college affords as much freedom and safety from the temptations of vice as any institution in the Great West. The college (by charter, University), is owned and controlled by the Synod of South Dakota, which elects the trustees, the president, and all the professors.

—Prof. Charles F. Thwing in the *January Forum*, states that the average cost to the student per year at the better college is larger than the total income of the average American family. Every element of the cost of an education has in the last sixty years increased three or four fold. It cannot be avoided. It is a part of the increase in the cost of living in a community whose relations are more or less elaborate. The cost of an education is keeping many men from receiving it, and the question therefore recurs: Can anything be done to open the way to boys who want to go to college, but who cannot pass through the narrow financial doorway?

—The Free or Institutional Church stands for the ordinary and accepted church ideals, *i. e.*, it aims to save souls and nourish and discipline Christian character. It believes there is no other name but the name of Christ whereby men must be saved. Its ultimate is to bring men to the knowledge, faith and service of the Redeemer. It would count church work a failure that did not result in lives renewed by the power of the Holy Ghost. It believes also that the Church should train and develop Christian character; that the work of the Church therefore requires the perspective of years; and that it should have plans which will endure that test.
—Charles L. Thompson, D. D.

CHURCH ERECTION.

A VETERAN AND HIS WORK.

A few months ago some of our church papers published an account of the "Historic Church" of Medway, Ga., a church established many years ago in Revolutionary days in the neighborhood of what is now Dorchester, about thirty miles southwest of Savannah.

It was founded by a colony seeking peace and religious liberty. As time passed the settlement changed its character and became largely inhabited by colored people. Since the war these people have worshipped for the most part in the old historic meeting house once occupied by the white settlers.

And now for more than twenty years, the Rev. J. T. H. Waite has ministered to this large congregation of colored people, he himself being almost the only white minister in the service of our Freedmen's Board. As the years have passed he has become a veritable bishop, esteemed and revered for his work's sake, and exercising, by his tact and practical wisdom, almost unbounded influence in the large community of colored people of which Medway Church is the centre. His "heroic wife is a native southerner of a slaveholding family, yet she has conquered the esteem of her class, albeit a 'nigger-teacher,' and holds the unbounded love of her great black parish."

The building this church has so long occupied must now be vacated. The letter given below explains the cause. For this reason we publish it and also because it gives so vivid a picture of the way such work as Mr. Waite superintends must be done and of the courage, persistence, patience and untiring energy of minister and people.

It was under date of December 29, 1894, that Rev. Mr. Waite wrote as follows:

In August, 1893, I spoke to you about our need of a new church at Medway, Ga. You encouraged me to set the people at work, with the hope of aid from the Board of Church Erection. On my return home I related our

conversation, and your kind interest in the freedmen and willingness to give a good appropriation. A congregational meeting was called, and it was resolved to try to do our part; we felt the need of a commodious and comfortable church. It was after our negotiations with the Right-Holders of old Medway failed in the terms. The old church needed repairs, and we could not get funds from the Board unless we owned the building in fee-simple, which the other party could not by their charter agree to. Besides we found that the repair fund would help largely in building a new church of our own. The end of negotiations brought us to the spring of 1894. We elected a Building Committee and started the work. The men pledged \$5 each and an amount of work. The plan of the edifice is 60x50, somewhat in the shape of Trinity Church, N. Y., but not quite so expensive. In the intervals of farm work, the men went into the woods and swamps, cut and squared the main timbers, and hauled them, a difficult work with their poor teams and poorer wagons. Considerable timber had to be hauled to the saw-mill seven miles distant, and then hauled to the church ground. The women furnished dinners for the men, and held district festivals to get money. The largest amount netted was not \$10, but they kept at it, gathering the littles. Scarcely a woman in the county has any money of her own, and the men know not how to turn to make good their pledges of \$5. Two hurricanes in 1893 almost destroyed their crops, so that they had little or none to sell, and if any were fortunate enough to find wage-jobs at 50 cents a day, their families needed it for clothing and enough food. Nearly every family has been on short allowance of food and clothing since the spring of 1893. Every Sabbath a collection has been called for the work, and a few nickels received. So the building has gone on slowly. Delay in getting money enough for the lumber at the mill, then delay in finding money for the necessary carpenters, who could not work without weekly payments—the work has gone on slowly till winter. All this year the people have suffered, and their little crops have been damaged by eighty-one days' rain in three and a half months since the middle of June, and at last by the side

wing of a whirlwind that threshed the crops to pieces. And since then five cents a pound for cotton, and no rice to sell, and no jobs for wages, have left them penniless and destitute. Nevertheless the great frame is up, and an imposing structure it looks in this country.

But here we are at a stand-still. Arrangements have been made by the men to go into the cypress swamps to cut, rive and dress the many thousands of shingles needed, which they will also, the best men, be ready to put on the roof. But how to get the weather boards and flooring? It seems impossible to us. Such lumber is only in the city, and we cannot buy nor freight it out without much more money than we can get among ourselves. If we could have foreseen the disasters and low prices, we would not have attempted the work of building this year.

I cannot help turning my eyes toward New York and to 53 Fifth Avenue, and to the sympathizing brethren of the Board of Church Erection—I cannot, though I know your present condition. I cannot help hoping you can devise a way to help us get this amount of lumber, that we may cover in the building and preserve the timbers. The Presbytery of Knox a year ago recommended us for \$1000. Would it be possible for us to have a part now to save the structure? The weather-boards must go on before we can put on the roof. Please answer as soon as you can. The Congregational Church, three miles distant, (founded upon a raid on Medway, in Uncle Joe's ministry) was recently burned, and the A. M. A. has rebuilt it beautifully. Our church completed would give our cause a great impetus here. I know you will do for us all you can.

THE SYNODS' VIEW OF THE WORK.

Last month we published extracts from the reports adopted by a number of our Synods showing their interest in the work. We now give two or three others. We wish they could be read by all of our church members and their earnest suggestions heeded. But one month remains before we close our books for the year, and owing to the financial depression our receipts are at this date 20 per cent. behind the ordinary returns. This falling off, which is perhaps inevitable, can only be offset by a larger number of churches adding their contributions. Brethren, will you not help us

to meet the needs of our young and homeless churches upon the broad missionary field?

SYNOD OF INDIANA.

When we consider that the work of Church Erection goes hand in hand with that of Home Missions; and when it is not too much to say that the one-half of the many thousand churches which our body has been permitted to organize within the past fifty years, would have failed had it not been for the aid received from the church to secure spiritual homes, the Church Erection Board cannot be regarded of minor importance without injury to the church in her aggressive work.

In our own Synod there are three hundred and eleven churches, the same as last year. The number of contributing churches is one hundred and thirty-one, a gain of seventeen over the preceding year. The whole amount of church contributions is \$1,219.54—a gain of \$83.18 over the previous year.

The aggregate amount of the Board's grants to our state is \$3,450, the same as the preceding year. Our Synod received \$2,230.46 from this Board more than she gave to it. One hundred and eighty churches in our Synod failed to make contributions to this work during the past year. Thirty-five of these are marked vacant in our last Minutes, leaving one hundred and forty-five churches with ministers over them which failed from some cause to give to this work.

Your Committee desires to recommend the adoption of the following resolutions:

1. That this Synod regards it as a crying shame that our state should receive more money from this Board than she gives to it.
2. That churches within our bounds be urged to contribute their proportion of the \$150,000 asked for by the last General Assembly.

ILLINOIS.

If our church is to obtain and retain a firm hold for the Divine Master upon these sections, north, south, east and west, the contributions from the liberal hearts of our people must be stimulated to intense activity and larger bestowal. To accomplish this there must be united and energetic advance all along the lines. What lines? The lines of individual responsibility and practical large-hearted answer of the crucial question, "how much owest thou?" Synods and Presbyteries may do much to bring about this result. Individual pastors, stated supplies, and sessions of vacant churches may do more by giving practical heed to the oft-

repeated recommendations of the General Assembly to give an opportunity to their respective churches to make an annual offering to this cause, and to carefully instruct their people in the privilege and duty of systematic proportional giving as a grace of the Holy Spirit.

1. *Resolved*, That this Synod, embracing as it does between one-fourteenth and one-fifteenth of the whole number of communicants in our church, *is able, ought, and will endeavor to raise* its proportionate share of the \$150,000 recommended by the General Assembly of 1894 to be given to the Board during the current year.

2. *Resolved*, That the Presbyteries of this Synod be urged to take such action at their next stated meetings as will secure the aforesaid result for the coming year.

WISCONSIN.

Of the thousands of our Presbyterian churches organized during the past fifty years it is said that at least one half have owed not only their prosperity but even their continued existence, to this good work. We should remember also that thus far Wisconsin has been not so much a giver as a recipient of such benevolence, and that in no small measure. Even during last year we received grants of aid for nine new buildings amounting to \$3,283.00. But out of our 157 churches, according to the report of that Board, only 69 contributing to it the sum of \$665.00. Was your church, brother, one of that 69 or one of the non-contributing 88?

Freely we as a Synod have received. Freely therefore we as churches ought each to give something. At the very least, brother, give your church the chance to give.

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY, 1895.

The second Sabbath in June will be generally observed throughout our Church, and in other communions, as Children's Day. It is hoped that superintendents of Sabbath-schools who have not already done so will begin at once their preparations for this interesting and important celebration.

The programmes of exercises have been prepared by the Sabbath-school Department, one for the primary classes, arranged by Mr. Israel P. Black, and entitled "The Cross, the Flag, the Child," the other for the main school entitled "The Cross, the Country, the Child." These programmes, particularly that for the main school, have been carefully and critically examined and approved, by a special committee of the Board, and it is confidently believed that they will be received with universal approval, and will materially aid in making the celebration a complete success.

The musical portions have been selected with judgment, and while spirited and soul-stirring will not prove too much for the average school to thoroughly master in a few rehearsals.

Superintendents who have not already received circulars on the subject from this Department should at once address the Superintendent, Dr. Worden, at the offices of the Board in Philadelphia. The programmes will be furnished and forwarded without charge to all the Sabbath-schools of our Church and it is hoped that from every school an offering will come in aid of the Sabbath-school and missionary work of this Board.

The facts and incidents contained in the following missionary narratives will help Sabbath-school teachers and others to see into the true meaning of this important work of our Church and to interest their scholars in the subject. These communications are worthy of the most attentive and affectionate consideration, coming as they do from our brethren on the field, and every word bearing the impress of consecrated zeal and devotion.

TRULY GOD HAS HELPED ME.

REV. D. A. JEWELL, MICHIGAN.

My eyes happened to rest upon these words: "Christ helps us in our daily tasks," and

then upon this passage of Scripture: "blessed are ye that sow beside all waters." No one is better acquainted with this fact, that "Christ helps us in our daily tasks" than the Sabbath-school missionary. And no one more truly sows beside all waters than the Sabbath-school missionary. Some days ago, I called at a farm house, an hour or more before the dinner hour. I had never been there before, but a gentleman living two miles and a half from there, whom I had met before, followed me in and introduced me. We were both invited to remain to dinner. While waiting dinner, I learned that Mr. M—— and his wife were neither of them Christians, and that they had no Sabbath-school in their neighborhood. The dinner bell brought Mr. M—— and three hired men in to dinner. At dinner I asked Mr. M—— what he thought of having a Sabbath-school. He said, "For one I would like to have one for my children, but there is no one to superintend it." I said, "here is Mr. L—— a good Christian brother, I think we can prevail upon him to come." I spoke of the refreshment that Sabbath-school work brings to the Christian, when he finally yielded, and said, "I'll come." As I was about to leave the house, Mr. M—— said, "You must pray with us before you leave." We all bowed in prayer. The Saviour seemed very near, and I think one soul found him, and since then, another. Now Mr. and Mrs. M—— are both happy in the Saviour, and they and their children are in the Sunday-school.

One day in mid-winter, I called at a newly built log house in the woods. Upon inquiry I found that a young couple had been house-keeping there about a week. The husband had gone away for the day helping a neighbor. The young wife was trying to beautify the rough walls of their home. After introducing myself, the following conversation took place: "May I inquire, are either of you professing Christians?" "No, sir, we are young, and have just started for ourselves. No doubt, we shall, in a few years have time, and will become Christians." "Would it not be a good thing, as you are commencing for yourself; to start right? Keep your hus-

band from the snares of Satan, by teaching him to follow Christ." "Oh, sir, I wish I could do it. Won't you pray for both of us?" "Yes, and while I am praying, you must pray too."

I do not know what the conversation was when the husband returned home at night, but a few days after, as I went to rap upon the door, I heard two voices, one following the other in a prayer of thanksgiving to God.

By personal conversation, I think I can say truly, God has helped me to lead no less than twelve young men into the ministry, since I have been in the Sabbath-school missionary work, and seven more are preparing.

WORK IN WEST VIRGINIA.

MR. W. W. HUNTER.

(Presbytery of Parkersburg.)

In our work at East End, Fairmont, we have been led step by step until we now have a good Sabbath-school of nearly 100, cared for by consecrated officers and teachers. We have had two weeks service which resulted in bringing 25 (most of them heads of families, to inquire the way to Christ, 20 have expressed a good hope of conversion, and most of them will unite with the Presbyterian Church. We will yet hold other special services, receive converts into the church, probably administer communion, and start a weekly prayer meeting in the place.

We have a comfortable chapel 41 x 24 feet, which was dedicated January 20th complete and free of debt, without drawing one cent of the appropriation promised by the Board of Church Erection and without asking a single church for a contribution.

Consecrated men and women have placed means in our hands to complete the work, and not a dollar has been diverted from the support of any church or board.

At the dedication the spiritual care of the work was turned over to the pastor and session of Fairmont Presbyterian Church, and the property interests was placed in care of the Trustees of the same church.

The whole work from the first meeting under the sugar tree has been one of faith

and co-operation. Rev. L. W. Barr and his dear people have stood by me in every effort to bring these people under the means of grace. They have blessed others, may they be richly blessed themselves.

I wish to add that Rev. A. M. Buchanan of Morgantown, and his people, Rev. A. Day of Mannington, and his people, and Rev. C. L. White of Clarksburg, and his people, have all entered cordially into my plans for the extension of the Sabbath-school work in their respective localities.

IT PAYS TO HELP PEOPLE.

MR. E. S. GENUNG, WISCONSIN.

(Presbytery of Chippewa.)

Coming to my work in July, I saw the awful ravages of the forest fires that raged over nearly the whole of the presbytery during the months of July, August and September. The city of Phillips that suffered so much from fire is in this Presbytery, and the Presbyterian church and manse at Eau Claire went with the rest of the town. I, several times, found it necessary to throw off my coat and aid settlers fight back the flames from their homes, leaving spiritual needs until a more convenient season, and I have found since, that in every instance, it was the way God had planned for me to win the hearts of these people for him.

The months of July, August and September of the year 1894, will long be remembered by the people of the Northwest as three months of no rain, intense heat and fearful fires.

The schools organized have done excellent work. I will tell you of the first. It was organized in Glenwood, Wisconsin, July 22, and its history will give you a good idea of the efficacy of the work of our Board.

The school started with thirty children as scholars and four ladies as teachers and officers. For a time the people did not take much interest in the school; but finally they became interested from the fact that their children were interested, and in October, just two months after the school was organized, they sent a petition to the Presbytery, asking that a church be organized. A

committee was appointed, and the first week in December they effected the organization of a fine church with fifteen members, three being received by letter and twelve on profession of faith.

The people have subscribed between five and six hundred dollars toward a pastor's salary, and are trying to find a man they can call as pastor. They have the amount of three hundred dollars toward a new church building.

Many interesting incidents could be given, but this suffices to show how it pays to help the people who help themselves.

TIMES OF REFRESHING.

REV. G. G. MATHESON, MINNESOTA.

(Presbytery of Red River.)

The past three months have been times of refreshing from the presence of the Lord. The time has been spent visiting schools, holding meetings and distributing clothing to the needy poor. Meetings have been held at Keystone, Bockersville, Red Lake Falls; also with Mission School at Fergus Falls and the church at Maine. In all those points the Lord vouchsafed his spirit. But especially was his spirit manifest at the Mission School and at Maine. Eight souls were converted in the former and six at the latter place. Several backsliders were reclaimed, coming forward and confessing with tears the bitterness of wandering away from God. Christians, too, received a new baptism and consecrated themselves anew to the Lord, determined that the record of the coming year shall be to the praise and glory of His grace.

In connection with the above work, I have distributed over five hundred garments to the needy and worthy poor of this field. This department of my work I believe the Lord is going to bless to the salvation of souls and the glory of His own name. One man said to me: "Well Matheson, this is what I call practical Christianity." The mouths of infidels and scoffers are closed. They have to admit that the friends who have so kindly sent the clothing have no other motive than the love of Christ.

Christian Endeavor For Christ and the Church.

CHRISTIAN ENDEAVOR PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

AND READ MY BIBLE EVERY DAY.

"Search the Scriptures."

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

"Thy word is a lamp unto my feet and a light unto my path."

"Open thou mine eyes that I may behold wondrous things out of thy law."

"I have read my chapter" is the satisfied thought with which some of us close our Bibles and prepare for the night; while other Bible readers having made the calculation that three chapters a day and five on Sunday will take them through the Bible in a year, conscientiously require themselves to read that amount as their daily portion. There is a danger that such reading will become mechanical, and probably most of us know from mortifying experience that it is possible to go through the form of reading with the mind so full of other thoughts that no sweet message from the sacred word reaches the heart or impresses itself upon the memory.

How then shall the young Christian so use the time set apart in fulfillment of this clause of the pledge that it shall be the most helpful?

First of all secure the time; and again, as with private prayer, there seems a special need of at least a short time before the day's work begins to look into God's word for the day's message. After the bustle and hurry of the day's duties are full upon us it is not easy to give undivided thought to such study. The winter's morning is dark and cold, to be sure,

and the train for the city may start very early, but it will be possible to read thoughtfully and prayerfully at least a single verse that we may carry with us into the day's experiences, a sword of the Spirit wherewith we may repel the attacks of the tempter.

But shall we satisfy ourselves with such little tastes of the sweetness that lies stored in those sacred pages? If we cannot have a quiet time for real Bible study early in the morning, can we not plan for it later in the day or in the evening, making it an engagement with ourselves, that we shall not easily set aside for our own pleasure or convenience, and in which, so far as our power reaches, we shall not allow ourselves to be interrupted? If our ways are to be cleansed, made pure and Christ-like by conforming to God's Word, if that Word is to be a lamp unto our feet and a light unto our path, we must know what that Word is by a more thorough search and examination than is possible in the hurried glance into its pages for our morning bit of comfort and strength.

The time being secured, what shall we do with it? The precious moments may slip by while we helplessly turn the pages, questioning where to read. There are advantages in reading the Scripture in regular course. The connection of thought and of history are important. There is a temptation to neglect portions that are "difficult to be understood" or that have less of practical or historic interest. If we read book after book in succession we shall secure for ourselves some acquaintance with the whole of the Holy Scriptures, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and no time will be wasted in searching for a portion for the day.

On the other hand, as suggested before, such reading is more likely to become mechanical than a line of Bible study that keeps the mind alert, searching for parallel passages, tracing lines of argument, collating allusions to individuals or places, or such topic study as brings together all that is said in Scripture upon any selected subject.

The Sabbath-school lesson may occupy much of the time that can be given to Bible study for the week and no more profitable course could probably be suggested. The Christian Endeavor topics suggest additional points for study. In neither case will thorough work be accomplished if the student confines himself to the few verses selected. The context, the different forms of narrative in the different Gospels, the characters introduced, the geography, the customs illus-

trated, the spiritual truths, offer broad fields for investigation. A week of such study by Sabbath-school teachers and scholars in their homes will prepare them for a Sabbath hour of rich enjoyment together and perhaps solve the problem of substitute teachers to fill vacant places, while it will surely bear fruit in greater variety of testimony and comment at the weekly prayer meeting.

A fascinating line of Scripture study is by characters. Take the life of any Bible character, of Old or New Testament, and follow it out as referred to in different parts of the Bible, and you will find yourselves forming deeper friendship for the heroes and heroines of Scripture and gaining new insight into the principles and motives that controlled their lives.

Such topics as love, prayer, faith, obedience, may be made word studies, with the aid of concordance and reference Bible, and will lead on to a study of deeper questions of Christian doctrine, which the thoughtful Christian will wish to investigate, that he may be ready to give an answer to every man who "asketh a reason of the hope that is in him."

We are rich to-day in works on Biblical interpretation, commentaries and devotional literature, and we cannot be too thankful for the help that they give, but do not let us neglect the Scriptures themselves for books *about* the Scriptures. I wish that it were more the custom now to commit passages to memory and to train Sabbath-school scholars in such recitations and in the memorizing of the names of the books of the Bible. The need of such familiarity with the Scriptures is illustrated by the helpless fluttering of leaves when a reference is called for. A popular writer puts this quaint expression into the mouth of one of his characters: "Ony body can turn up Genesis, but it takes a strong-minded man to turn up Ezra."

What shall we look for in our Bible study? "Open thou mine eyes, that I may behold wondrous things out thy law" was David's prayer, and eyes thus opened will behold wondrous treasures of comfort, strength and sweetness. They will recognize the wonders of redemption, the riches of promise, but they will not overlook the fact that it is a book of *law* in which such wondrous things are beheld. And so the prayer with which we open our Bible becomes, "Teach me to do thy will, O Lord," and our daily reading will become a conscientious study of the marching orders of our divine leader with which we must go forth to the campaign of life.

NOTES.

"Admission fee—a pleasant smile and a hearty handshake." The *Golden Rule* reports this as one line in the invitation to a Christian Endeavor social.

Inquiries regarding the articles and periodicals mentioned under the head, "Worth Reading," indicate that the column is proving helpful to students of missionary literature.

Life means growth into the image of Christ, into well-rounded character, into disciplined manhood and womanhood, into the blessed peace of God, writes Dr. J. R. Miller.

An excellent plan of mission studies mentioned by *Gospel in All Lands* is based on the text, "The field is the world." It takes up in order the World of Space—that is, the geography of missions; the World of Time—that is, the history of missions; the World of Being, a study of men and races; and the World of Thought, a study of comparative religions, with the reasons why Christianity is supreme and alone should be preached.

Caleb Garth, one of the characters in *Middlemarch*, was a man to whom his business was a sacred calling, who found the chief part of his happiness in doing a good day's work and doing it well. The two principles he laid down are worthy of the careful attention of every Christian Endeavorer. You must love your work, and not be always looking over the edge of it, waiting for your play to begin: you must not be ashamed of your work, and think it would be more honorable to you to be doing something else.

A writer in the *Golden Rule* tells of an Endeavor Society in a New England town, that had become somewhat overgrown. Those no longer young in years were prominent in its management, taking up acceptably the greater part of the time in the prayer-meeting, while the younger members were content to be silent and listen. The society was gaining no new members, and was not training the young to be laborers for Christ. So twenty-five of the older ones, for Christ's sake, in loyalty to Endeavor principles, withdrew and formed a Senior Society. They met once a month for prayer and conference, binding themselves to attend, and take part in, every church prayer-meeting. The results were satisfactory. The regular society soon recovered from the loss of so many members, and was pushing on with new life: the seniors, a body of picked workers, proved of special value to the pastor as spiritual advisers, ready to work as he proposed and to back his plans with fervent prayer.

ESSENTIALS TO A LIVE SOCIETY.

REV. JNO. Y. EWART.

The Young People's Society of Christian Endeavor with its hundreds of thousands of members, its superb organization, its devotion to Christ and its loyalty to the Church is the expression of what the youth of our land can and will do to promote the kingdom of our blessed Lord.

THE FIRST ESSENTIAL to a live Endeavor Society is an interested pastor. He is the recognized leader and organizer of the work of the church. What he is in his personal character and devotion to Christ the church will be. The voice that sounds from the pulpit will be echoed in every corner of the parish. If that voice is strong and vigorous yet gentle and winning the elastic energy of it will move, draw, arouse and win all who hear it, so that with him they will cheerfully co-operate in every useful work. While the young people of a congregation are particularly quick to respond to the interested efforts of a pastor in their behalf they are possibly the most sensitive to neglect from the same source.

SECOND ESSENTIAL.—An interested president. The president is the pastor of the little church within the Church. His head must hold all the business, his tact must select the proper persons for the committees, he must see that all the machinery is kept in motion and well oiled, he must possess that most desirable but quite rare faculty of doing a great deal of work by getting other people to do it for him. Yet he must be willing to put his own shoulder to the wheel. Just at the opening of the late war Rutherford B. Hayes, then thirty-nine years old, was appointed major of a regiment of volunteers. No man was more beloved in the regiment than he. But he never ordered his men to do what he was unwilling to do himself. He was always in the front when any difficult advance or dangerous charge was to be made. An energetic and heroic yet patient and gentle leadership is just as essential to a live and aggressive Christian Endeavor Society as to a live and aggressive army regiment.

THIRD ESSENTIAL.—A competent and consecrated Recording Secretary. This officer's duties are not limited to recording the minutes. He also notifies the officers and members of committees of their election. He follows up each new member after he is voted into the Society and secures his signature to the Constitution. He must also correspond with absent members and inform them of their standing in the Society.

FOURTH ESSENTIAL.—A Look-out Committee, who really look out. As I write of the important part played by this committee in the orchestral music of Endeavor work, there comes to mind a couplet of an old hymn:

“A heart at leisure from itself,
To soothe and sympathize.”

The members of the Look-out Committee are supposed to be such live, able-bodied Christians, that the major part of their time will not be spent bewailing their own sins, or patching up the rents in their own spiritual garments. In robust spiritual health, wearing the livery of heaven and with armor ever bright, they will constantly seek for new recruits to their regiment of the Lord's host. They are the feeders of the Society. Earnestly, yet gently, persistently, though patiently, with love for Christ and the Church, the members of the Look-out Committee, bring the claims of their Divine Master to the attention of their friends and companions, and invite them to become members of the Society of Christian Endeavor.

Besides, the Look-out Committee do a great deal of pastoral work. They are real shepherds of the flock. They should affectionately look after and reclaim any members who seem indifferent to their duties as outlined in the pledge.

FIFTH.—The Prayer-meeting Committee. Just to the extent that the minutest detail of the management of this Society is under the reign of order, system, organization, and is infused with a Divine life, just to that extent will it accomplish the purpose for which it exists. Therefore we are justified in singling out as the essentials in the organization of a live Y. P. S. C. E. an efficient and wide-awake pastor, an interested and active President, a faithful Recording Secretary, a vigilant Look-out Committee, and a thoroughly consecrated Prayer-meeting Committee.

The pledge once taken is taken for life. Only He to whom it was made can release you from it.

The questions on page 271 will be found a partial guide to the contents of this number of THE CHURCH AT HOME AND ABROAD.

Have you formed the habit of reading the daily press reports with the missionary instinct, “to see how God is governing the world?”

The president of an Australian Society sends to each member, on his birthday, a cordial greeting with good wishes for the new year.

The *Hebrew Christian* reports the organization of a Young Men's Christian Association in Nazareth, once the home of our Lord.

"DON'T WORRY."

In our February number was a book notice of the booklet bearing the title *Don't Worry*, written by Rev. J. R. Miller, D. D. This notice included some quotations from the revised version of the Bible, and the promise to send a copy of the booklet to the first Christian Endeavorer who should write and tell us where those quotations are found.

A number of letters have come in response to that offer. One was written January 25 in Onarga, Ill., by Helen D. Amerman. Several were written in New York and Pennsylvania on January 26; some others have come of later dates. Some of these letters were written to Dr. Miller, but he has nothing to do with it. He did his part in writing the booklet, and did not know anything about the offer made in the CHURCH AT HOME AND ABROAD until one of those letters came to him. Nobody has any responsibility for that offer except the editor, who is very happy to get into communication with young Christian Endeavorers, who read what he writes and gets others to write for them in these pages. Some of the writers of these letters to which I am now replying are from very young Christian Endeavorers—one of them only nine years old. But one is from a minister of the Gospel, who claims to be counted in for the *Don't Worry*, and says: "I am an active member of the Y. P. S. C. E. of the Presbyterian Church of ———, Kansas." Now, that is good. We like that. They do not have any old things nor any old folks in Kansas. How could they, when Kansas herself is so young? Everybody is young there. But this Y. P. S. C. E. minister read our promise, and quotes it correctly: "To send to the first Christian Endeavorer who sends the references." Ah! my dear lively brother, you are not the first. The copy of *Don't Worry* had already gone to the lad whose answer reached me first. He is very much younger than you. But since that a letter has come from further away, that was written one day earlier than his. That was from Helen D. Amerman, mentioned above. I shall buy another copy for her, as she evidently was the first to write.

I do not think I can quite afford to send that nice booklet to all who have written. But I thank them all most heartily. I count them all good friends of the CHURCH AT HOME AND ABROAD, and we shall try to keep their friendship for it by making it as interesting and useful as we can.

H. A. N.

Seeing that so many of our young friends like to do that kind of searching in the Bible, we have ordered a number of copies of the portrait of Dr. Good in our February number, to be printed on nice thick paper, and will mail a copy of it to every Christian Endeavorer who sends us correct answers to all of the following

QUESTIONS:

- Who said, "What is truth?"
 " " "God save the king?"
 " " "Here am I, send me?"
 " " "We would see Jesus?"
 " " "I am doing a great work?"
 " " "Great men are not always wise?"
 " " "Whatsoever he saith unto you, do it?"
 " " "Give me neither poverty nor riches?"
 " " "It is more blessed to give than to receive?"
 " " "Let me die the death of the righteous?"

SUGGESTIONS FOR STUDY OF MEXICO.

[Book of Reference. Butler's *Sketches of Mexico*, Hunt and Eaton, 1894: price \$1.00, is recommended for the missionary library.]

EARLY HISTORY.

The Toltecs, "that shadowy race whose domination extended from the sixth to the eleventh Christian century, and which then mysteriously disappeared."

The Chichimecs, along with the Acolhuans, and their lake-engirt capital of Tezcuco, eleventh to fourteenth century.

The Aztecs, fourteenth to sixteenth century. Consult Bancroft's *Native Races*, vol. 2.

RELIGION OF THE AZTECS.

Natzahualcoyotl, the poet-king of Tezcuco, whose career somewhat resembles that of David, king of Israel, having prayed in vain to the gods for a son to inherit his kingdom, exclaimed: "Verily, these gods that I am adoring, what are they but idols of stone without speech or feeling? They could not have made the beauty of the heaven, the sun, moon and stars which adorn it, and which light the earth. There must be some god, invisible and unknown, who is the universal creator. He alone can console me in my affliction and take away my sorrow." When his heart's desire was fulfilled he built a temple nine stories high, to represent the nine heavens, and dedicated it "to the unknown God, the Cause of Causes," commanding that no graven image be set up within the sacred enclosure.

An article by D. F. Watkins, D. D., on the "Sacred Feast of the Aztecs" in *Methodist Review of Missions*, December, 1893, may be consulted with advantage; also the chapter by Dr. Marshall Lang in *The Faiths of the World*. Human sacrifice was practiced. "The victims were well cared for before the sacrifice; they were considered of great importance as messengers to their gods and bestowers of blessings. The human sacrifices among the Aztecs did not reveal a bloody and cruel character, but a barbarous effort to satisfy their craving for a definite revelation of God and their relation to him."

AZTEC PAINTINGS.

A rare collection of Aztec paintings, brought from Mexico and deposited in the Royal Berlin Library in 1806, is described in *The Cosmopolitan*, January, 1895. The paintings were made on Maguey-paper, a unique fabric both in substance and preparation. The surface of the sheet on both sides is a thin membrane, probably taken from the deer, carefully polished and covered with some resinous substance. This explains the wonderful neatness of the drawings, and why paper thus prepared could withstand the ravages of four centuries. The sheets are covered with quant pictorial characters, employed by the Indians in their ignorance of our alphabetic writing. It is believed that to the student of prehistoric Mexico they are as valuable as an inscribed brick dug out of the mounds of Mesopotamia to the Assyriologist.

One of the sheets contains rude illustrations, suited to appeal to the Mexican mind, of the Catechism prepared by the Spanish missionaries. These pictorial wall-charts are spoken of in the Spanish chronicles as having been one of the most efficient means by which the good will of the Indians was conquered, and their imagination, if not their heart, won over to Christianity. The conquest of Guatemala is thought to be due to such wall-pictures.

The Lord's Prayer in the picture language of the Mexicans constitutes the frontispiece to Butler's *Sketches of Mexico*.

THE SPANISH PERIOD.

This period extends from 1521 to 1821. Hernando Cortez landed in 1519 with a few hundred Spaniards, and in two years had conquered Mexico for Spain. For three hundred years the country was governed by viceroys. By the *Hacienda* system the people were reduced to peonage, and wealth was concentrated in the hands of a few. While Cortez put an end to

human sacrifice, he introduced a religious system which kept the people in ignorance and degradation. Read Eggleston's *Montezuma and the Conquest of Mexico*.

THE MEXICO OF TO-DAY.

The first blow for liberty was struck in 1810 by Miguel Hidalgo, "the Washington of Mexico." Recall his dying words: "Let Jesus live and let Mexico live." Under the leadership of Iturbide independence was declared 1821. The republic was founded 1824. The present constitution, which secures religious liberty, was adopted in 1857 under President Juarez.

Rev. Geo. B. Winton writes in the *Methodist Review of Missions*, January, 1894, on "The Mexico of To-Day." He points out that while disorder ruled throughout the country from 1820 to 1870, President Diaz, a man of iron will, who when he sets out to accomplish a reform is not baffled, has suppressed brigandage and secured a reign of peace. Mr. Winton adds that the forms of republicanism are preserved and every effort is made to develop the republican spirit; but what is lacking in the intellectual citizen. The average Mexican comprehends very little of a government of the people and by the people.

Mexico is a country of great natural resources. Though it produces silver and abounds in many other metals, agriculture is likely to outstrip mining as a field for investment.

Interesting facts may be found in Alice D. Le Plongeon's article, "Yucatan Since the Conquest," in the *Magazine of American History*, September, 1894. See also Dr. William Butler's *Mexico in Transition*.

WORTH READING.

A RIDE IN HAKKALAND, by E. A. Irving, in Blackwood's. *Littell's Living Age*, December 22, 1894.

REMINISCENCES OF THE NEW HEBRIDES, by Rev. J. D. Murray. *The Missionary*, December, 1894 and January, 1895.

BABISM—ITS DOCTRINE AND RELATION TO MISSION WORK, by J. H. Shedd, D. D. *Missionary Review*, December, 1894.

MEXICO: ITS ATTRACTIONS FOR THE TOURIST, by Elisha H. Talbot. *The Magazine of Travel*, January, 1895.

A SUMMER IN ALASKAN WATERS, by Lieut. W. G. Cutter, U. S. N. *The Magazine of Travel*, January, 1895.

SCENES IN CANTON, by Florence O'Driscoll, M. P. *The Century*, January, 1895.

THE ARMY OF OLD JAPAN, by M. S. Hunter. *The Century*, January, 1895.

SULTAN ABD-UL-HAMID, by an Eastern resident. *Contemporary Review*, January, 1895.

MADAGASCAR, by Vazaha, *Fortnightly Review*, January, 1895.

THE TRIUMPH OF JAPAN, by Professor Robert K. Douglass. *The Nineteenth Century*, January, 1895.

WOMEN UNDER ISLAM, by Miss Lucy M. J. Garnett. *The Nineteenth Century*, January, 1895.

PROPER TRAINING AND FUTURE OF THE INDIANS, by Major J. W. Powell. *The Forum*, January, 1895.

THE CHURCH MISSIONARY SOCIETY, by Rev. T. W. Drury. *Missions of the World*, January, 1895.

CHRISTIAN MISSIONS, a triangular debate before the Nineteenth Century Club, by Bishop Thoburn, Virchaud R. Gandhi and Dr. Paul Carus. *The Monist*, January, 1895.

FRENCH FIGHTERS IN AFRICA, by Poultney Bigelow. *Harper's Magazine*, February, 1895.

OUDEYPORE, THE CITY OF THE SUNRISE, by Edwin Lord Weeks. *Harper's Magazine*, February, 1895.

A TRIP TO BOSNIA HERZEGOVINA, by M. de Blowitz. *Frank Leslie's Popular Monthly*, February, 1895.

AMONG THE VEDDAHS OF CEYLON, by F. Fitz-Roy Dixon. *Frank Leslie's Popular Monthly*, February, 1895.

RUSSIA AS A CIVILIZING FORCE IN ASIA, by James M. Hubbard. *Atlantic Monthly*, February, 1895.

THE ELEMENTS OF GOOD CITIZENSHIP, by Fred. De Land. *American Magazine of Civics*, February, 1895.

WHAT THE CITIZEN OWES THE STATE, by L. W. Keplinger. *American Magazine of Civics*, February, 1895.

NIHILISM UP TO DATE, by V. Gribayedoff. *Godey's Magazine*, February, 1895.

THE EASTERN HINDU KUSH, by Algernon Durand, in *Contemporary Review*. *Littell's Living Age*, December 29, 1894.

THE END OF THE CONTINENT (Tierra del Fuego), by John R. Spears. *Scribner's Magazine*, February, 1895.

PROBLEMS IN THE INDIAN TERRITORY, by Senator O. H. Platt. *North American Review*, February, 1895.

THE FUTURE OF THE NEGRO IN FICTION, by Lavinia H. Egan. *The Dial*, February 1, 1895.

Children's Christian Endeavor.

A SMALL BOY AND A SMALLER.

A very small boy had a very smaller brother. The small boy was only four years old and the smaller brother was not yet half of one year old. He could not walk nor talk. He could only kick, and "coo," and smile and cry. The four-year-old saw that his baby brother was growing larger and stronger and he had been told that by and by, if God who gave him should let his brother stay in their home down here he would grow large enough and strong enough to walk, and talk, and run, and play. But he knew that he himself would keep growing and would keep older, and bigger, and stronger than his brother.

One day, when he had been thinking about this he said to his mother: "When my little brother grows big enough and strong enough to play, he will not have to play with me; I will play with him."

He knew that for an elder child to play with a little one, doing the easy plays that the little one can do with him, is very different from letting the little one play with the older ones, doing plays that he is not large enough to do well and to enjoy.

I am afraid that large children do not always think of this. I hope that that little fellow will not forget it when he is eight years old and his brother only four. I guess he will not. A boy who is so thoughtful now, I should think, will grow more thoughtful as he grows older, with a thoughtful mother and sisters to help him, and with Jesus to help him. For I am sure that he knows about Jesus, and is trying to be like him. And I call that kind of trying a real, true *Christian Endeavor*.

What that little boy said to his mother seems to me a first-rate commentary on one of Paul's richest sayings:

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. Romans, xv. 1-3

Our little readers may need to have their mothers or fathers explain to them what the word "infirmities" means, and "edification" and who are "neighbors" to little children at home. Then, I think, parents and children will see that without knowing those words the little boy in our story had the real spirit of that text, I guess the Holy Spirit taught it

to him. Do you know, my little readers, that the Holy Spirit loves to stay in little children's hearts as well as in the hearts of older people, if only they will let him? I should like very much to have any little boys or girls write to me about this,—or their mothers. H. A. N.

"She'll be sorry for't some day," said Janet; "an' what a body's sure to be sorry for, ye may as well forgive them at once."

Was not Janet right about it? Should we always wait for one who has hurt us to be sorry and come and tell us he is sorry, before we stop feeling angry at him? These are good questions for little children to talk about with their mothers just before they pray. See what our Saviour said about this, Mark 11:25.

AN OLD CRADLE.

There was nothing remarkable about this particular wooden cradle; there are hundreds like it to be found in attics or lumber rooms all over the country. Nor do I know who slept in it in his or her baby days. I imagine it is a great many years since it rocked any baby to sleep. It was the somewhat curious use to which it was put that attracted me and gave me some thoughts which have stayed with me, asking to be handed on to some one else, to whom perchance they may suggest some comfort or help.

Driving along an unfamiliar road in this beautiful country, where for a time we have taken up our abode, we stopped to ask our way at a house by the roadside. It was a pretty, tidy-looking place, with many flowers growing in the little front yard and around the house. And just there was this particular old cradle. It stood among flowers of various kinds and was itself filled with growing plants, mainly fuchsias.

I fancied I could imagine how it came to be there fulfilling that office, although my imagination had nothing whatever to base itself upon. Yet it was not, after all, an unlikely thing that the mistress of the house, loving flowers with a love which would not rest without having all she could get to satisfy it, had happened one day to see in her attic this old cradle, and at once thought of it as a possible receptacle for some of her beloved plants, so she would bring it down, first emptying it of the bundles and odds and ends that had been deposited there, and set it in her garden. Then she filled it with earth and planted graceful fuchsias in it, with a few small white flowers below, and was glad

thus to utilize the old cradle and give her plants a place wherein to grow and prosper.

I think that cradle must have had a little history of its own, a small story of a mother's hopes and joys—perhaps also, alas! fears and sorrows, as it was watched over with unshed tears and aching heart, and then put away in a corner to be unused for a time because the little form which had filled it was to be put away under the daisies.

How the little faces that had looked up from this cradle had been kissed and crooned over, and their every change showing the awakening mind noted and enjoyed! I think more than one generation of baby charms and baby woes had been held within the embrace of this old cradle before its legitimate occupation was gone.

But my thought about all this has gone deeper. Out of this emptied, disused cradle were growing beauty and sweetness, living and blessing those who cared to look upon it. Not often perhaps would precisely this use be made of an old cradle, nor would it be desirable to fill our gardens with such gatherings from our attics. Yet there is a lesson hidden within this one as it stands there for many a woman, if she will but open her eyes to see it. Everywhere there are some empty cradles in the house or in the heart. Some were never filled at all, but have always stood waiting for the treasure, which infinite wisdom has held back from them. Others have been filled and emptied long ago, so that only sweet, tender memories cling about them now. Still others have but lately yielded up their darlings, either to the Good Shepherd's arms, or to the natural going out into boyhood or girlhood life.

In whatever way these cradles have been made empty, may they not be filled with some living, blessed ministry of love? Need they stand forever empty because the treasures they were meant to hold no longer fill them? My old cradle in the garden says: "No, put the seed of some loving act or word gained from the memory of what has been, or the thought of what might have been, into that vacant place, and blossoms of blessing and joy to others will reward the sowing."

Try it, you who look sadly at that which is gone, or altogether missed out of your life. Fill the empty space with ministries, which shall gladden and benefit some fellow-beings in this world of need, and your sometime emptiness may be full to overflowing with the sweetness and beauty of service for the Master, and bright with the joy of his smile.

Gleanings At Home and Abroad.

—Half the women in India are married before they are fifteen years of age.

—A medical missionary is a missionary-and-a-half, thought Dr. Robert Moffatt.

—The soul of all improvement is the improvement of the soul.—*Horace Bushnell.*

—"In the twentieth century," says Dr. Joseph Parker, "men will not be great by title, but by character."

—"India is now the best educated of the non-Christian countries of the world," says Rev. James Johnson.

—While conservative in Christian doctrine, it becomes us to be progressive in Christian work.—*The Presbyterian.*

—Says Dr. A. T. Pierson, "Christians should be co-workers with God, co-sufferers with Christ, co-witnesses with the Holy Spirit."

—The Koreans say that even the animals have had their feelings aroused by the benefits of medical missions in that country.

—"The message which Christianity signals to other religions," says Dr. Dennis, "is this: Fatherhood, brotherhood, redemption, incarnation, atonement, character, service, fellowship."

—No one will seriously differ from the Apostle Paul in his picture of Roman idolatry and lust, or will refuse to accept it as equally true of the Musulmans, polytheists and demonolaters of India.—*Dr. George Smith*

—The special gifts last year to relieve the Church Missionary Society came, most of them, not from well-known large givers, but from quiet, unpretending people, who deliberately made real sacrifices for Christ's sake.

—"That's the man of the book, he must not be touched." This was said of William C. Burns, at the time of a rebellion in Amoy, China. When no other European could venture out among the rebels, he was free to go where he liked.

—A woman in Persia, whose husband was dead, and who had two children and a sick mother to care for, wishing to give something, cut off her beautiful hair, sold it and brought the money to the missionary, saying: "I had nothing else to give."

—Mr. Edwin Lord Weeks, in his instructive and entertaining article in *Harper's Magazine* on "Oudeypore, the City of Sunrise," describes a visit to one of the state schools, and notes the unexpected and sometimes startling precocity of Hindu youth in matters intellectual.

—The question should never be how cheap can a missionary live, but how much will it take to support him so that he can do the most efficient work.—*Foreign Mission Journal.*

—Rev. Albert A. Fulton says that two cents a week, paid regularly by every member of every church, is a systematic, continuous method of giving that will have vast influence in the future triumph of Christianity.

—The *Home Mission Monthly* reports that Louis Sitting Bull, a Sioux, once said to a missionary teacher: "When I have work and am busy the devil is afraid of me; only when I have nothing to do and am idle is he very fierce."

—Mr. Poultney Bigelow, writing in *Harper's Magazine* of "French Fighters in Africa," estimates that there are 60,000 men, well armed and well drilled, whose principal object is to discourage the North African Arabs from a war of independence.

—At a morning woman's missionary meeting not long ago, says an exchange, one came who had risen at a very early hour and had done her washing, that she might be present. Does not interest like this rebuke some of us whom trivial engagements turn aside?

—At the entrance to the medical mission recently founded by Dr. Harper in the Mohammedan quarters of Old Cairo, a venerable Christian named Athanasius sits and reads the New Testament to the patients who are waiting for admission to the dispensary.—*Missionary Link.*

—What we call the superstition of the savage is not superstition in him. Superstition is the perpetuation of a low form of belief along with a higher knowledge. Between fetichism and Christian faith there is a great distance, but a great affinity—the recognition of a supra-sensible life.—*Principal Fairbairn.*

—A remarkable recognition of woman's value and faithfulness has been given in Persia, says the *Missionary Link*. The people of Tabriz, where Dr. Bradford remained through the scourge of cholera, have determined to build her a hospital, that she may have better facilities for her work among the needy and suffering ones.

—The English have always been a Christian people, and their religion has never been divorced from morals. Our moralities have been taught us by Christian teachers, inherited from Christian parents, incorporated in the Christian language of our books, and carried into our life by the perpetual work of the Christian church.—*David H. Wheeler, LL. D. in The Chautauquan.*

—The wish often falls warm on my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Jean Paul Richter.*

—Jerusalem now claims in its vicinity about forty thousand, who are forming a new city around the old one. This new city is made up of colonies of Jews from various countries, settled in groups, speaking a common language.—*Prof. Ira M. Price in Sunday School Times.*

—"The Asheville Normal and Collegiate Institute believes in the gospel of work," says its president, Rev. Dr. Lawrence. "Its ideal woman would be the sisters of Lazarus, Mary and Martha in composition. We want to make Marthas of all the Marys, and Marys of all the Marthas that come to us."—*Home Mission Monthly.*

—The true way to come in touch with home missionaries, is to be a home missionary; to become so interested and fascinated by unselfishness, as shown in the lives of those who leave comfort for hardness that they may win some to the Master of all good, that we too shall find our greatest joy in doing for others.—*Mrs. L. C. Whittlesey in the Home Missionary.*

—"The extension of the trade of Venice in the eleventh century," says Mr. W. Hudson Shaw, "was due mainly to the integrity of the Venetian merchants. The motto of the merchants, which still remains carved over the door of the Church of St. Giacomo di Rialto was: 'Around this temple let the merchant's law be true, his weights just, and his contracts guileless.'"

—A Christian business man said recently: "When I buy anything I usually buy where I can get the largest amount for my money, and when I give anything to the Lord's work, I am going to give it where it will do the largest amount of work for the cause. I feel that I should be interested as much in the mission to which I give my money as I would be in a piece of property I have bought."—*Assembly Herald.*

—To know exactly the defects of the religion we seek to abolish, modify, supplement, supplant or fulfil, means wise economy of force. To get at the secrets of its hold upon the people we hope to convert leads to a right use of power. A man who does not know the modes of thought of his hearers is like a swordsman trying to fight at long range but only beating the air. Armed with knowledge and sympathy, the missionary smites with effect at close quarters. He knows the vital spots.—*W. E. Griffis, D. D.*

—Phillips Brooks said he expressed the sincere and deep conviction of his soul when he declared that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to be a thoroughly unreal and insignificant thing, destitute of power for the single life, and incapable of being convincingly proved to be true.

—The Nez Perces elders of the native church at Fort Lapwai, often come to Miss McBeth for "himkatsch" (Bible teaching). Elder Abraham surprised her not long ago by saying, soon after he was seated: "I just came this morning to have you explain the root of politics. I know what the root of religion is, and how it grew; but these Democrats and 'Publicans I can't understand."—*Home Mission Monthly.*

—Christianity is to be propagated, writes Rev. Albert A. Fulton in the *Golden Rule*, not by uncertain legacies, or the subscriptions of a few wealthy persons, but by the vaster sums that will come when every Christian becomes a contributor. Two cents a week, paid regularly by every member of every church, is a systematic, continuous method of giving that will have vast influence in the future triumph of Christianity.

—Paolo Sarpi, "the greatest of the Venetians," was a pattern of every Christian principle, writes T. P. H., in *The Churchman*. The moral weight of his character exercised a great influence, and one secret of his strength was his knowledge of Holy Scripture. When, two years ago, a statue was unveiled to his memory in the city of Venice, Senator Minich said: "Let us bow before the great thinker, who first clearly developed the idea of civil government in its modern form, forecasting the great principle of a free church in a free state."

—Relics of dead faiths abound in the Eastern Hindu Kush; curious ceremonies usher in the new year and the seasons of seed-time and harvest. The ruler turns the first furrow, scatters the first handful of seed mixed with gold-dust in token of plenty, and offers sacrifice to the gods. Traces of tree worship meet you; the cedar, sacred in Kafiristan, is sacred throughout the whole region; the women still cast its boughs in offering on the deserted altar of the half-forgotten village god. Sacred fires blaze on the mountain sides at certain seasons, and recall the fact that the home of the so-called "fire-worshippers," was but across the Hindu Kush.—*Algernon Durand in Contemporary Review, via Littell's Living Age.*

—Although the Caribs of Dominica profess the Catholic religion, and to all appearances are devout Christians, yet they worship their own gods, wear charms to ward off evil spirits, and once a year hold a religious feast, at which a child is killed and eaten. At the first, the officers of the English government denied that the practice was in vogue, but finally admitted that they knew such feasts were held, but to try and prevent it would only cause trouble and do no good. The child sacrificed is less than three years of age, is always selected by the priests some months beforehand, and is carefully kept and cared for by them.—*A. H. Verrill* in *Around the World*.

—When the Spaniards first discovered America they found the islands, from San Salvador to Trinidad, inhabited by a race of warlike and powerful cannibals, to whom they gave the name of Caribs. Those of Dominica now number about 300. They are very superstitious, having a full belief in good and evil spirits. A jumbie is an invisible spirit, capable of taking possession of any animate object, under the guise of which they are enabled to do any amount of mischief. For this reason the Caribs carry their guns at full cock after nightfall, and, if in the least suspicious, they shoot without warning and then take to their heels.—*A. H. Verrill* in *Around the World*.

—A Jewish colony from Yemen, Southern Arabia, settled near the Mount of Olives, east of Jerusalem, and there learned from Christians the facts of Christianity, which were entirely new to them. A rabbi in Yemen, to whom they reported, sending a copy of the New Testament, wrote in reply: "The Christians, you say, are pious and benevolent people. We cannot say anything on the subject, as we have never seen Christians. There are none in Yemen. As for the book you have sent us, we never saw anything like it. This religion is quite new to us, and we have never heard speak of such things since the destruction of the first temple, and our departure from the land of Israel."

—The Zambesi Industrial Mission, organized in 1892 by Mr. J. Booth of Melbourne and others, now owns over 55,000 acres of land near Blantyre. Its aim is to lift the natives to a higher level of civilization by bringing to bear upon them, with a view to the salvation of their souls, the truths of the Gospel of Christ, and the powerful influences of practical Christianity as exemplified in their midst by the lives of the missionaries themselves; and to teach them industries suitable to the country, and instruct

them how to turn to the best advantage the large tracts of land at present uncultivated. The mission property is mostly laid out in coffee plantations. It is believed that this industry will soon yield substantial and permanent support for the mission.—*Regions Beyond*.

—The pipal tree is sacred to the Hindus, writes Dr. Macphail in the *Free Church Monthly*. They believe that gods reside hidden among its leaves, who punish them if they hear them telling lies. A common oath is for a man to take one of its leaves in his hand and invoke the gods to crush him as he at that moment crushes the leaf in his hand if he is not telling the truth. There is a story of a magistrate who planted a bazaar with pipal trees, but was waited upon by a deputation of the shopkeepers, who begged him to remove the trees, for they could not tell lies under them, and business would come to a standstill.

—The Indians of the immediate vicinity of Cape Horn are called Yahgans. Darwin summed up the descriptions of all previous observers of this race when he called them "savages of the lowest grade." But when in 1870, an English missionary came to live among them permanently, the facts which he learned about them were found so astonishing as almost to pass belief. When he had completed a lexicon of the language, he found it contained forty thousand items, or ten thousand more than the highest estimate of the number in any Iroquois tongue. They had orators, historians, poets, and novelists, in spite of their lack of a written language. Their folk-lore was of the greatest interest, and their poetry was delightful.—*John R. Spears*, in the February *Scribner*.

—The ideal rabbi will be a man imbued with faith in God's law as written in Torah; he will study it with a broad and liberal mind, seeking always to comprehend the will of the Creator to the end that he may observe it. Imbued with this faith, he will devote himself to teaching and practicing the ancient religion, not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's highest nature. To him eloquence will consist in deeds, not words; entertainment will be only an incident to instruction; theology only an aid to piety; ceremonies will be divinely ordered means to a divinely ordered end; the human intelligence will be infinitely small compared with the infinite mind of God; man will be most clearly distinguished from the animal, in that he has received by revelation the will of God.—*Leo N. Levi* in *The Menorah Monthly*.

CHINA.

—Dr. Legge, professor of Chinese at Oxford, has a high opinion of the Chinese. He has found those who had any position in society for the most part faithful to their engagements, and true to their word.

—Mr. Mark B. Dunnell says of the Chinese that, possessed of marvellous industry and patience, they are potentially very great but actually very weak and benighted, by reason of a stifling, paralyzing conservatism.

—China may be beaten, but cannot, on account of her bulk and lack of organization, receive any vital injury. Her destiny depends, not on what Japan can do, but on what she can do for herself when Japan has finished.—*London Times*.

—In an article of deep interest on "The Republic of Shanghai," in the *Overland Monthly* for November, 1894, it is stated that Shanghai is the only place out of the United States where a letter may be posted with an American stamp.

—Worthington C. Ford, Chief of the Bureau of Statistics at Washington, in his valuable paper on "Our Trade with China" in the January *North American Review*, shows that our export trade with China is \$5,800,000 annually. Petroleum and cotton account for \$5,207,000 of this sum.

—Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon every one; Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Rev. Albert A. Fulton in the Golden Rule*.

—The following, placarded on the gates of the Examination Hall at Singan Fu, Shensi, where 8,000 were undergoing literary examinations, is believed to indicate the attitude of the Chinese towards other nations: "These few and insignificant nations that be on the outskirts of this illustrious land are thorny and wild and all barbarian. Before the European countries existed China was sage-educated. The teaching of Confucius at last reached into their barbarity and reformed them. Yet an Englishman ventures to come and instruct us! Why, we are his teachers."

—Half a century ago, writes Mark B. Dunnell, in *Overland Monthly*, as one of the results of the opium war, a small tract of land just north of the native city of Shanghai was set apart for the residence of foreigners. It was not antici-

pated that this tract would be occupied in any part by the natives, but 200,000 of them have settled within it, and voluntarily submitted themselves to the jurisdiction of the "foreign devils." Here four or five thousand Europeans (in the East Europeans include Americans) enjoy the highest fruits of Western civilization under a government founded on a written constitution. It would be difficult to find a city of five thousand inhabitants anywhere in Europe or America possessing in so high a degree as Shanghai the manifold elements of civilization.

—The principal effect of the war upon the Chinese thus far, says Dr. John Davis, has been to arouse a feeling of unutterable amazement that any nation—to say nothing of the little Japs whom they have always despised—should have been able to gain an advantage over the members of the Celestial Empire. By and by this feeling will fade, giving place to an ardent desire for all the latest military equipments, that may serve in the future to prevent a recurrence of the present disgraceful defeat. When that hour arrives then the time has come to pour into China, anxious for the first time in her history for information outside her own borders, the emissaries and literature of the true religion. Never before has such an opportunity offered.

—The Chinese love labor, and in a measure they recognize the dignity of labor, although it is a dignity with them largely based upon necessity. They have, therefore, one great element needed to produce large economic interests. But they despise commerce, and hate the foreigner. The country is rich in natural resources, and it possesses the coal-fields of the world. It is wanting in rapid and cheap means of internal transportation, and one province may starve while a neighboring province overflows with abundance, merely for the want of carriage. Ingenious as the people are in many lines, they show a peculiar dislike to machinery and labor-saving implements, and while they form an addition to the productive strength of countries whither they emigrate, as in the Malay peninsula, their social habits keep distinctly foreign.—*W. C. Ford in North American Review*.

—Says the *North China Herald* in an article on "China Unmasked": Such a system of internal rottenness has been laid bare that even her best friends are forced to shake off the dust of their feet against her, and to admit that the present process of being ground in the mill is, perhaps, the best thing which could happen to her. To such a pass has official corruption come that

nothing short of a complete upheaval and breaking down of old systems seems practicable. Patching up is worse than useless. China has been patched up too often, and corruption has thriven in consequence. The opportunity has arrived when a general sweeping and garnishing is possible, and the truest friends of China will not wish to see the besom stayed. The entire governmental gamut must be unstrung and retuned. The Emperor of the future, if he desires to shed some lustre on his heavenly origin, will have to surround himself with some rather more heavenly advisers.


—The *Herald* continues: The complete immunity from interference enjoyed by each individual Viceroy and Governor throughout the Chinese Empire, has been the great corner-stone of official corruption. Every Governor is a despot in his own district; and, what is worse, a monarch with practically no income save what he can realize by a well-established, but ever elastic system of squeezing. Can we picture a more terrible state of affairs, or a national condition requiring more drastic reforms? An Empire so vast, and so destitute of means of communication, that the knowledge that a war is raging with Japan has not filtered its way to many parts of the interior; a mighty army of underpaid officials with absolute authority to do whatever they please until found out; an Emperor of tender years surrounded by eunuchs; a Board of Punishments, which by indiscriminating executions puts a premium on falsehood, and a system of rewards which showers buttons upon lies.

—The punishment recently inflicted on Li Hung-chang, at his own request, and the suicide of Commodore Lin after the stranding of the *Chenryuen*, shows up two of the most striking features of Chinese civilization and character; the want of magnanimity, and the length to which they carry the doctrine of responsibility. The essentially degrading theory and practice of the scapegoat, embedded into morals and conduct, warps the judgment, prevents justice, and contradicts moral law. The Chinese follow it in its stark crudity; something has gone wrong; produce a victim, and let us lay on him, innocent though he may be, the punishment earned by our own folly. The doctrine of responsibility is so applied that a Chinese official's chief object is to avoid actual responsibility. Should responsibility be brought home to him, and should he prove steadfast, he has to submit to the insincere procedure of Li and endure humiliation; should his moral courage fail, he resorts to the degrad-

ing death of a suicide. Reduced to its elements what is Li's action? The ablest known man in the Empire asking to be punished for doing his best; and asking whom? Practically a set of sterilized drones who for years have been doing their worst to thwart his policy and oppose his measures.—*North China Herald*.

—The great statesman of China, Li Hung-chang, may be favorable to Christian principles, writes Dr. J. H. Barrows, but he knows well that China will hate Christianity so long as Christian England insists on forcing on the Chinese people the product of her Indian opium plantations.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BOARD, JAMES H.—Born at Chester, N. Y., October 26, 1821; studied for the ministry under the instruction of Rev. James Wood, Chester, N. Y.; ordained by the Presbytery of Rockaway, July 14, 1857; pastor at West Milford, N. J., 1857; had charge for a time of a church in Kendall, Illinois, and afterwards again in Milford, N. J., for several years; settled in Howard, N. Y., 1868-1872; then at Caneseraga; on account of ill health removed to Eustis, Florida, 1884, and continued ministerial work until 1892. Died at Eustis, Fla., November 23, 1894.

Married Sarah, daughter of Francis Armstrong, of Owego, N. Y., who died June 7, 1884, leaving three children; married, December 9, 1890, Mrs. C. C. Sargent, of Everett, Mass., who, with his three children, survives him.

CHILD, ELIAS.—Born at Exeter, N. Y., September 3, 1806; graduated from Union College, 1828, and from Auburn Theological Seminary, 1831; ordained by the Presbytery of Delaware, 1832; two years a home missionary; pastor, three years in Smyrna, N. Y.; two years in Cassville, N. Y.; seven years in Albion and Clinton, Mich.; then on account of ill health left the active exercise of the ministry; connected with eleemosynary institutions and in mercantile business. Died at Utica, N. Y., January 19, 1895.

Married, August 29, 1831, Miss Melissa Hollister, Ballston, N. Y.; May 11, 1833, Miss Sylvia Thorp of Butternuts, N. Y.; October 16, 1867, Miss Susan Parker Cleveland of Billerica, Mass., who survives him as does also one son, Charles H. Child of Orange, N. J.

DAVIS, JAMES.—Born at Pittsburgh, Pa., October 28, 1808; graduated from Jefferson College, 1834, and from the Western Theological Semi-

nary, 1837; ordained by the Presbytery of Blairsville, 1837; pastor of the Presbyterian Church, Morgantown, West Virginia, 1837-1855; since 1855 engaged in missionary work, having his home in Blairsville. Died at his home, January 13, 1895. One son and four daughters survive him.

FOX, LOUIS RODMAN.—Born at Doylestown, Pa., January 10, 1834; studied and practiced law; graduated from Brown University and from Princeton Theological Seminary, 1862; ordained by the Presbytery of Burlington, April 28, 1864; missionary, Bustleton, N. J., 1863, 1864; pastor-elect, Tuckerton, 1864, 1865; pastor, North Church, Washington, D. C., 1865-1871; associate pastor, 10th Church, Philadelphia, 1872-1874; in Europe, 1874, 1875; stated supply, Providence and Jacksonville, N. J., 1876-1881; pastor, Union Church (Covenant) Detroit Mich., 1881-1890. Died at Philadelphia, Pa., December 21, 1894.

Married Miss Mary Smith, who survives him.

GOOD, ADOLPHUS C., PH. D.—Born near Dayton, Pa., December 19, 1856; graduated from Washington and Jefferson College, 1879, and from Allegheny Theological Seminary, 1882; ordained by the Presbytery of Kittanning, June, 1882; sailed for Africa, Gaboon and Corisco Mission, September 18, 1882; on furlough in the United States from September, 1889, until August, 1890. Died, December 13, 1894.

Married June 21, 1883, Miss Lydia B. Walker, who, with one son, survives him.

HARLOW, JAMES M.—Born on Shelter Island, October 6, 1808; graduated from Princeton College, 1835, and Princeton (two years) Theological Seminary, 1837; ordained by the Second Presbytery of Philadelphia, 1839; teacher, Easthampton, L. I., 1837-1838; pastor, Bensalem, 1839-1844; pastor, Bristol, Pa., 1844-1850; S. S. East Aurora, N. Y., 1850-1856; S. S. Moscow, N. Y., 1856-1862; S. S. Bath, N. Y., 1862-1868; S. S. Tuscaroro, Union Corners and Phelps, N. Y., 1868-1870; S. S. Shortsville, N. Y., 1870-1872; H. R., 1872-1894. Died December 13, 1894, at Shortsville, N. Y.

Married, August 15, 1839 to Abbie M. Osborn whom he survived but three months; leaving three, out of six children who grew to maturity, and seven grand children.

McCOSH, JAMES, D. D., L. L. D.—Born in Ayrshire, Scotland, April 1, 1814; studied in the University of Glasgow, 1824-1829; and in the University of Edinburgh, 1829-1834; ordained, 1835; pastor, Abbey Church at Albroath, Scotland, 1835-1839; at Brechin, Ireland, 1839-1851; professor in Queen's College, Belfast, Ireland, 1851-1868; president of Princeton College, 1868-1888. Died at Princeton, N. J., November 16, 1894.

Married, 1843, Isabella Guthrie, who, with one son and two daughters, survives him.

SMITH, F. MERTON.—Born at Logan, Ohio, November 6, 1866; graduated from Wooster University, 1889, and from McCormick Theological Seminary, 1892; ordained by the Presbytery of Athens, 1892; assistant pastor in the 1st Presbyterian church at Oakland, California, 1892-1894; pastor, First Presbyterian church, San Diego, Cal., July-September, 1894. Died September 2, 1894, at San Diego, Cal.

Married, October 26, 1892, Miss Minnie A. Haines, of Malvern, Ohio, who survives him.

WEED, JEREMIAH EVARTS.—Born at Union Mission in (then) Arkansas Territory, 1831; graduated from Marietta College, 1854; and Lane Theological Seminary, 1857; ordained by the Presbytery of Franklin, 1857; pastor, Marysville, Ohio, 1857-1859; Monroeville, Ohio, 1859-1864; Toledo, Ohio, (stated supply,) 1864-1865; Lansing, Mich., 1865-1870. During several years he supplied churches in the vicinity of Lansing, especially at Delhi, Okemas and Morrice. Died November 23, 1894.

Married, July 6, 1858, Miss Sarah J. Moores, who, with five surviving children, survives him.

Book Notices.

FROM MY CORNER is the modest title of a modest volume just issued from the publishing house of A. D. F. Randolph & Company, New York, 182 Fifth Avenue. Price 50 cents. It is a collection of essays by Mary H. Perkins, on practical and experimental themes, full of sound Christian instruction given in a most natural and attractive style of writing. Those of our readers who have enjoyed some of these essays in *The Presbyterian* under the signature "Dorcas Hicks" will be the most eager to possess the handsome casket into which such gems have been gathered by so judicious a publisher as Mr. Randolph. A specimen of these delightful essays is given on page 252 under our title *Children's Christian Endeavor*. We put it there, not because we expect children to be more interested in it than the mature, but because we think that is where mothers and motherly women will be most apt to find it, and we think that their reading it will be most comforting to those of them whose cradles are empty and also that it will be of great use to children for whom empty cradles "in homes or hearts" are waiting.

THE SAILOR'S MAGAZINE AND SEAMEN'S FRIEND is the official organ of the Seamen's Friend Society, New York, 75 Wall Street. It has come to us monthly as a valued exchange, and now its sixty-sixth volume for the year 1894, neatly bound, has courteously been sent to us. We cordially concur in the publishers' "hope that it may win friends for seamen; friends who will pray and labor and give in order that they may be saved."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1894.

ATLANTIC.—*East Florida*—Jacksonville 1st, 7 05; *Fairfield*—Mt. Tabor, 2. *South Florida*—Crystal River 1st, 5 49; Lakeland, 2. 16 54
BALTIMORE.—*Baltimore*—Annapolis, 7 63; *Loaconing*. 8. *New Castle*—Bridgeville, 2; Lower Brandywine, 6; Port Deposit, 2 77; Wilmington Central, 49 68. 76 08
CALIFORNIA.—*Los Angeles*—Elsinmore, 8 50; Redlands, 14; San Pedro, 5 05. *Oakland*—Danville, 3 30; North Temescal, 1 25. *San Francisco*—San Francisco Westminster, 18 20. *San José*—Cayucos, 4; Highlands, 1 75; Templeton, 2; Wrights, 1 40. 59 35
CATAWBA.—*Yadkin*—Aberdeen, 1 30; Freedom East, 1 18. 2 48
COLORADO.—*Boulder*—Valmont, 24 cts. *Denver*—Denver Capitol Avenue, 9 65; Otis, 2. *Pueblo*—Canon City (including sab-sch, 5,) 20; West Cliff sab-sch, 5. 36 89
ILLINOIS.—*Bloomington*—Clarence, 5; Monticello, 3. *Cauro*—Anna, 6. *Chicago*—Chicago 3d, 350; —4th, 332 75; Hyde Park, 10; Libertyville, 3. *Freeport*—Cedarville, 1 25. *Mattoon*—Shelbyville, 15. *Ottawa*—Rochelle, 13 08. *Schuyler*—Kirkwood, 4. *Springfield*—Pisgah, 1 64. 544 72
INDIANA.—*Crawfordsville*—Hazelrigg, 3. *Logansport*—Bourbon, 2; Valparaiso, 4. *New Albany*—Utica, 3. 11 00
INDIAN TERRITORY.—*Oklahoma*—Tecomseh, 3. 3 00
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 12 46. *Corning*—West Centre, 1 50. *Council Bluffs*—Marne, 4 16. *Des Moines*—Des Moines Central, 2. *Dubuque*—Dubuque 2d, 20; Independence 1st, 23 75. *Iowa*—Bloomfield, 3. *Iowa City*—Princeton, 8; Williamsburgh, 6. *Sioux City*—Larabee, 3; Sioux City 2d, 5 60. *Waterloo*—Conrad, 4; East Friesland German, 12. 104 47
KANSAS.—*Emporia*—Conway Springs, 7 35; Osage City, 19; Sedan, 5 31. *Solomon*—Herrington, 2. *Topeka*—Lawrence, 11. 44 66
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4 67. *Grand Rapids*—Grand Rapids Westminster, 12 23. *Lansing*—Concord, 1 28; Homer, 11; Parma, 1. 30 18
MINNESOTA.—*Mankato*—Cottonwood, 1 70; Windom, 2. *Red River*—Angus, 1. *St. Paul*—St. Paul Arlington Hills, 2; —Bethlehem German, 5. 11 70
MISSOURI.—*Kansas City*—Kansas City Linwood, 6 35. *Platte*—Oregon, 7 57. *St. Louis*—Jonesboro, 6; Ridge Station, 2. 21 92
MONTANA.—*Great Falls*—Lewistown, 15. 15 00
NEBRASKA.—*Hastings*—Hastings German, 1. *Nebraska City*—Adams, 10; Hebron, 9. *Omaha*—Marietta, 3. 23 00
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 60 56; Perth Amboy (including sab-sch, 3 76), 15 01. *Jersey City*—Paterson 3d, 10. *Monmouth*—Belmar, 1; Cranbury 1st, 38 16. *Morris and Orange*—Madison, 9 67. *New Brunswick*—Pennington, 5. *West Jersey*—Haddonfield, 17 28; Vineland, 5. 151 68
NEW YORK.—*Albany*—Albany West End, 15. *Boston*—Boston Scotch, 10; Providence 1st, 17; *Brooklyn*—Brooklyn Classon Avenue, 40; —Westminster, 27. *Buffalo*—Buffalo Covenant, 6 29. *Geneva*—Seneca Castle, 2 29; *Hudson*—Good Will, 1 36; Hopewell, 10; Rockland 2d, 3. *Long Island*—East Hampton, 15; Greenport, 3. *Nassau*—Melville, 1. *New York*—New York Central sab-sch, 15; —Washington Heights, 15 12. *Niagara*—Youngstown, 2. *North River*—Pleasant Valley, 6. *Otsego*—Cherry Valley, 24 10; Richfield Springs, 5 79. *Rochester*—Dansville additional, 70 cts.; Ogden, 2 37. *St. Lawrence*—Rossie, 3 46. *Steuben*—Canisteo, 21; Corning 1st, 6 54. *Syracuse*—Canastota, 12 93. *Troy*—Hoosick Falls sab-sch, 10 35. *Westchester*—Peekskill 2d, 8 28. 284 58
NORTH DAKOTA.—*Fargo*—Hillsboro, 2. 2 00
OHIO.—*Athens*—Amesville, 2 75. *Bellefontaine*—Bellefontaine, 3 17. *Lima*—Ottawa, 1 66. *Maumee*—West Unity, 12. *Steubenville*—Amsterdam, 10. *Zanesville*—Clark, 7; Mt. Vernon, 15 20; New Concord, 2. 53 78

OREGON.—*Portland*—Knappa, 3. 3 00
PENNSYLVANIA.—*Allegheny*—Industry, 2. *Butler*—Fairview, 3; Martinsburgh, 5. *Carlisle*—Green Hill, 1. *Chester*—Christiana, 3; East Whiteland, 6 83; + Lansdowne 1st, 100; Oxford 2d, 1 65; Ridley Park, 10 07; West Chester 1st, 19 51. *Erie*—Fairfield, 4; Jamestown, 5 14; Waterloo, 1. *Huntingdon*—Bellefonte sab-sch, 67 14; Peru, 2 50; Phillipsburgh, 10 34; Shellsburgh, 3. *Kittanning*—Plumville, 1 26. *Lehigh*—Bethlehem 1st, 5 27; Mahanoy City 1st, 9 53. *Northumberland*—Beech Creek, 2. *Philadelphia*—Philadelphia 3d, 26 38; —Clinton Street Immanuel, 25; —McDowell Memorial, 17 13; —Northern Liberties 1st, 10 06; —Temple, 20; —Wharton Street, 3 09. *Philadelphia North*—Ashbourne, 10; Norristown Central, 8 57. *Pittsburgh*—Edgewood, 7 58; Pittsburgh 3d additional, 25 91; —East Liberty, 19 06. *Shenango*—Neshannock, 7; Sharon sab-sch, 9. 463 49
SOUTH DAKOTA.—*Aberdeen*—Palmer 1st Holland, 5 55. *Southern Dakota*—Sioux Falls, 6 01. 11 56
TENNESSEE.—*Holston*—Salem, 4. *Union*—Mount Zion, 7 00
3. UTAH.—*Boise*—Nampa, 3. *Kendall*—Montpelier, 5 15. *Utah*—Richfield, 1. 9 15
WASHINGTON.—*Olympia*—La Camas St. John's, 2. *Puget Sound*—Summer 1st, 2 42. 4 42
WISCONSIN.—*Chippewa*—Eau Claire 1st, 10; Hudson, 9. *Milwaukee*—Milwaukee German, 4 50. 23 50

Contributions from churches and Sabbath-schools..... 2,025 15

OTHER CONTRIBUTIONS.

A New England Presbyterian, 5; Mrs. John S. Atkinson, Mt. Sterling, Ky., 2; Rev. J. G. Black, Darlington, Ind., 2; Rev. E. P. Crane, 1 12; Rev. Thomas Parry, Frankfort, Ind., 25 cts.; C. Penna, 4; Rev. W. L. Tarbet and wife, 80 cts..... 15 17

\$2,040 32

MISCELLANEOUS.

Interests on Investments, 412 50; Plans sold, 7 50; Premiums on Insurance, 515 62; Sales of Book of Designs No. 5, 1 56; Total loss recovered from Insurance Co., 260..... 1,197 8

PAYMENTS ON CHURCH MORTGAGES.

PENNSYLVANIA.—*Allegheny*—Avalon, 385.... 385 00

SPECIAL DONATIONS.

NEW YORK.—*Troy*—Mechanicsville, 913; Whitehall, 7 75. From Messrs. Ladd and Tilton, Portland, Oregon, 100..... 116 88

LEGACIES.

Estate of Emeline Norton, 500..... 500 00
\$4,239 38

Church collections and other contributions, April—December, 1894..... \$26,971 08
Church collections and other contributions, April—December 1893..... 29,715 87

LOAN FUND.

Interest, 287; Payments on Mortgages, 519..... 806 00

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 1,001 92; Interest, 30 62;
Premiums of Insurance, 33 75..... 1,066 29

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

†Under Minutes of Assembly of 1888.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1894.

BALTIMORE.—*New Castle*—Bridgeville, 2. *Washington City*—Washington City 1st, 5 45. 7 45
COLORADO.—*Boulder*—Valmont, 18 cts. .18
ILLINOIS.—*Cairo*—Shawneetown, 19 41; Y. P. S. C. E., 4. *Chicago*—Cabery, 6 25; Chicago 3d, 300; — 60th Street, 2; — Fullerton Avenue, 21 29. *Freeport*—Rockford 1st, 13 87; *Peoria*—Oneida, 4 50. *Schuyler*—Kirkwood, 3; *Warsaw*, 2. *Springfield*—Pisgah, 1 64. 377 96
INDIANA.—*Fort Wayne*—Hopewell, 3; Lima, 3; Salem Centre, 2 50. *Muncie*—New Cumberland, 3 62. *Vincennes*—Sullivan, 6. *White Water*—Shelbyville, 30 02, 48 14
IOWA.—*Council Bluffs*—Atlantic, 5. *Dubuque*—Dubuque 2d, 20. *Iowa City*—Unity, 3 40. 28 40
KANSAS.—*Emporia*—Wichita Lincoln St., 75 cts. .75
MICHIGAN.—*Detroit*—Detroit Forest Av., 3 51. *Lansing*—Concord, 96 cts.; Parma, 75. 5 22
MISSOURI.—*St. Louis*—St. Louis 1st, 35 29. 35 29
MONTANA.—*Butte*—Anaconda, 6 50. 6 50
NEBRASKA.—*Hastings*—Hastings's German, 1. *Kearney*—Genoa, 2. *Nebraska City*—Auburn, 3 50. 6 50
NEW JERSEY.—*Elizabeth*—Clinton, 12 27; *Elizabeth*—Marshall Street, 30 60. *Jersey City*—Passaic sab-sch, 5; *Paterson*, 3d, 10. *Monmouth*—Belmar, 1. *Morris* and *Orange*—Madison, 7 25; *Orange* 1st, 5; *Schooley's Mountain*, 9. 80 12
NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 11 66. 11 66
NEW YORK.—*Albany*—Albany 1st, 25 09; *Sand Lake*, 4 50. *Boston*—Boston 1st, 12; *Newburyport* 1st, 5; *Quincy*, 4 18. *Brooklyn*—Brooklyn Classon Avenue, 20; — Ross St., 27 86; — Throop Ave., 8. *Buffalo*—Buffalo Covenant, 4 72. *Geneva*—Romulus 5. *Hudson*—Good Will, 1 02; *Goshen*, 23; *Monroe*, 7; *Nyack*, 13 75; *Stony Point*, 13 68. *Long Island*—East Hampton, 12; *Greenport*, 3; *Port Jefferson*, 3 67. *Nassau*—Islip, 5; *Jamaica*, 32 75; *Melville*, 1. *Niagara*—Niagara Falls, 15 58, sab-sch, 5 42. *North River*—Cornwall on Hudson, 8 32. *Otsego*—Richfield Springs, 5 24. *Rochester*—Dansville, 2 30; *Ogden*, 1 78; *Rochester Brick*, 100. *Steuben*—Campbell 10; *Corning*, 4 90. *Syracuse*—Mexico, 12. *Troy*—Lansingburgh 1st, 12 63. *Utica*—Ilion, 4 15. *Turin*, 3. 417 59
OHIO.—*Bellefontaine*—Nevada, 1 16. *Cincinnati*—Lebanon, 2 50; *Monroe*, 3; *New Richmond*, 4. *Columbus*

—London, 5 10. *Dayton*—Bath, 2; *Osborn*, 2 40. *Lima*—Ottawa, 1 24. *St. Clairsville*—Belaire 2d, 7. 28 40
PENNSYLVANIA.—*Clairsville*—Latrobe, 18. *Butler*—Fairview, 3; *Plain Grove*, 5. *Chester*—Calvary, 6 13; Y. P. S. C. E., 4 30; *East Whiteland*, 5 87; *Glen Riddle*, 1; *Honey Brook*, 10; *Ridley Park*, 3 78. *Clarion*—Clarion 13 57; *Johnsburg*, 1; *Wilcox*, 2. *Erie*—Waterloo, 1. *Huntingdon*—Bellefonte sab-sch, 53 52; *Sinking Valley*, 6. *Kittanning*—Plumville, 2 36. *Lackawanna*—Elmhurst, 1 70; *Scranton*—Washington Street 17 65. *Lehigh*—Bethlehem 1st, 5 27; *Philadelphia*—Philadelphia Temple, 20; — Walnut Street, 27 89; — West Green Street, 17 36. *Pittsburgh*—Pittsburgh East Liberty, 19 06. *Redstone*—Uniontown, 18 50. *Washington*—Cameron, 3; *Moundsville*, 8; *West Union*, 3 50. 227 46
TENNESSEE.—*Kingston*—Bethel, 3. 3 00
TEXAS.—*Austin*—Austin 1st, 22. 22 00
WISCONSIN.—*Milwaukee*—Horicon, 1 08. 1 08
Unclassified.—Ohio, *Glenville*, 2 15. 2 15
Total from Churches and Sabbath-schools,

December, 1894..... \$1,359 85

PERSONAL.

Lida K. Atkinson, Mt. Sterling, Ky., 1; Rev. J. G. Black, Darlington, Ind., 2; "A New England Presbyterian," 5; Rev. Wm. Graham, Lebanon, Ia., 5; Rev. E. P. Crane, Hanover, Germany, 84 cts.; C. Penna, 3; Rev. W. L. Tarbet and wife, 80 cts.; Rev. H. F. Scholl, Big Flats, N. Y., 5..... 22 64

INTEREST.

Roger Sherman Fund, 330; Martha Adams Fund, 4 54..... 334 54

Total Receipts for December, 1894 1,717 03
Previously Reported..... 16,258 80

Total Receipts from April 1st, 1894 to January 1st, 1895..... \$17,975 83

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, DECEMBER, 1894.

ATLANTIC.—*Fairfield*—Mount Tabor, 2. 2 00
BALTIMORE.—*New Castle*—Bridgeville, 2; *Wilmington* Central (sab-sch, 8 16), 62 65. *Washington City*—Washington City 1st, 6 54. 71 19
CALIFORNIA.—*Los Angeles*—Ventura, 9 45. *San Francisco*—San Francisco Westminster, 16 80. *San José*—Templeton, 1 50. 27 75
CATAWBA.—*Yadkin*—Chapel Hill, 1; *Silver Hill*, 1. 2 00
COLORADO.—*Boulder*—Berthoud, 3 54; *Pass Creek*, 55 cts.; *Twin Creek* sab-sch, 95 cts.; *Valmont*, 15; *Wolf Creek*, 95 cts. *Denver*—Brighton, 5; *Denver North* (sab-sch, 2 70), 6 45. *Pueblo*—Cañon City (sab-sch, 4), 13. 30 59
ILLINOIS.—*Alton*—East St. Louis, 24 86; *Greenville*, 15. *Bloomington*—Monticello, 4; *Cairo*—Pisgah, 5; *Wabash*, 4. *Chicago*—Chicago 3d, 150; — 4th, 1,453 58; — Belden Avenue, 7 52; — Central Park, 8; — Englewood 60th Street, 2; — Fullerton Avenue, 1 25; *Hyde Park*, 53 34; *Lake Forest*, 160 65; *Oak Park*, 36 50; *River Forest*, 1. *Freeport*—Middle Creek, 13 60. *Mattoon*—Shelbyville, 14; *Vandalia*, 2 75. *Ottawa*—Rochelle, 12 58. *Rock River*—Garden Plain, 7 71. *Schuyler*—Bushnell, 3 66; *Kirkwood*, 2 50; *Macomb*, 10; *Plumouth*, 1 93. *Springfield*—Pisgah, 1 23. 1,996 66
INDIANA.—*Crawfordsville*—Beulah, 2; *Newtown*, 12. *Fort Wayne*—Hopewell, 4; *Salem Centre*, 2 50. *Indianapolis*—Franklin, 13; *Greenwood*, 6 23. *Logansport*—Bethlehem, 4 85; *Logansport* Broadway, 12 21. *New Albany*—Charlestown, 5; *Hanover*, 12 94. *Vincennes*—Sullivan, 8; *Vincennes* sab-sch, 3 30. *White Water*—Greensburg, 19 64. 105 67
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 25 42. *Corning*—Corning, 3 42; *Lenox*, 7. *Council Bluffs*—Atlantic,

3 40. *Des Moines*—Albia, 8. *Dubuque*—Dubuque 2d, 25. *Fort Dodge*—Carroll, 6 20. *Iowa*—Bloomfield, 5; *Morning Sun*, 14 35; *West Point*, 8 72. *Iowa City*—Columbus Central (sab-sch, 1 65), 4 72. 111 23
KANSAS.—*Emporia*—Eldorado, 4; *New Salem*, 3; *Osage City*, 13; *Walnut Valley*, 2. *Highland*—Axtel, 2; *Baileyville*, 2 50. *Neosho*—Parsons, 6 01. *Topeka*—Lawrence, 12. 44 51
KENTUCKY.—*Ebenezer*—Greenup, 3; *Paris* 1st, 5. *Louisville*—Louisville 4th, 2 50. 10 50
MICHIGAN.—*Detroit*—Brighton, 4; *Detroit Forest Avenue*, 2 92; — Westminster, 25. *Lake Superior*—St. Ignace, 4. *Lansing*—Concord, 80 cts.; *Parma*, 62 cts.; *Petoskey*—Mackinaw City, 1 90. 39 24
MISSOURI.—*St. Louis*—Jonesboro, 5; *Ridge Station*, 1; *St. Louis* 1st, 42 80. 48 80
NEBRASKA.—*Hastings*—Hastings German, 1; *Nelson*, 6; *Stockham*, 50 cts.; *Verona*, 50 cts. *Kearney*—Central City, 5. *Nebraska City*—Adams, 5; *Hebron*, 8; *Lincoln* 2d, 15 69. *Omaha*—Fremont, 5; *Tekamah*, 10. 56 69
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 79 11; *Plainfield* Crescent Avenue, 120 98. *Jersey City*—Paterson 3d, 10. *Monmouth*—Belmar, 2; *New Gretna*, 3. *Morris* and *Orange*—Madison, 6 04. *Newark*—Newark Roseville sab-sch, 25. *New Brunswick*—Pennington, 5. *Newton*—Bloombsbury, 11. *West Jersey*—Cape Island, 12 58. 274 71

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 14 85. 14 85

NEW YORK.—*Albany*—Broadalbin, 1 75; *Gloversville* Kingsboro Avenue, 12; *Princeton*, 6 75. *Binghamton*—Smithville Flats, 1. *Boston*—Londonderry, 3. *Brooklyn*—Brooklyn Central, 19; — Classon Avenue, 43. *Buffalo*

—Buffalo Covenant, 3 93. *Cayuga*—Auburn 1st sab-sch, 50; Aurora, 12 93. *Geneva*—Penn Yan, 20; Seneca Castle, 2 55. *Hudson*—Good Will, 85 cts.; Rockland 2d, 2. *Long Island*—East Hampton, 25; Greenport, 2; Middletown, 8 27. *Nassau*—Melville, 1; Northport, 10. *New York*—New York Harlem, 26 56;—Washington Heights, 1 45. *Niagara*—Lockport 1st, 27 87; Wright's Corners, 2. *North River*—Highland Falls, 3; New Hamburg, 9; Pleasant Valley, 6; Rondout, 6. *Otsego*—Richfield Springs, 5 94. *Rochester*—Dansville add'l, 2 20; Ogden, 1 48; Piffard, 2; Rochester Brick, 30. *Steuben*—Campbell, 10; Canisteo, 25; Corning, 4 09. *Syracuse*—Skaneateles, 6 13. *Troy*—Lansingburgh Olivet, 5 52; Troy 3d, 1. *Utica*—Rome, 26 40. *Westchester*—Greenburgh, 57 72; Peekskill 1st, 34 07;—2d, 16. 534 46

OHIO.—*Athens*—Amesville, 5. *Bellevue*—Bellevue, 1 97; De Graff, 3 45; Spring Hills, 4 29; Urbana sab-sch, 4 63. *Cincinnati*—Cincinnati Mount Auburn, 52 85; Lebanon, 7; Montgomery, 7; Pleasant Ridge, 28 60. *Columbus*—Columbus Broad Street, 50 cts. *Dayton*—Monroe, 2 50. *Huron*—Sandusky, 8 30. *Lima*—Ottawa, 1 04. *Maumee*—Antwerp, 8. *Portsmouth*—Ironton, 8; Portsmouth 2d, 23 40. *Steubenville*—Annapolis, 4; East Liverpool 2d, 2; Unionport, 1. *Wooster*—Shelby, 3; Wooster Westminster, 11 46. *Zanesville*—Brownsville, 10 50; Granville sab-sch, 2 75; Kirtsville, 4; Mt. Vernon, 9 50; New Concord, 5; Norwich, 4. 223 77

OREGON.—*Willamette*—McCoy, 1; Pleasant Grove, 3; Spring Valley, 1. 5 00

PENNSYLVANIA.—*Allegheny*—Industry, 2; New Salem, 6. *Butler*—Amity, 2; Buffalo, 5; Fairview, 3; Muddy Creek, 4; Summit, 5 50; Unionville, 4. *Carlisle*—Chambersburg Falling Spring, 50; Green Hill, 1; Robert Kennedy Memorial, 1 56. *Chester*—Coatesville, 20 08; Doe Run, 7 35; East Whiteland, 4 15; Ridley Park, 6 29; Toughkenamon, 2 05. *Clarion*—Johnsonburg, 2; Wilcox, 3 76. *Erie*—Evansburg, 3; Fairfield, 3; Harmonsburg, 2; Oil City 1st, 28 71; Sugar Grove, 1; Tideout, 10; Waterloo, 1. *Huntingdon*—Altoona 3d, 8; Bellefonte, 45 77; Berwindale, 2; Fruit Hill, 4; Kermore, 3; Millintown Westminster, 17 62; Phillipsburg, 10 05. *Kittanning*—Gilgal, 1 62; Plumville, 3 45. *Lackawanna*—Scranton Washburn Street, 15 50. *Lehigh*—Allen Township, 10; Bethlehem 1st, 5 27; Mountain, 5. *Northumberland*—Great Island, 41. *Parkersburg*—Fairmount, 15. *Philadelphia*—Philadelphia African 1st, 5;—Northern Liberties 1st, 6 14;—Oxford, 82 90;—Princeton (add'l special per W. J. McC.), 400;—Richmond, 5;—Temple, 23 80;—West Arch Street, 100;—Westminster, 12 03;—West Green

Street, 17 36;—West Spruce Street, 300 69. *Philadelphia North*—Chestnut Hill, 59; Germantown 1st sab-sch, 66 56; Norristown Central, 8 57; Oak Lane, 5. *Pittsburgh*—Edgewood, 11 31; Miller's Run, 4 65; Pittsburgh East Liberty, 19 06. *Redstone*—Uniontown, 18 50. *Schenango*—Richhill, 1; Sharon sab-sch, 9; Volant, 2. *Washington*—Mount Prospect, 11 60. *Westminster*—Leacock, 4 10; York 1st, 61 02. 1,605 92

SOUTH DAKOTA.—*Central Dakota*—Howell, 1; Madison, 2 50. *Southern Dakota*—Turner Co. 1st German, 6. 9 50

TENNESSEE.—*Holston*—Salem, 4. *Union*—Caledonia, 85 cts.

UTAH.—*Utah*—American Fork, 3 45; Richfield, 1. 4 45

WASHINGTON.—*Puget Sound*—Seattle 1st, 27. *Spokane*—Waterville, 5. 32 00

WISCONSIN.—*Winnebago*—Marinette Pioneer, 7 64. 7 64

Receipts from Churches in December..... \$ 5,086 23
Receipts from Sabbath-schools and Christian
Endeavor Societies..... 177 75

LEGACY.

Estate of Isaac Halsey, Morristown, N. J.,
1,000..... 1,000 00

REFUNDED.

27; 27; 27; Rev. G. N. Luccock, 12 50..... 93 50

GRATITUDE FUND.

Rev. B. F. Russell, 2..... 2 00

MISCELLANEOUS.

Special Mrs. Mary Smith Fox, 500; Mrs. L. K. Atkinson, Mt. Sterling, Ky., 1; Daniel Ogden, Martinsburg, Ky., 5; Wm. Fewsmith, A. M., Camden, N. J., 2 50; "Tenth Deal," 25; Rev. E. P. Crane, Hanover, Germany, 70 cts.; C. Penna., 2; Rev. W. L. Tarbet and wife, 60 cts. 536 80

INCOME ACCOUNT.

102; 262 50; 45; 61 50; 35; 838 50..... 1,344 50

Total receipts in December..... \$3,240 78

Total receipts from April 16th..... 59,741 59

JACOB WILSON, Treasurer,

1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1894.

ATLANTIC.—*East Florida*—Hawthorne, 2 15. *Fairfield*—Mt. Tabor, 2. *Knox*—Christ, 13 59. *South Florida*—Winter Haven Y. P. S. C. E., 2 85. 21 59

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 75 32. *New Castle*—Elkton sab-sch, * 22 71; Wilmington Hanover Street, 30 61. *Washington City*—Washington City 1st, 33. 161 64

CALIFORNIA.—*Los Angeles*—Montecito, 12; San Pedro, 3 30. *Oakland*—Oakland Brooklyn, 66 50; sab-sch, 7 61. *Stockton*—Sanger, 5. 94 41

CATAWBA.—*Southern Virginia*—Mizpah, 1 50. 1 50

COLORADO.—*Boulder*—Holyoke sab-sch, * 2 24; Valmont, 99 cts. *Denver*—Denver 1st Avenue, 53 17; Idaho Springs, 28; Littleton Y. P. S. C. E., salary Mr. Finley, 6 29. *Gunnison*—Leadville, 10 60. *Pueblo*—Canon City, 43, sab sch, 4. 148 29

ILLINOIS.—*Alton*—Chester sab-sch, * 2 15; Ebenezer, 5; Edwardsville, 11 50; Greenville, 25; Sparta, 38 70. *Bloomington*—Bloomington 2d, 50; Panville, 146 38;—2d, 2; Missionary Society, 2 23, sab-sch, 5; Waynesville, 1 37, Y. P. S. C. E., support Mr. Chaifant, 1 63. *Cairo*—Odin sab-sch, 2 55; Sumner Y. P. S. C. E., 5. *Chicago*—Chicago 3d, 12 43, sab-sch scholar in India, 52;—4th sab-sch, 75;—6th, 339 71;—10th Y. P. S. C. E., support Mr. Labaree, 10;—41st Street, 138 12;—Covenant, 50;—Endeavor, 3 31;—Englewood, 20;—Jefferson Park Y. P. S. C. E., 4; Deerfield sab-sch, * 5 80, Y. P. S. C. E., 3 60; Elwood, 17; Evanston South, 45 84; Highland Park Y. P. S. C. E., 15 65; Joliet 1st, 20;—Central Y. P. S. C. E., support Mr. Jessup, 25. *Freeport*—Galena South sab-sch, * 15 24; Middle Creek sab-sch, 20; Rockford 1st, Y. P. S. C. E., support Mr. Drummond, 22 96; Winnebago, 40. *Mattoon*—Ashmore, 6; Assumption, 10 20; Pana, 33; Pleasant Prairie, 13; Toledo, 8 30, sab sch, * 2 92. *Ottawa*—Rochelle, 98 53, sab sch, * 13 55; Waltham, 6. *Peoria*—French Grove, 7 76; Oneida, 21; Princeville sab-sch, 12 21, * 8 55. *Rock River*—Norwood, 118 70; Peniel, 10. *Schuyler*—Camp Point, a member, 2, sab-sch, * 3 50; Clayton, * 10, Y. P. S. C. E., salary Mr. Hyde, 8; Good Hope sab-sch, * 3; Kirkwood, 16 50; Macomb Y. P. S. C.

E., salary Mr. Hyde, 50. *Springfield*—Greenview, 13 34, sab-sch, * 8; Irish Grove, 5; Pisgah, 5 74; Sweet Water, 5. 1,734 02

INDIANA.—*Crawfordsville*—Pleasant Hill, 4 65; Rockville Y. P. S. C. E., 1 50. *Fort Wayne*—Fort Wayne 1st sab-sch, * 46; Lima Y. P. S. C. E., 11 34. *Logansport*—Remington Y. P. S. C. E., 6; Winamac sab-sch, * 3 18. *Muncie*—Wabash Y. P. S. C. E., 3 75. *New Albany*—Jeffersonville, 64 96; Madison 1st Y. P. S. C. E., support Mr. Moffet, 25; Vernon, 5. *White Water*—Richmond Y. P. S. C. E., 20. 191 88

IOWA.—*Corning*—Clarinda Mitchell Memorial Fund, 35 26; Corning Y. P. S. C. E., 5 20; Lenox Mitchell Memorial Fund, 1; Sidney, 15; West Centre, 5; Yorktown, 3 75. *Council Bluffs*—Guthrie Centre, 6. *Des Moines*—Des Moines Central, 10; Indianola, 40. *Dubuque*—Hopkinton James Harper, 20, support J. C. Melrose, 19 26. *Iowa*—Bloomfield, 6, sab-sch, 3 30; Fairfield Mitchell Memorial Fund, 48 94; Hope, 2 50, Y. P. S. C. E., 50 cts.; Keokuk Westminster sab-sch, 8 91. *Sioux City*—Storm Lake, 9. *Waterloo*—Waterloo Jr. Y. P. S. C. E., to educate a child in India, 16. 255 62

KANSAS.—*Emporia*—Emporia Arundel Avenue Y. P. S. C. E., 2 57, Jr. Y. P. S. C. E., 1 18; Peotone Y. P. S. C. E., 4 75; Wichita Oak Street Y. P. S. C. E., salary P. N. Das, 27. *Highland*—Hiawatha, 11 60. *Larned*—Pratt sab-sch, 6 42. *Neosho*—Parsons sab-sch, 5 74; Pittsburgh sab-sch, * 2 40. *Osborne*—Hoxie sab-sch, * 7 95. *Solomon*—Barnard sab-sch, * 1 25; Culver sab-sch, * 6; Mount Pleasant, 3. *Topeka*—Edgerton, 5 85; Leavenworth 1st, 386; Wakarusa, 4; Young People of Topeka Presbytery, 3. 478 61

KENTUCKY.—*Louisville*—Louisville 4th Y. P. S. C. E., 5; Olivet, 5 40. 10 40

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 19 28;—Westminster, 2 28. *Flint*—Brent Creek, 1 06; Sand Beach, * 4. *Grand Rapids*—Grand Rapids Westminster, 29 01. *Kalamazoo*—Allegan, 14 25; Kalamazoo 1st, 135. *Lake Superior*—May Lake, 1 50; Mount Zion, 1 50; Newberry, 5 50, Jr. Y. P. S. C. E., 2, Dollarville Branch Y. P.

S. C. E., 65 cts. *Lansing*—Battle Creek, 50; Concord, 5 28; Delhi, 70 cts.; Homer, 23 16; Parma, 4 12. *Monroe*—Clayton, 7 55; Dover, 3 05. *Petoskey*—Petoskey, 17 23. *Saginaw*—Alma sab-sch,* 4; Saginaw West Side 1st, 58 70. 615 54

MINNESOTA.—*Duluth*—Duluth 2d, 4. *Mankato*—Blue Earth City Pilot Grove sab-sch,* 3 25; Marshall, 17; Redwood Falls, 8; Windom, 7. *Red River*—Argyle,* 7 60; Crookston, 5. *St. Paul*—White Bear Y. P. S. C. E., 3 23. *Winona*—Fremont sab-sch,* 10; Owatonna, 69 14. 140 22

MISSOURI.—*Kansas City*—Appleton City, 3 15; Eldorado Springs, 2; Holden, 7 35; Kansas City 1st, 215; —5th, 55; Knob Noster, 5 50. *Platte*—Mound City sab-sch, 7 50; Parkville Lakeside sab-sch, 3; Weston, 3. *St. Louis*—Rock Hill, 14; Salem German, 10; St. Louis Washington and Compton Avenue Franklin Avenue mission sab-sch,* 5 18; Webster Grove, 58; Zion German sab-sch, 2. *White River*—Camden, 1 25, sab-sch, 2 75. 394 68

MONTANA.—*Butte*—Missoula, 13. *Helena*—Helena 1st, 18 75; —Central,* 7 90. *Great Falls*—White Sulphur Springs, 3 60. 43 25

NEBRASKA.—*Box Butte*—Marsland, 2. *Hastings*—Axtel, 5; Hansen, 5; Hastings German, 1; Superior, 5 38. *Kearney*—Broken Bow, 3 50; Shelton sab-sch, 1 25. *Nebraska City*—Alexandria sab-sch,* 5; Goshen,* 4; Hebron, 37 29; Lincoln 2d Y. P. S. C. E. support Mr. Silsby, 15; Palmyra, 16; Staplehurst sab-sch,* 4 10; Stoddard, 1. *Niobrara*—Oakdale sab-sch,* evangelistic work at Chinanfu, 5 20; Ponca, 8 23. *Omaha*—Bellevue sab-sch,* 6 44. 125 44

NEW JERSEY.—*Elizabeth*—Clinton, 80 09; Elizabeth 2d, 355, sab-sch, 244 85; —3d, 65 50; Roselle sab-sch,* 71 82. *Jersey City*—Garfield Y. P. S. C. E. salary J. G. Woods, 5 40; Jersey City 1st, 114 45; —2d, 53 60; —Westminster, 23 34. Y. P. S. C. E., 23 32; Passaic Y. P. S. C. E., 50; Tenafly, 16 09; West Milford, 10. *Monmouth*—Atlantic Highlands King's Daughters, 5; Farmingdale, 18 50; Freehold, 9 68; Moorestown sab-sch, 7 05; Shrewsbury Y. P. S. C. E.,* 6. *Morris and Orange*—East Orange Arlington Avenue sab-sch Mitchell Memorial Fund, 35; Hanover Y. P. S. C. E. Zenana work at Dehra, 6; Madison, 61 18, Missionary Society, 106; Mendham 1st, 35 11; Morris Plains, 10; Morristown 1st Children's Missionary Society, 250; —South Street, 20; Orange Central, 250; —Hillside support of evangelist, 100; Succasunna, 24 75; Wyoming, 5. *Newark*—Montclair 1st Y. P. S. C. E. salary Mr. Eckels, 25; —Cedar Avenue sab-sch, 15; —3d, 307 52. *New Brunswick*—Bound Brook, 35, Y. P. S. C. E., 5; Milford Y. P. S. C. E. salary Mr. Jessup, 6 50; Trenton 2d Y. P. S. C. E. support native missionary, 60; —Prospect Street, 30. *Newton*—Phillipsburg 1st, 11 56; —Westminster Y. P. S. C. E. support Mr. Jessup, 4 68. *West Jersey*—Cape May, 36 48; Haddonfield, 20; Hammonont sab-sch, 25; Merchantville, 58 62. 2,697 09

NEW MEXICO.—*Rio Grande*—Albuquerque 1st Y. P. S. C. E., 15. 15 00

NEW YORK.—*Albany*—Albany Madison Avenue sab-sch, 67 61; —State Street, support Mr. Hannum, 200; sab-sch, native helper in China and work in Laos, 200; Esperance sab-sch, 12; Galway, 19; Johnstown Y. P. S. C. E., 100; Mayfield Central, 4; Schenectady 1st, 213 84, Mitchell Memorial Fund, 10. *Binghamton*—Masonville sab-sch,* 8 32; Smithville Flats, 2 50; Waverly Y. P. S. C. E., 25; Windsor sab-sch,* 7 18. *Boston*—Boston 4th, 16 56. *Brooklyn*—Brooklyn 2d Y. P. S. C. E., salary Mr. Chalfant, 8 10; —5th sab-sch, 6; —Bedford,* 16 37; —Cumberland Street Y. P. S. C. E., 13; —Lafayette Avenue Sabbath-school Missionary Association, support R. P. Wilder, 380; —Ross Street, 68 85; —South 3d Street, 31 15; —Throop Avenue, 22; —Westminster Y. P. S. C. E., support Mr. Finley, 23. *Buffalo*—Buffalo Covenant, 25 94; Gowanda sab-sch, 3 60. *Cayuga*—Auburn Westminster, 8; Dryden Y. P. S. C. E., 4 25; Meridian, 30 20. *Champlain*—Belmont, 15; Brandon,* 3 25; Burke, 15; Malone sab-sch,* 8 32; Port Henry, 29 30; Saranac Lake sab-sch,* 10 02. *Chemung*—Elmira Lake Street sab-sch,* 18; Watkins sab-sch,* 8 05. *Columbia*—Centerville sab-sch,* 3 01; East Windham, 5; Greenville sab-sch,* 11; Hunter Y. P. S. C. E., support Beon Boon 1st, 10. *Genesee*—Bergen, 31 02; Perry Willing Workers, 6; Wyoming, 6 54. *Geneva*—Geneva North, 777 23; Manchester Y. P. S. C. E., 17 50; Naples sab-sch, 95 50, Y. P. S. C. E., 2 75; Ovid 84 42; Penn Yan, 23 20, sab-sch 23 34; Seneca Falls sab-sch,* 28 38. *Hudson*—Good Will, 5 61; Greenbush sab-sch, 6 50; Hamptonburgh, Mrs. C. H. Young, 20; Montgomery Y. P. S. C. E., 10; Mount Hope, 10; Rockland 2d sab-sch,* 5; Washingtonville 1st, 50, sab-sch, 20 22. *Long Island*—Bridgehampton, 21 19; Cutchogue, 11 58; East Hampton, 38 50; Setauket, 2; Southampton sab-sch, Chinese scholarship, 30; Southold, 18; Yaphank, 5 13. *Lyons*—Williamson, 8; Wolcott 1st, 6. *Nassau*—Astoria Y. P. S. C. E., support Mr. Campbell, 5;

Huntington 1st Y. M. M. S. of Y. P. S. C. E., support Mr. Campbell, 14; Melville, 3; Northport,* 7, support Mr. Campbell, 10; Ravenswood Y. P. Missionary Society, Thanksgiving, 10. *New York*—New York 1st, 5; —New York 1st Union Y. P. S. C. E., 11; —4th Avenue, 43 50; —13th Street, 55; —Alexander Y. P. S. C. E., support Mr. Snyder, 18; —Allen Street, 4 10, Y. P. S. C. E., 3 40; —Brick sab-sch, 18 75; —Central sab-sch,* 25; Y. P. S. C. E., 33 50, support of Mr. Snyder, 33 50; —Harlem Y. P. S. C. E., support native helper, 5; —Morningside, 15 17, sab-sch, 27 72; —Phillips, 253 37; —Puritans, 50, sab-sch, 50; —West End sab-sch, for Salmas School, 10 03, for Siam Press, 5 01, for Kolhapur School, 5 01. *Niagara*—Holley, 25; Lockport 1st sab-sch, support Mr. Winn, 150; North Tonawanda North Y. P. S. C. E., 15; Youngstown, 2. *North River*—Amenia, 15; Cold Spring sab-sch,* 41; Highland Falls, 7; Marlborough Y. P. S. C. E., 5; Newburgh Calvary, 13 01; New Hamburg, 13, Y. P. S. C. E., 8; Poughkeepsie sab-sch, salary Dr. Vanneman, 200; Smithfield Shekomeko sab-sch,* 10 40. *Otsego*—Stamford,* 28. *Rochester*—Genesee 1st, 20; Genesee Village, 250, sab-sch, 50; Honeoye Falls sab-sch,* 20 37; Mount Morris, 39 32, Y. P. S. C. E., support native preacher, 5; Ogden, 9 77; Pittsford, 30; Rochester Brick, 300; —Central, 300; —North, 148, Y. P. S. C. E., 6, King's Daughters, 2; —St. Peter's, 53 41; Tuscarora, 12. *St. Lawrence*—Hammond, 55; Morristown, 15; Plessis, 2. *Steuben*—Addison, 53 12; Corning, 26 98. *Syracuse*—Fayetteville sab-sch, 6 07; Marcellus Y. P. S. C. E., support Mr. Finley, 10; Skaneateles, 41 54; Syracuse East Genesee, 47 50, sab-sch, 5; Syracuse Park Y. P. S. C. E., 50. *Troy*—Brunswick, 16 23; Green Island, 19; Lansingburgh Olivet, 1 87; Troy Memorial sab-sch,* 10 51; Waterford Y. P. S. C. E., 10. *Utica*—Clinton, 60; Ilion sab-sch, 5 69; Little Falls, 40; Oneida sab-sch, 2 55; Turin, 4 68. *Westchester*—Bridgeport 1st sab-sch,* 13 26; Poundridge sab-sch,* 16; Rye sab-sch, support native preacher, 76; South Salem Y. P. S. C. E., salary Mr. Jessup, 10; Thompsonville, 276 16, sab-sch, 19 25, Y. P. S. C. E., 11 59; Yonkers 1st R. E. P., 50. 6,405 37

NORTH DAKOTA.—*Bismarck*—Glencoe, 5. *Fargo*—Lucca sab-sch,* 1 62. *Femina*—Backoo sab-sch,* 2 10. 8 72

OHIO.—*Athens*—Berea, 15; Beverly, 1 50, sab-sch, 1 50; Marietta Y. P. S. C. E., for debt, 8; Tupper's Plains, 1 20. *Bellefontaine*—Bellefontaine, 13 08; Crestline, 2 60; Forest sab-sch, 3 56. *Chillicothe*—French, 4. *Cincinnati*—Wyoming sab-sch, 50. *Cleveland*—Ashtabula, 32 26; Cleveland 1st, Mrs. Mather, 1,000; —Euclid Avenue, 202 75; —South Y. P. S. C. E., 14 22; Northfield sab-sch,* 3 35. *Columbus*—Columbus 2d, 97 86, sab-sch, 12 96; —Broad Street, 19 93. *Dayton*—Dayton 4th, 23; Springfield 2d, 155 41. *Huron*—Huron, 17 69. *Lima*—Celina, 3 65; Lima 1st, 40, sab-sch,* 20; Mount Jefferson, 12; Ottawa, 6 83; Rockport, 6 25. *Mahoning*—Ellsworth sab-sch, 15; Middle Sandy Y. P. S. C. E., 12 15; Youngstown 1st, 31 10; Rev. and Mrs. R. Buell Love, 25. *Marion*—Chesterville, 9 50; Marion sab-sch,* 17 13, Y. P. S. C. E., support Mr. Shedd, 20. *Maumee*—Weston Y. P. S. C. E., 12 50. *Portsmouth*—Eckmansville sab-sch,* 13; Ironton, 9; Rome Y. P. S. C. E., support Mr. Clark, 2 70. *Steubenville*—Amsterdam, 20; Island Creek Y. P. S. C. E., 2 80; Lima, 5; Nebo, 3; Urichsville, 17, sab-sch, 5; Wellsville West End sab-sch,* 15. *Wooster*—Nashville, 20. *Zanesville*—Mt. Pleasant, 62 70. 2,086 18

OREGON.—*Portland*—Knappa, 2. 2 00

PENNSYLVANIA.—*Allegheny*—Industry, 5. *Blairsville*—Beulah sab-sch, 20; Derry Y. P. S. C. E., support J. B. Dunlap, 14 17; —Jr. Y. P. S. C. E., support J. B. Dunlap, 3 62; Johnstown Y. P. S. C. E., J. B. Dunlap, 15; —Morrellville Auxiliary, support J. B. Dunlap, 5; Parnassus Y. P. S. C. E., support J. B. Dunlap, 15; Poke Run, 75, sab-sch, 25, Y. P. S. C. E., salary Mr. Eckels, 32 50. *Butler*—Clintonville sab-sch,* 5 45; Fairview, 13; Martinsburgh, 20; North Liberty Y. P. S. C. E., 5 10; Petrolia, 14 25, sab-sch, 14 25; Summit, 7 50. *Carlisle*—Green Hill, 5; Harrisburgh Market Square Senior sab-sch for Mitchell Memorial Fund, 52 08. *Chester*—Bryn Mawr Missionary Association, support of missionaries, 557 50; Calvary, 33 25; Y. P. S. C. E., 10; West Chester Westminster, 2 50. *Clarion*—Brookville, 22; Callensburg, 22 25; Concord, 22 50; East Brady, 50; Emlenton, 70; Licking sab-sch, 10; Reynoldsville Pine Grove Y. P. S. C. E., 9 80. *Erie*—Hadley, 3; Mercer 2d,* 23; Mill Village sab-sch,* 5 25; Titusville sab-sch,* 27 26; Waterford sab-sch missionary society for Tungchow school, 20; Waterloo, 2. *Huntingdon*—Altoona 1st, 62 50; Bellefonte sab-sch, 218 85; McVeytown, 40; Shellsburgh, 10; Spring Creek sab-sch, 10 68; Winburn, 3 25. *Kittanning*—Black Lick, 2 60; sab-sch,* 3 71; Elder's Ridge,* 11 79; Kittanning 1st, 250. *Lackawanna*—Archbald sab-sch,* 11 50; Harmony, 52; Scranton 2d Y. P. S. C. E., support Mr. Watson, 95; —Green Ridge Avenue sab-sch,* 26 50; —Hickory Street English sab-sch, salary native

preacher, 50; — Washburn Street, 31 45; Wyalusing 1st sab-sch, 3 40. *Lehigh*—Ashland sab-sch for Ningpo, 6, Y. P. S. C. E. for Ningpo, 2; Bethlehem, 30 72. Height's Mission sab-sch,* 6 56; Leighton, 5; Mauch Chunk sab-sch for Ningpo, 40; Middle Smithfield sab-sch for Ningpo, 4 89; Pottsville 1st sab-sch for Ningpo, 12 54; South Easton Y. P. S. C. E., 10; Stroudsburg sab-sch for Ningpo, 25 45; Summit Hill, 30; "Cash" for Ningpo, 4 30. *Northumberland*—Berwick, 5; Bloomsburgh, 68 55; Jersey Shore, 64. *Parkersburg*—Buckhannon sab-sch,* 11 75; Parkersburg 1st Mission Band, support of native worker, 36 50. *Philadelphia*—Philadelphia 9th, 91; — Atonement, 20; — Mariner's, 5; — Union Tabernacle Y. P. S. C. E., 38 65; — Walnut Street sab-sch, 64 07; — West Spruce Y. P. S. C. E., 22 29. *Philadelphia North*—Bridenburg Y. P. S. C. E., 5 13; Doylestown Y. P. S. C. E., 17; Frankford Y. P. S. C. E., 1 95; Manayunk, 77; Morrisville, 11 71; Newtown sab-sch,* 24 42; Norristown Central, 89 53; Rev. Louis F. Benson, 50. *Pittsburgh*—Forest Grove Y. P. S. C. E., support Mr. Eckels, 15; Pittsburgh East Liberty, 95 32. *Redstone*—Laurel Hill, 20; Little Redstone, 6 50; McKeesport 1st sab-sch, 18 31. Stewart Plan sab-sch, 5 32. *Washington*—Fairview Y. P. S. C. E. for Persia, 7 65; Washington 2d sab-sch, 19 57; Wheeling 1st M. H., 75; — 2d sab-sch,* 20. *Westminster*—New Harmony, 21; York Westminster, Y. P. S. C. E., 15.

3,320 16
TENNESSEE.—*Holston*—Salem, 4. *Union*—Caledonia, 1 73. 5 73
TEXAS.—*Trinity*—Mary Allen Seminary* 27 40. 27 40
WASHINGTON.—*Olympia*—Centralia, 4 25. *Spokane*—Waterville, 3. 7 25
WISCONSIN.—*La Crosse*—Hixton, 5; North Bend 14. *Madison*—Arlington sab-sch,* 1; Monroe sab-sch,* 4; Platteville L. M. S., 15. *Milwaukee*—Beaver Dam 1st sab-sch, support Agai Masih, 25; Milwaukee Immanuel Y. P. S. C. E., 10; — Perseverance Y. P. S. C. E., support of Missionary, 10; Waukesha, 19 50. *Winnebago*—Pioneer sab-sch,* 18 80. 122 30

WOMEN'S BOARDS.

Women's Board of Philadelphia, 3,192 04;
Women's Board of Northwest, 7,921 74;
Women's Board of Northern New York, 1,000;
Women's Board of New York, 2,000; Women's Board of Southwest, 5; Women's Occidental Board, 124 13..... \$14,242 91

LEGACIES.

Estate of Mrs. J. S. H. Mitchell, deceased, 131 37; estate of Eliza B. Strong, deceased, 100; estate of Franc M. Potter, deceased, 245; estate of Harriet W. Piper, deceased, 1,000; estate of Mrs. Peter H. White, deceased, 30; estate of Lilly A. Dunlap, deceased, 350 75; estate of Jane L. Crane, deceased, 1,000; estate of Emeline Norton, deceased, 800..... \$3,657 12

MISCELLANEOUS.

R. Y. Pollock, La Mace, S. D., 5; F. and F., 6; Miss E. H. Boardman, Hartford, Conn., 2; Henry Morell, Neuchatel, Ks., 5; E. M.

Wright, Kansas City, Mo., Mitchell Memorial Fund 1; E. A. K. Hackett, Ft. Wayne, Ind., support of Dr. Johnson and Mr. Fraser, 250; Missionary Association of Wooster University, support of Henry Forman, 55; Mrs. Emeline Barker, Homer, Mich., 50; Brooks Sayre, Summit, N. J., 5; Mrs. Lida K. Atkinson, Mt. Sterling, Ky., 5; William C. Albertson, Belvidere, N. J., 15; in memory of Rev. C. DeHeer, 10; Mrs. F. C. M., Pine Bend, Minn., 1; Mrs. C. L. Roberts, Brooklyn, N. Y., 10; "Cash," 15; O. A. Cramer, Monte Vista, Col., 100; Rev. George T. Crissman and family, support of native preacher, 30; Friends at Markleton Sanitarium, 5; Baptist Student, 1; Rev. Donald McLaren, Brooklyn, 50; Frances Robertson, Rosedale, Cal., for the debt, 1; Mrs. Clement C. Dickey, Colorado Springs, support of Alam Shah, 32; George P. Rearick, Springs Mills, Pa., 5; Sarah W. Semple, Sewickley, Pa., 25; Congregational Church of Otisco, N. Y., for Ningpo, 64; Rev. A. S. Billingsly, Statesville, N. C., 2; Albert F. Remy, Mansfield, O., 36; Synod of Nebraska, 38; Rev. R. Craighead, Meadville, Pa., 100; Mrs. M. A. Dubuar, Northville, Mich., 3 50; Congregational Church of Delavan, Wis., 20; A New England Presbyterian, 10; Cash, 5; A. C. Hammond, Dillon, Mont., 22 50; Mrs. Mary V. Gibson, Eau Claire, Pa., 3; Thank offering from James and Mary M. Allen, 300; S. Aten, Nevada, O., 45; S. Aten for the salary of a native preacher in Wei Hien, 55; A friend of Foreign Missions, Tuscarora, N. Y., 3; Mrs. Martha Reynolds, Mendham, N. J., 5; Rev. G. A. White, Artesian, S. D., 5; Rev. A. M. Little, Tacoma Park, D. C., 1; Christmas offering from Miss Elizabeth Vickers, 5; Cash, N. Y., 5; Rev. A. O. Rockwell, Frankfort Springs, Pa., 1; George G. Williams, N. Y., 100; Ira G. Lane, N. Y., 50; John H. Converse, Philadelphia, salary of Mr. Crozier, 367 50. Students of McCormick Theological Seminary, support of T. G. Brashear, 48 10; O. A. Cramer Monte Vista, Col., 100; Rev. H. H. Welles, Kingston, Pa., 50; Thanks for '94, 1; C. Penna, 22; Rev. W. L. Tarbet and wife, 2 80; Mrs. Mary B. Gillespie, Gallatin, Mo., 5; Rev. D. A. Wilson, Palmyra, 5; Rev. A. G. Taylor, 33 68; Mr. H. B. Silliman, 500..... \$2,688 09

Total amount received during December, 1894. \$39,701 86
Total amount received from May 1st to December 31st, 1894..... 289,101 14
Total amount received from May 1st to December 31st, 1893..... 241,164 79

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

* Christmas offerings.

RECEIPTS FOR FREEDMEN, DECEMBER, 1894.

ATLANTIC.—*Atlantic*—Berean, 8 07; Mount Pleasant, 1 50; Olivet, 3. *Fairfield*—Bethlehem 2d, 1; Congruity, 1; Howell Salem, 1 25; Mt. Carmel, 1 20; Mt. Tabor, 1; Mt. Olivet, 1; Trinity, 1. *Knox*—Christ, 4. 24 02

BALTIMORE.—*Baltimore*—Cumberland, 3; Deer Creek Harmony, 7 73. *New Castle*—Dover, 13 90; Lower Brandywine, 7; New Castle 1st, 121 03, sab-sch, 7 56, 128 59; Port Deposit, 3 04; Port Penn, 1 50; Wilmington Central, 68 49, sab-sch, 8 62, 77 11. *Washington City*—Falls Church, 7 08; Washington City 1st, 5 45. 254 40

CALIFORNIA.—*Los Angeles*—Montecito, 6 20; Redlands 1st, 30; Rivera, 5 25; San Diego, 10. *Oakland*—Oakland Brooklyn sab-sch, 10 16. *San Jose*—Cayucos, 4; Santa Cruz 1st, 4. 69 61

CATAWBA.—*Cape Fear*—Allen's Chapel, 75 cts., sab-sch, 50 cts., 1 25; Friendship sab-sch, 75 cts.; Haymount, 2 32; Mt. Olive, 60 cts., sab-sch, 75 cts., 1 35; Raleigh Davy Street, 1 50. *Catawba*—Black's Memorial, 5; Philadelphia, 72 cts.; Wadesboro, 1, D. S., 1 50, 2 50. *Southern Virginia*—Allen Memorial, 3; Big Oak, 2; Mt. Zion, 1. *Yadkin*—Salisbury, 6; Statesville 2d, 4; St. James, 1. 32 39

COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Denver Capitol Avenue, 15. *Gunnison*—Grand Junction, 5. *Pueblo*—Canon City 1st, 7, sab-sch, 4, 11; Del Norte, 3; Pueblo 1st, 25 08; — Fountain, 2 03. 61 26

ILLINOIS.—*Alton*—Chester, 2; Hillsboro, 6 27, Y. P. Soc., 1 73, 10; Jerseyville, 13 15. *Bloomington*—Chenoa, 7 82, sab-sch, 1 40, Y. P. Soc., 3, 12 22; Rossville, 3 50; Waynesville, 5 75, Y. P. Soc., 25 cts., 6. *Cairo*—Bridgeport, 4; Flora, 5 40; Mount Vernon, 3 83, sab-sch, 1 17, 5; Murphysboro, 10; Pisgah, 5; Wabash, 6. *Chicago*—Chicago 3d, 300; — 4th, 60; — 6th, 64 11; — Calvary, 3 81; — Englewood 1st, 3; Du Page, 11 50; Hyde Park, 91 11; New Hope, 16 07, sab-sch, 1 26, 17 33; Peotone, 47 06; River Forest, 4 21; Savanna, 3 65; Waukegan, 11 66. *Freeport*—Galena 1st, 100; Galena South sab-sch, 2 77; Marengo, 15; Ridgefield, 6; Rockford 1st, 26 18; — Westminster, 32 26. *Mattoon*—Shelbyville, 15. *Ottawa*—Aurora, 11; Au Sable Grove, 14; Paw Paw, 7 50. *Peoria*—Elmira, 12 12; Lewistown sab-sch, 11 96; Peoria 1st, 17 69; — 2d, 122 90; Prospect, 10 40. *Rock River*—Aledo, 27 85; Alexia, 16; Ashton, 8; Franklin Grove, 4; Garden Plain 1st, 5 96; Geneseo, 3; Morrison, 97 20; Viola, 4 05. *Schuyler*—Augusta, 21; Elvaston, 20; Kirkwood, 2 50. *Springfield*—Greenview, 5; Jacksonville Westminster, 43 20; Pisgah, 2 46; Williamsville, 4 90. 1,368 61

INDIANA.—*Crawfordsville*—Bethany, 7; Beulah, 3; Darlington, 5; Eugene Cayuga, 1; Newtown, 7; Romney 5; Spring Grove, 35; Waveland, 4 55. *Fort Wayne*—Elkhart, 15; Hopewell, 4; Salem Centre, 2. *Indianapolis*—Bainbridge, 1; Franklin 1st, 17; Greenwood, 5 60; Indianapolis 12th, 4; Southport, 4 85. *Logansport*—Valparaiso,

10 25. *New Albany*—Walnut Ridge, 65 cts. *Vincennes*—Vincennes, 14, sab-sch, 2 17, 16 17. *White Water*—Rising Sun, 5 50.

INDIAN TERRITORY.—*Choctaw*—Forest, 1; Hebron, 1 05; Oak Hill, 2. *Oklahoma*—Stillwater, 2. *Sequoyah*—Fort Gibson W. M. Soc., 1. 7 05

IOWA.—*Cedar Rapids*—Bethel, 1 76; Big Grove, 1. Onslow, 3 14; Springfield, 4. *Corning*—Bedford, 12 13; Red Oak Y. P. Soc., 75 cts. sab-sch, 1 30, 2 05; Villisca, 16. *Council Bluffs*—Atlantic, 5; Walnut, 3. *Des Moines*—Newton, 8 62; Winterset, 20. *Dubuque*—Dubuque 2, 30; Jesup, 4 05; Lime Springs sab-sch, 2; Pine Creek, 3. *Fort Dodge*—Boone, 14; Estherville, 3; Rolfe 1st, 6; Spirit Lake, 3 70. *Iowa*—Birmingham, 5 70; Bloomfield, 2; Hope, 1; Lebanon, 3; Mediapolis 7 51; Morning Sun, 18 70; Mount Pleasant German, 3; New London, 3; Troy, 1 25. *Iowa City*—Marengo, 3 69; Scott, 3. *Sioux City*—Vail, 9. *Waterloo*—Clarksburg, 11; Dows, 8 04; Holland German, 14; Tama, 1 70; Toledo, 6 28. 249 32

KANSAS.—*Emporia*—Council Grove, 15; El Paso, 2 07; Lyndon, 2; Madison, 4; Osage City 1st, 9; Wellington, 9 25; Winfield, 10. *Highland*—Axtel, 2; Baileyville, 2 76; Clifton, 10 20. *Neosho*—Garnett, 7 70; Neodesha, 1 50; Princeton, 7; Richmond, 3; Toronto, 1 65. *Osborne*—Osborne, 2 75. *Solomon*—Clyde, 7 50; Culver, 10; Wilson, 2. *Topeka*—Clinton, 4; Kansas City Grand View Park, 5; Topeka Westminster, 10. 128 32

KENTUCKY.—*Ebenezer*—Greenup, 3; Lexington 2d, 213 68. *Transylvania*—Concord, 4. 220 68

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 2 92;—Jefferson Avenue, 40. *Flint*—Flushing, 8 50. *Kalamazoo*—Cassopolis 1st, 4. *Lake Superior*—St. Ignace, 4. *Lansing*—Brooklyn, 2 55; Concord 1st, 80 cts.; Jackson 1st, 5 50; Parma, 62 cts. *Monroe*—Erie, 4 35, sab-sch, 1 65, 6; Raisin, 2. *Saginaw*—Bay City 1st, 23 05. 99 94

MINNESOTA.—*Duluth*—Duluth 2d sab-sch, 8; West Duluth Westminster, 6. *Mankato*—Cottonwood, 1 37; Currie, 3 25; Fulda, 2; Winnebago City, 15 30. *Minneapolis*—Buffalo, 6; Minneapolis Bethlehem, 10 33, sab-sch, 5 17, 15 50;—Franklin Avenue, 6 75, sab-sch, 1 26, 8 01;—Highland Park, 19 11. *St. Cloud*—Litchfield, C. E., 6 21. *St. Paul*—St. Paul Arlington Hills, 2;—Danon-Norwegian, 1 70. 94 45

MISSOURI.—*Kansas City*—Kansas City 2d, 65 83;—Linwood, 2 60; Sedalia Central, 17, sab-sch, 4 40, 21 40; Sharon, 3 91. *Ozark*—Springfield Calvary, 9 50. *Palmyra*—Glasgow sab-sch, 1. *Platte*—Lathrop, 4 75; Oregon, 7 17; Parkville, 24 54. *St. Louis*—Bethel, 3 05, sab-sch, 5 10; 8 15; De Soto, 4; Jonesboro 1st, 4; Ridge Station, 1; Rolla, 5; St. Charles, 12; St. Louis 2d German Y. P. Soc., 1 50;—Leonard Avenue Mission, 7. *White River*—Camden 2d, 2; Harris Chapel, 2. 187 35

MONTANA.—*Butte*—Anaconda, 9 10; Deer Lodge, 23 75. 32 85

NEBRASKA.—*Hastings*—Hastings German, 1; Nelson, 1; Stockham, 50 cts.; Verona, 50 cts. *Kearney*—Genoa, 2; Shelton sab-sch, 4. *Nebraska City*—Adams, 5; Goshen, 2. *Omaha*—Bellevue, 6 11; Omaha Castellar Street, 4 20;—Clifton Hill, 2 57;—Lowe Avenue, 7 43;—Westminster, 7 49. 43 80

NEW JERSEY.—*Elizabeth*—Cranford 1st, 12 18; Elizabeth 3d Y. P. Soc., 5. *Jersey City*—Passaic 1st sab-sch, 5; Paterson 3d, 10; West Milford, 10. *Monmouth*—English-town, 5; Hope, 1 88; Moorestown sab-sch, 7 04; Mount Holly, 25; Oceanic, 22. *Morris and Orange*—Madison, 101 49; Morristown 1st sab-sch, 50; Mt. Freedom, 8 70; New Vernon, 11 38; Schooley's Mountain, 10. *Newark*—Caldwell, 21 35; Montclair Grace, 20; Newark 2d, 30 48;—Roseville, 142 45;—South Park, 41 42. *New Brunswick*—Amwell 2d, 7 50; Kirkpatrick Memorial, 10; New Brunswick 1st, 67 72. *Newton*—Franklin Furnace, 5 06; Newton, 65; Oxford 1st, 10 35; Yellow Frame, 3 50. *West Jersey*—Bridgeton 2d, 21 11; Cedarville 1st, 10 06;—Osborn Memorial, 3; Greenwich, 10; Haddonfield, 17 25; Vineland, 5. 775 92

NEW YORK.—*Albany*—Albany West End, 10; Charlton, 13 75; Galway, 4; Jefferson, 9 20; Johnstown, 25; Schenectady 1st, 9 11; West Galway, 5. *Binghamton*—Bainbridge, 6 59; Binghamton West, 23; Nineveh, 29 25; Smithville Plats, 1. *Boston*—Boston Scotch, 6; Providence 1st, 17; Quincy 1st, 2 50; Windham, 7. *Brooklyn*—Brooklyn 2d, 109 16;—Central, 30;—Classon Avenue, 50;—Ross Street, 29 71. *Buffalo*—Buffalo Covenant, 3 92;—North, 43 53;—Westminster, 200; Portville, 100. *Cayuga*—Aurora, 9 24; Genoa 2d, 1; Ithaca 1st, 152 87; Port Byron, 8. *Champlain*—Brandon, 2 15. *Chemung*—Elmira North, 7 10; Havana, 14; Hector, 3 50; Mecklenburgh, 6. *Columbia*—Durham 1st, 3 15; Hillsdale, 3; Hunter, 8; Windham Centre, 41. *Genesee*—Corfu, 6 55. *Geneva*—Geneva 1st, 24 64; Gorham, 13 42; Manchester, 13; Seneca Castle, 4 55. *Hudson*—Chester, 22 68; Cohecton, 3; Good Will, 85 cts.; Haverstraw 1st, 6 02; Livingston Manor, 3 50; Monroe, 50;

Rockland 2d, 3. *Long Island*—Greenport, 2; Middletown, 12 15; Setauket, 3; Southampton 1st, 34 03; West Hampton, 15 50. *Lyons*—East Palmyra, 7 48; Junius, 2; Newark, 30 45; Rose, 10 70. *Nassau*—Far Rockaway, 20 05; Melville, 1; Smithtown, 7 43. *New York*—New York 4th Avenue, 115;—North Y. P. Soc., 5;—Park, 44 44;—Rutgers Riverside, 89 48. *Niagara*—Lockport 1st, 42 47; Lyndonville 1st, 5 55; Middleport, 2 54; North Tonawanda, 10. *North River*—Amenia, 11 75; Matteawan, 21 60; Newburgh 1st, 19 17; New Hamburg, 25 75, C. E., 8, 33 75; Rondout, 7; Wappinger's Falls sab-sch, 5. *Osego*—Cooperstown, 30; Hobart 15 34, sab-sch, 5, 20 34; Middlefield Centre, 2 05; Richfield Springs, 5 14. *Rochester*—Brookport, 23 84; Dansville, 11 95; Fowlerville, 10; Livonia, 7 71; Ogden, 1 48; Piffard, 17; Rochester Central, 100;—Westminster 24; Sparta 1st, 27 68. *St. Lawrence*—Heuvelton, 1. *Steuben*—Canisteo, 15; Corning 1st, 4 03; Jasper, 3 80. *Syracuse*—Onondaga Valley, 6 73, Y. P. Soc., 3 18, 9 91. *Troy*—Chester, 2 35, Y. P. Soc., 1 75, 4; Glens Falls, 61; Lansingburgh Olivet, 12 57; Mechanicsville, 5 59; Troy 2d, 257 12, sab-sch, 13 53, 270 65;—Woodside, 34 46; Warrensburg, 1 85. *Utica*—Turin, 1 61; Utica Bethany, 29 50. *Westchester*—Bridgeport 1st, 45; Huguenot Memorial, 61; Peekskill 1st, 50 16; South East Centre, 7 10. 2 668 94

NORTH DAKOTA.—*Fargo*—Buffalo, 3 48; Howe, 3; Lisbon, 4 20; Tower City, 2 52; Wheatland, 2 30. 15 50

OHIO.—*Athens*—Barlow, 4; Logan, 10; New Matamoras, 5. *Bellevue*—Belle Centre, 7; Bellefontaine 1st, 1 97; Bucyrus, 23 55; Nevada, 1 16; Rushsylvania, 4; Urbana sab-sch, 5 32; West Liberty, 5 40; Zanesville, 2 50. *Chillicothe*—South Salem, 16 36; Washington, 4 07. *Cincinnati*—Cincinnati 3d, 15;—Avondale, 96;—Central, 33 37; Monroe, 3; New Richmond, 3; Wyoming sab-sch, 2. *Columbus*—Bethel, 2; Bremen, 2;—Broad Street, 1 35;—Westminster, 20 93; sab-sch, 3, 23 92; London, 3 50; Lower Liberty, 3; Rush Creek, 2. *Dayton*—New Carlisle, 4; Oxford, 9 40; Seven Mile, 8; South Charleston, 21. *Huron*—Monroeville, 1 53; Norwalk 1st, 27 44. *Lima*—Blanchard, 15; Convoy, 2 50; Ottawa, 1 04; Rockford, 4 16; Sidney, 18 60. *Mahoning*—Clarkson, 3 20; Columbiana, 2; Ellsworth, 16 55. *Marion*—Delaware, 26; Delhi, 5; Liberty, 6; Ostrander, 1 40; Providence, 70 cts.; Richmond, 8; West Berlin, 1; York, 4 50. *Maumee*—Napoleon, 5; Perrysburg 1st, 4, sab-sch, 1 85, 5 85; West Bethesda, 16. *Portsmouth*—Ironton, 15; Jackson, 7 30; Portsmouth 2d, 20 65; Red Oak, 5; West Union, 9; Wheat Ridge, 3. *St. Clairsville*—Caldwell, 5; Cambridge, 11; Crab Apple, 5 87; Farmington, 3 41; Olive, 5; Pleasant Valley, 1 75; Rock Hill, 4. *Steubenville*—Annapolis, 4; Bethel, 20; East Liverpool 2d, 2; Island Creek, 6, sab-sch, 70 cts.; 6 70; Madison, 11; Minerva, 10 50; Nebo, 1; New Hagerstown, 4; New Harrisburg, 8; Oak Ridge, 2; Pleasant Hill, 2; Steubenville 1st, 24 32; Two Ridges, 8 85. *Wooster*—Ashland, 7 77; Bellevue, 60 cts.; Doylestown, 3; Lexington, 6; Loudonville, 9 75; Perrysville, 2 58; Savannah, 15. *Zanesville*—Clark, 6; Granville sab-sch, 3; Madison, 8 24; Mt. Vernon, 9 50; New Concord, 5; Norwich, 3. 796 14

OREGON.—*Portland*—Bethel, 2 28; Knappa, 3; Portland Mizpah, 1 84, Y. P. Soc., 1 32, 3 16; Smith Memorial, 2. *Willamette*—Crawfordville, 1 50; Salem 1st, 10. 21 94

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 140 92;—North, 50; Aspinwall, 2 20; Bellevue, 15 33; Bridgewater, 9 20; Evans City, 17; Fairmount, 3; Freedom, 6; Hiland, 8; Leetsdale, 75 16; Pine Creek 2d, 13; Plains, 7; Vanport, 2. *Blairsville*—Beulah sab-sch, 10; Braddock 1st, 10; Greensburg 1st, 107 10, sab-sch, 21 36, 128 46; Harrison City, 5; Jeanette, 16 44; Plum Creek, 1st, sab-sch, 17, C. E., 3, 41; Unity, 19. *Butler*—Fairview, 5; Harlansburg, 3; Muddy Creek, 5; Petrolia, 6 09; Plain Grove Y. P. Soc., 10; Summit, 6; Unionville, 4. *Carlisle*—Bloomfield, 13 09; Carlisle 1st, 19 15; Chambersburg Falling Spring, 50; Fayetteville, 2; Harrisburg Olivet, 1 40; Shermansdale, 3 14; Shippensburg, 19 25; St. Thomas, 3. *Chester*—Christiana, 4; Doe Run, 5; Glen Riddle, 1 42; Penningtonville, 4 09; Ridley Park, 6 29; West Chester 1st, 38 97. *Clarion*—Academia, 2 25; Edenburg, 13 70; Greenville, 8 06; Punxsutawney, 8; Rathmel, 4; Reynoldsville, 23; Richmond, 2; Rockland, 4. *Erie*—Belle Valley, 4; Erie Chestnut Street, 11; Franklin, 48 19; Garland, 8 47; Girard, 7 42; Miles Grove Branch, 2 58; 10; Meadville Central, 28; New Lebanon, 1; North East, 57; Oil City 1st, 26 97; Pittsfield, 8 18; Springfield, 1 50; Titusville 1st, 51 41; Waterloo, 2. *Huntingdon*—Altoona 1st, 39 85; Bedford, 10; Bellefonte sab-sch, 33 06; Kyrletown, 3; Lower Spruce Creek, 8 20; Milesburg, 2 77; Moshannon and Snow Shoe, 3 64; Petersburg, 2 33; Spruce Creek, 39; Williamsburg, 15 25. *Kittanning*—Apollo, 30, sab-sch, 10 40; Bethel sab-sch, 2 59; Gilgal, 2 59; Indiana 1st, 50; Plumville, 1 42; Rural Valley, 6; Tunnelton, 6; West Glade Run, 7; Worthington, 7. *Lackawanna*—Athens, 8 50; Forest City, 1; Franklin, 1 13; Hawley, 7; Herrick, 5; Honesdale 1st sab-sch, 4 39; Kingston, 18 80;

Rushville, 4; Scranton Sumner Avenue, 1; Stevensville, 3; Troy, 17 50. *Lehigh*—Bethlehem, 5 27; Easton Brainerd, 138 34; Mahanoy City, 9 50; Middle Smithfield, 7 19; Reading 1st, 51; Shawnee 1 56, sab-sch, 2 22, Y. P. Soc., 1 22, 5; South Bethlehem 1st, 20; South Easton, 6. *Northumberland*—Bald Eagle and Nittany, 6; Buffalo, 4; Great Berlin, 12; Shiloh, 3. *Parkersburg*—Clarksburg, 5; French Creek, 10; Lebanon, 2. *Philadelphia*—Philadelphia 1st, 44 83; — African 1st, 10; — Cohocksink sab-sch, 7 25; — Grace, 7 50; — North Broad Street, 80; — Patter-son Memorial, 7; — Richmond, 5; — South, 10; — Temple, 42 66; — Tioga, 30; — Trinity, 23 40; — Woodland, 604 07. *Philadelphia North*—Calvary Wyncote, 6; Doylestown, 26 17; Germantown Market Square, 66 97; New Hope, 4 18; Norristown Central, 14 30; Pottstown 1st, 25 40, sab-sch, 4, 29 40. *Pittsburgh*—Bethany C. E., 10; Cannons-burgh 1st, 12; — Central, 10 40; Duquesne sab-sch, 5; Edgewood, 22 25; Finleyville, 3; Forest Grove, 29, sab-sch, 22, L. Soc., 16, 67; McDonald 1st, 39 42; Oakdale, 30; Pitts-burgh 1st, 20; — 3d, 627 57, Woman's Soc., 50, 677 57; — 4th sab-sch, 10 02, Class No. 35, 15, 25 02; — 7th, 3 29; — East Liberty, 47 16; — Homewood Avenue, 6 04, sab-sch, 5, 11 04; — McCandless Avenue Jr. C. E., 3; — Mt. Wash-ington, 5 50; — South Side, 8; Sharon C. E., 5; Sheridan-ville, 5; Valley, 5 25; West Elizabeth, 4, sab-sch, 1, 5; Wil-kinsburgh, 83 52; Y. P. Soc., 10 74, 94 26. *Redstone*—Dunbar, 22, sab-sch, 5, 27; Long Run, 7; McKeesport 1st, 146; Scottdale, 18 20; Smithfield, 1; Somerset, 3. *She-nango*—Clarksville, 25; Elwood, 5 25; Enon, 4; Little Beaver, 2 61; New Brighton, 61 10, sab-sch, 11, 72 10; New Castle Central, 20; Pulaski, 2 10; Sharon 1st, 14 40, sab-sch, 9, 23 40; Transfer, 1 75; Unity, 18. *Washington*—East Buffalo, 13 75; Fairview, 3 25; Mill Creek, 8 43; Pigeon Creek, 1 75. *Westminster*—Cedar Grove, 5; Chanceford, 15 62; Pequea, 6; Strasburgh, 4 15. 4,436 81

SOUTH DAKOTA.—*Aberdeen*—Groton, 4 51. *Central Da-kota*—Bancroft, 60 cts.; Huron 1st, 10 00; Manchester, 80 cts. 15 91

TENNESSEE.—*Holston*—Johnson City Watauga Avenue Pres. sab sch, 1; Mount Bethel, 4 26. *Kingston*—Bethel, 3 80; Cross Bridges, 25 cts.; Salem, 1 25. *Union*—Mount Zion, 2; New Providence, 8 80; Shiloh, 5; Westminster, 1 50. 27 86

TEXAS.—*Austin*—Alpine, 6; Fort Davis, 8. 14 00

UTAH.—*Utah*—American Fork, 3; Richfield, 2; Spring-ville, 6. 11 00

WASHINGTON.—*Olympia*—La Camas, 2. *Puget Sound*—Snohomish, 6; Sumner, 3. 11 00

WISCONSIN.—*Chippewa*—Rice Lake, 4 50; West Super-ior 1st, 8. *La Crosse*—La Crosse 1st, 7 08. *Madison*—Baraboo—13 35; Kilbourne City, 4 96; Prairie du Sac sab-sch, 2. *Milwaukee*—Delafield, 3; Horicon, 2 04; Mil-waukee 1st German, 2; Stone Bank, 4 76. *Winnebago*—East Merrill, 5, sab-sch, 2 70, 7 70; Florence 1st sab-sch, 1 75; Fond du Lac sab-sch, 6 05; Pioneer, 20 06. 87 25

Receipts from churches during December, 1894.....\$ 11,908 89

MISCELLANEOUS.

Miss E. H. Boardman, Hartford, Conn., 1; Mrs. S. M. Sanford and Miss L. G. Sanford, Erie, Pa., 5; "Cash," Chicago, 100; School Children, Sumter, S. C., 1; Mrs. C. H. Young, Hamp-tonburg, N. Y., 20; Mrs. Lida K. Atkinson, Mt. Sterling, Ky., 1; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; Ladies Aid Society, McCandless Avenue, Pittsburgh, Pa., 2; "A Friend of Freedmen," 10; "Dec. 11th" 15; Mr. E. J. Rattiburn, Morris and Orange, N. J., 1; A. D. Ward, Springfield, Ill., 1; D. R. Greenlee, M. D., Minnehaha, Minn., 1; Mrs. Mary Agnew, Pittsburgh, Pa., 1; Mr. and Mrs. F. L. Schaub, Ottawa, Kans., 3; Daniel Ogden, Martinsburg, Iowa, 10; "P" Chicago, Ill., 75; "Tenth deal," Mt. Carmel, Pa., 8 75; Rev. A. S. Billingsley, Statesville, N. C., 5; Dividend No. 38 German Bank stock, Louis-ville, Ky., 189; "In His Name," 5; Miss Catherine Phelps, Kelloggsville, N. Y., 6; Estate of Elam Mead, McComb, O., 137 68; Mrs. Wm. P. Thomson, Pittsburgh, Pa., 2; Miss E. M. E. Albany, N. Y., 40; Lady teacher, Burkville, Va., 35; Josie Curtis, Juneau, Wis., 1; Rev. Edward Webb, Oxford, Pa., 1; Larned, Kans., 50 cts.; Mrs. N. S. Tay-lor and Friends, Fredonia, N. Y., (Woman's Department) 2; A. Miles, Creston, Neb., 1; E. J. Rathburn, Madison, N. J., 2; "A Home Missionary" 5; Helen Stewart, Pittsburgh, Pa., 79 cts.; Miss Emelie E. Cowan, Pitts-burgh, Pa., 64; Mr. O. A. Cramer, Monte Vista, Col., 100; Mr. and Mrs. M. A. Williams, Medford, Ore., 2; Mrs. W. F. Wilson, Iron-ton, O., 5; H. Phila, Pa., 6; M. M. M., Woodlawn, Pa., 15; M. C. O. Zanesville, O., 20; Samuel W. Boardman, Jr., Tenn., 1; Rev. T. A. Grove, Charleston, S. C., 125; Rev. Henry T. Scholl, Big Flats, N. Y., 6; "Cash," 75; Rev. W. L. Tarbet and wife, Springfield, 1 20; "C. Penna" 8; Rev. E. P. Crane, Hanover, Ger-many, 70 cts. 1,111 62

Woman's Executive Committee.....\$3,039 42

Total receipts during December, 1894.....\$16,059 93

Previously reported.....56,446 05

Total receipts January 1st, 1895.....\$72,505 98

JOHN J. BEACON, Treasurer,

516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1894.

ATLANTIC.—*South Florida*—Crystal River 1st, 18 24; Lakeland, 5 50; Rev. J. F. Sundall, 5. 28 74

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 353 20; Bel Air, 3 34; Hagerstown, 53 25; Highland, 5. *New Castle*—Dover, 51 46; Head of Christiansa, 4; Newark, 21; Westminster, 6; West Nottingham, 40; Wilmington Central (sab-sch, 7 57) 90 30. *Washington City*—Takoma Park, 6; Washington City 1st, 34 85; — 4th, 10. 678 40

CALIFORNIA.—*Benicia*—Healdsburg, 5; Petaluma 1st sab-sch, 4. *Los Angeles*—Carpenteria, 14; Los Angeles Boyle Heights (sab-sch, 2), 38; Ojai, 7 30; Pomona 1st, 60 15; San Bernardino 1st, 16 05; Santa Ana 1st, 37; Wil-mington, 5. *San José*—Cambria, 3; Santa Clara, 15. *Stockton*—Woodbridge, 5. 207 50

COLORADO.—*Boulder*—Berthoud, 14 99; Boulder 1st (sab-sch, 3) 50; Fort Morgan, 8; Rawlins, 7; Vailmont, 90 cents. *Denver*—Denver Central, 115 75; — North (sab-sch, 4), 44. *Pueblo*—Canon City (sab-sch, 4), 47; Colorado Springs 1st, 32 04; Durango, 24 50. 344 18

ILLINOIS.—*Alton*—Hillsboro sab-sch, 32 16; Sparta, 57 65; Spring Cove C. E., 5. *Bloomington*—Danville 2d Missionary Society, 3 15; Towanda, 7 25. *Cairo*—Carbon-dale (sab-sch, 8), 23; Carterville, 5; Fairfield, 3 60; Metropolis, 3 61; Murphysboro 1st, 30; Odin, 7 50; Tamaroa C. E., 5. *Chicago*—Chicago 3d, 273 50; — 4th, 1,140 81; — Central Park, 30; — Covenant, 6 75; — Endeavor (sab-sch, 10), 14 25; — Jefferson Park (C. E., 4), 31 05; — Ridgway Avenue, 2; Highland Park (C. E., 13 65), 15 65; Hyde Park, 178 64; Joliet 1st, 20; Oak Park 1st in part, 50; Wilmington C. E., 6. *Freeport*—

Belvidere, 50; Galena 1st, 38 40; Marengo, 28; Middle Creek (sab-sch, 35 20), 95 20; Rockford Westminster, 28 72; Woodstock Jared Knapp, 10. *Mattoon*—Charles-ton, 50; Greenup, 5 30; Toledo, 8 71. *Ottawa*—Aurora, 20; Earlville, 15; Waltham, 5. *Peoria*—Brimfield, 3; Eureka, 22 55; Galesburg, 22 59; Lewistown, 6 35. *Rock River*—Ashton, 17; Franklin Grove, 6; Kewanee sab-sch, 3 50; Morrison sab-sch, 4 07; Princeton, 95 26; Sterling, 202 71. *Schuyler*—Appanoose, 9; Carthage, 37 63; Ebenezer, 11 75; Kirkwood, 15 50; Rushville, 27 85; Warsaw, 1; Wythe, 5. *Springfield*—Decatur Mission Band, 10; Jack-sonville State Street, 133; Pisgah, 4 92; Springfield 1st, 205 75; Rev. W. L. Tarbet and wife, 2 40. 3,152 64

INDIANA.—*Crawfordsville*—Alamo, 9 75; Attica, 29 75; Benton, 7 50; Bethany, 117 45; Bethel, 35; Bethlehem, 7 50; Beulah, 11; Clinton, 11 50; Colfax, 8; Covington, 16; Crawfordsville 1st, 125 25; — Centre, 150 25; Dana, 11 50; Darlington, 25; Dayton, 94 11; Delphi, 175 78; Dover, 5; Elizaville, 7 50; Eugene, 18; Fowler, 24 60; Frankfort, 125 02; Hazelrigg, 5; Hopewell, 10 58; Judson, 8 49; Kirk-lin, 18 25; Ladoga, 28 25; Lafayette 1st, 43 70; — 2d, 143 68; Lebanon, 42 15; Lexington, 58; Marshfield, 10; Montezuma, 8 50; Newtown, 37; Oxford, 31 75; Pleasant Hill, 5; Prairie Centre, 12 50; Rock Creek, 22; Rockfield, 21; Rockville, 129 53; Romney, 20 50; Rossville, 12 75; Russellville, 5 05; Spring Grove, 43 70; State Line, 8 75; Sugar Creek, 19 25; Terhune, 4 75; Thorntown, 105; Toronto, 1 75; Union, 10; Veederburgh, 8 25; Wave-land, 26 50; West Lebanon, 6 25; West Point, 4 50; Williamsport, 18 90; miscellaneous, 224 97. *Fort Wayne*—

Albion, 9 90; Auburn, 16; Bluffton, 30; Columbia City, 25; Decatur, 38 15; Elhanan, 10; Elkhart, 61; Fort Wayne 1st, 439 07; — 3d, 97 09; Gosken, 125; Highland, 13 78; Hopewell, 15 60; Huntington, 62 40; Kendallville, 22 50; Kingsland, 15 60; La Grange, 44 65; Ligonier, 33 30; Lima, 29 90; Ossian, 60 60; Pierceton, 9 45; Salem Centre, 8 40; Waterloo, 21 60; York, 6; miscellaneous, 378. *Indianapolis*—Acton, 23 50; Bainbridge, 7; Bethany (Johnson Co., 18 85), (Owen Co., 8), 28 85; Bloomington, 85 44; Brownsburgh, 2 25; Brazil, 62; Carpentersville, 8; Clermont, 4 25; Columbus, 97 97; Edinburgh, 20; Elizabethtown, 11 25; Franklin, 307; Georgetown, 5; Greencastle, 23 40; Greenwood, 23 53; Hopeville, 107 18; Indianapolis 1st, 630 83; — 2d, 928 09; — 4th, 50; — 6th, 50; — 7th, 122; — 9th, 10; — 12th, 31 50; — East Washington Street, 61 25; — Memorial, 25; — Tabernacle, 375; Mount Moriah, 14; New Pisgah, 11; Olive Hill, 6 25; Putnamville, 10; Poland, 4; Roachdale, 11 25; Southport, 20 84; Spencer, 14; White Lick, 20; Zionsville, 18 87; miscellaneous, 431 43. *Logansport*—Bedford, 10 50; Bethel, 20; Bethlehem, 10 20; Bourbon, 20; Brooks-ton, 10 56; Buffalo, 2 35; Centre, 5 25; Chalmers, 3; Concord, 11; Crown Point, 46; Goodland, 28 75; Hammond, 11 75; Hebron, 11 25; Kentland, 20 75; Lake Prairie, 9; La Porte, 244 86; Logansport 1st, 173 25; — Broadway, 48 22; Lucerne, 1 75; Meadow Lake, 10; Michigan City, 76 72; Mishawaka, 92 12; Monon, 8 95; Monticello, 138; Pisgah, 2 50; Plymouth, 52 42; Remington, 25 50; Rensselaer, 55 63; Rochester, 11; Rolling Prairie, 5; South Bend 1st, 266 30; — Trinity, 22 75; Tassinong, 19 90; Union, 21 35; Valparaiso, 95 50; Walkerton, 14 50; Winamac, 15 75; miscellaneous, 286 37. *Muncie*—Anderson, 113; Centre Grove, 8 38; Elwood, 26 78; Hartford City, 42 16; Hopewell, 15; Jonesboro, 11 05; Kokomo, 20; La Gro, 22; Liberty, 16; Marion, 121 61; Muncie, 120; New Cumberland, 21; New Hope, 22; Noblesville, 30 50; Peru, 115 60; Portland, 26 50; Shiloh, 16 45; Tipton, 43; Union City, 31; Wabash, 242 35; Winchester, 31 50; Xenia, 10 80; miscellaneous, 304 66. *New Albany*—Bedford, 30; Bethel, 20 01; Brownstown, 13 75; Charlestown, 22; Corydon, 17 95; Crothersville, 5; Elizabeth, 3 50; Graham, 7; Hanover, 51; Jefferson, 11 77; Jeffersonville, 117 85; Laconia, 9 75; Leavenworth, 7 10; Lexington, 19; Livonia, 17 25; Madison 1st, 81 50; — 2d, 13 25; Milltown, 4 50; Mitchell, 7; Monroe, 8 50; Mount Lebanon, 5; Mount Vernon, 38 35; New Albany 1st, 90 25; — 2d, 89 74; — 3d, 196 98; New Washington, 16 10; North Vernon, 18 25; Oak Grove, 5; Orleans, 7 71; Otisco, 11 25; Owen Creek, 12 30; Pleasant Township, 7 50; Rehoboth, 26; Salem, 16 50; Seymour, 83 20; Sharon, 2 75; Sharon Hill, 12; Utica, 5 75; Valley City, 4 19; Vernon, 27 35; miscellaneous, 154 28. *Vincennes*—Bethany, 21; Bruceville, 5 60; Claiborne, 17 75; Evansville Grace, 130; — Walnut Street, 192; Graysville, 9 41; Indiana, 31; Kolean, 2 32; Mount Vernon, 33 80; Oakland City, 14; Petersburg, 19 60; Princeton, 51 75; Royal Oak, 7 33; Salem, 11; Smyrna, 9 67; Sullivan, 40; Terre Haute Central, 153 61; — Washington Avenue, 30; Upper Indiana, 35; Vincennes, 38 23; Washington, 35; Worthington, 20; miscellaneous, 811 87. *White Water*—Aurora, 19 25; Boggs-town, 17; Brookville, 12; Cambridge City, 22 80; Clarksburgh, 37 50; — Memorial, 1 11; Cold Spring, 10 95; College Corner, 32; Concord, 12; Connorsville 1st, 136 50; — German, 24; Dillsboro, 27 90; Dunlapville, 20; Ebenezer, 9; Greensburgh, 182 66; Hagerstown, 3 25; Homer, 4; Kingston, 63 10; Knightstown, 35; Lawrenceburgh, 24 60; Lewisville, 18; Liberty, 65 10; Mount Carmel, 36; New Castle, 49; Palmetto, 11; Providence, 9; Richmond 1st, 228; Rising Sun, 21; Rushville, 121 30; Sardinia, 11; Shelbyville, 170; — German, 15; Sparta, 16 25; Toner's Chapel, 7 50; Union, 30; Versailles, 9; Zoar, 20; miscellaneous, 663 30. 15,942 01

INDIAN TERRITORY.—*Choctaw*—Mount Zion, 21. 21 00

IOWA.—*Cedar Rapids*—Clinton 1st, 102 01; Mount Vernon, 27 73. *Corning*—Corning C. E., 5 20; Villisca (sab-sch, 10), 70; West Centre, 5; Yorktown, 3 75. *Council Bluffs*—Adair, 3. *Des Moines*—Indianola J. H. and Eva McGranahan, 40; Leon, 6 50; LeRoy, 3 50; Winterset, 123. *Dubuque*—Hopkinton Jas. Harper, 10; Pine Creek, 5. *Fort Dodge*—Boone, 62 25; Germania, 5; Glidden, 17 07; Grand Junction, 10 01; Ramsey German, 25. *Iowa*—Burlington Hope, 5; Keokuk Westminster sab-sch, 8 91; Martinsburg sab-sch, 10; West Point, 17 77. *Iowa City*—Fairview, 5; Iowa City additional, 10; Union, 4; West Branch C. E., 3. *Sioux City*—Alta, 18 70; Denison, 15 75; Hawarden 1st, 20; Hosper's German, 5; Mount Pleasant, 8 59; O'Brien Co. Scotch, 10; Sae City, 6 03; Schaller, 18 15; Sioux City 4th, 11; Storm Lake (a member, 5), 14. *Waterloo*—Dysart, 25; State Centre, 10; Tama, 1 56; Toledo (sab-sch, 3 23), 7 24. 758 72

KANSAS.—*Emporia*—Clinton Grove, 16; Neal, 1; Peotone C. E., 4 75; Salem Welsh, 7 28; Waverly, 40 09. *Highland*—Blue Rapids, 17 26; Hiawatha, 15; Rev. D.

R. Todd, 2 50. *Larned*—Emerson, 3; Hutchinson 1st, 32 91; Mackville, 3; Pratt sab-sch, 6 41; Salem German, 10; St. John, 2. *Neosho*—Central City, 3; Neodesha, 9 50; Paola 1st (C. E., 4 50), 11 25; Parsons sab-sch, 5 75; Toronto, 10 01. *Osborne*—Plainville, 2; Wakeeney, 15. *Solomon*—Belleville, 10; Mount Pleasant, 3; Salina, 25; Solomon (sab-sch, 2 60), 15 60. *Topeka*—Clay Centre, 7; Kansas City 1st, 64 90; — Western Highlands (sab-sch, 12 cts.), 27 62; Mahattan (C. E., 5), 40 80. 411 63

KENTUCKY.—*Ebenezer*—Frankfort 1st, 60 37; Greenup, 5; Sharpsburg, 5 50. *Louisville*—Owensboro 1st, 100. *Transylvania*—Ebenezer, 4; Edmondton, 5 60; Greensburgh, 10. 190 47

MICHIGAN.—*Detroit*—Detroit 2d Avenue, 5; — Forest Avenue, 17 53; — Fort Street sab-sch, 16 09; — Jefferson Avenue, 60; — Westminster, 135; East Nankin, 8; Northville 1st, 21 06; Pontiac 1st (sab-sch, 3 63), 51 11. *Flint*—Fenton, 18 47; Flint in part, 100; Sand Beach Y. P. M. Society, 5. *Grand Rapids*—Grand Rapids Stocking Street Mission sab-sch, 2 40; Ionia sab-sch Xmas offering, 10; Spring Lake, 15. *Kalamazoo*—Benton Harbor, 10; Kalamazoo 1st, 135. *Lake Superior*—Iron Mountain, 16 53; St. Ignace (sab-sch, 3) 11. *Lansing*—Battle Creek, 50; Brooklyn, 4; Concord, 4 80; Homer, Mrs. Emeline G. Barker, 50; Jackson, 13 50; Parma, 5. *Monroe*—Erie, 9; La Salle, 1 25. *Petoskey*—Petoskey 1st, 11 41. *Saginaw*—Alpena, 7 54; Coleman, 4; Emerson, 11 20. 808 91

MINNESOTA.—*Duluth*—Duluth 1st, 5; Two Harbors, 5. *Mankato*—Cottonwood, 30; Le Seuer, 21 34; Redwood Falls, 9; St. Peter's Union, 24; Swan Lake, 26 03; Tracy, 30. *Minneapolis*—Buffalo, 10 29; Delano, 4 50; Maple Plain, 3 37; Minneapolis Franklin Avenue, 3 25; Oak Grove (sab-sch, 4 77), 9 77; Rockford, 6 41. *Red River*—Bethel, 11; Evansville C. E., 1; Keystone, 8; Knox, 5; Maine (sab-sch, 3 55), 6; Western, 12. *St. Paul*—Belle Plaine sab-sch, 1 16; Dundas, 3; Forest (C. E., 3), 5 14; Macalester, 5 60; Oneka, 50 cts.; Shakopee, 3 67; St. Paul 9th, 7; — Dayton Avenue, 51 15; White Bear (C. E., 3 23), 13 05. *Winona*—Albert Lea, 75 59; Austin, 16 88; Frank Hill German, 10; Le Roy 1st, 20; Oakland, 4 59; Stewartville, 1 10; Washington, 6 70; Winona 1st, 24 85; — German, 15. 495 99

MISSOURI.—*Kansas City*—Appleton City (sab-sch, 2 87), 16 87; Butler 1st, 9; Eldorado Springs, 3; Greenwood, 8; Jefferson City, 36; Kansas City 2d, 164 72; — 5th, 42 67. *Ozark*—Ash Grove, 5; Carthage Westminster, 33 25; Mount Zion, 5; Neosho (sab-sch, 3), 23; Westminster, 6. *Palmyra*—Moberly, 1 81 (sab-sch, 4 20), 18; Salisbury, 2; Unionville, 11. *Platte*—Albany, 7 80; Breckenridge, 10 32; Craig, 15 85; Marysville 1st, 67 80; Mount City sab-sch, 7 50; Oregon (sab-sch, 3) 15; Parkville, 140 30; Weston, 3. *St. Louis*—De Sota, 5; Jonesboro, 10; Nazareth German, 2 50; Ridge Station, 2; Salem German, 10; St. Louis 1st, 132 48; — 2d German, 10; — Cote Brillante, 16 10; Zion German sab-sch, 2. 831 16

MONTANA.—*Butte*—Anaconda, 10 40. *Helena*—Helena Central, 5. 15 40

NEBRASKA.—*Box Butte*—Belmont, 2; Marsland, 1; Pine Ridge, 1; Willow Creek, 2 31. *Hastings*—Hastings 1st, 21 14; German, 1; Stockham, 1; Verona, 1. *Kearney*—Central City, 32; Lexington, 4 51; Shelton (sab-sch, 1 25), 5 25; Rev. and Mrs. J. W. Hill, 10. *Nebraska City*—Beatrice 1st, 30 39; Fairbury 1st, 16 75; Gresham, 5; Hebron, 37 48; Hubbell (sab-sch, 1), 27; Sterling 1st, 20; Stoddard Y. P., 1. *Niobrara*—Imman, 2; Lambert, 2; Ponca, 8 75. *Omaha*—Fremont, 43 22; Lyons, 10 20; Omaha Ambler Place, 11 40; — Knox, 11; — Westminster, 21 86. 329 74

NEW JERSEY.—*Elizabeth*—Elizabeth 3d C. E., 10; Lamington Large Cross Roads sab-sch, 8 13; Plainfield Crescent Avenue, 1,605 95; Woodbridge 1st, 10 92. *Jersey City*—Paterson 3d, 20. *Monmouth*—Atlantic Highlands King's Daughters, 5; Beverly, 73; Englishtown C. E., 10; Moorestown sab-sch, 7 05; Oceanic, 64. *Morris and Orange*—Madison, 37 46; Mendham 1st Miss F. A. Denton, 10; Morristown 1st Sabbath-school Missionary Society, 200; — South Street (Sabbath-school Missionary Society, 87 50), 92 50; New Providence, 11; New Vernon, 46 86; Succasunna, 24 75; Wyoming 1st, 6. *Newark*—Montclair 1st C. E., 25; Newark Park sab-sch, 42 98; — South Park sab-sch, 55 37. *New Brunswick*—Flemington, 205 16; Frenchtown, 33 81; Stockton, 14; Trenton 4th, 66. *Newton*—Newton, 200; Phillipsburgh Westminster additional, 6 35. *West Jersey*—Fairfield C. E., 15; Haddonfield 1st, 42 25; Hammonton sab-sch, 25; Salem sab-sch (Christmas offering, 9 45), 111 63. 3,084 17

NEW MEXICO.—*Arizona*—Arizona Station, 2 80; Casa Grande Station, 1 70; Florence (sab-sch, 6), (C. E., 4), 25; Rev. H. A. Thompson, 5. *Rio Grande*—Albuquerque 1st C. E., 15; Las Cruces Spanish, 5 50. 55 00

NEW YORK.—*Albany*—Charlton, 42 25; Jefferson, 5; Princeton C. E., 1 55. *Binghamton*—Conklin, 10; Marathon, 10 80; Smithville Flats, 1 50; Waverly C. E., 25, (since transferred to Wom. Ex. Com). *Brooklyn*—

Brooklyn 2d C. E., 7 50; — 5th German sab-sch, 6; — Clason Avenue, 974 14; — Lafayette Avenue (M. C., 29 12), (Sabbath-school Missionary Association, 75), 104 12; — Ross Street, 68 57; — Throop Avenue, 61. *Cayuga*—Aurora, 36 96; Dryden C. E., 4 25; Port Byron, 7; Sennett, 6. *Champlain*—Belmont, 17; Brandon, 2 66; Burke, 18; Constable, 8 54; Peru 1st Cong'l, 1; Plattsburgh 1st, 120 79; Westville, 3 11. *Chemung*—Elmira 1st Mrs. Lucina M. Fitch, 5; — North, 20 12; Spencer, 9 33. *Genesee*—Leroy, 59. *Geneva*—Geneva 1st, 33 87; Gorham sab-sch, 5; Naples C. E., 2 75; Seneca, 41 41; Seneca Falls 1st, 57 37. *Hudson*—Chester C. E., 10; Congers 1st, 30; Good Will, 5 10; Greenbush (sab-sch, 6 50), 12 34; Hamptonburgh Mrs. C. H. Young, 20; Port Jervis 1st, 50; Rockland 2d, 3; Washingtonville 1st, 50; Haverstraw 1st, 2 60. *Long Island*—Bridgehampton, 19 75; East Hampton, 20; Setauket, 2; West Hampton (C. E., 2), 29 75. *Nassau*—Melville, 3; Ravenswood Young People's Miss. Society, 10. *New York*—New York 1st 5; — 1st Union C. E., 5; 4th Avenue, 43 50; — 5th Avenue, 9 37 82; — 13th Street a member, 50; — 14th Street, 55 85; — Allen Street (C. E., 3 40), 7 50; — Bethany C. E., 5; — Brick additional, 100; — Central (C. E., 33 50), 35 50; — Covenant C. E., 10; — Hope Chapel Blind Jennies sab-sch, 5; — Harlem, 105 45; — Mount Washington, 22 48; — Tremont C. E., 10 60; — West End, 144 78. *Niagara*—Medina C. E., 25; Youngstown C. E., 5. *North River*—Lloyd 1st, 9 07; Marlborough C. E., 5. *Otsego*—Middlefield Centre, 5; Oneonta (sab-sch, 60 33), 123 21; Otego C. E., 5; Richfield Springs, 45 33; Unadilla, 16 45. *Rochester*—Dansville additional, 68 cts.; Genesee Village (sab-sch, 50), 325; Honeyoe Falls sab-sch, 13 83; Livonia, 15 70; Mendon, 7 83; Ogden, 8 88; Parma Centre, 6; Piffard, 2; Rochester 1st (special offering, 359), 609; Rochester Brick, 300; — Central, 200; Sweden 1st, 20 10; Victor 1st, 27. *St. Lawrence*—Gouverneur, 30; Heuvelton (C. E., 1 05), 5; Le Ray 1st, sab-sch, 29 23; Ox Bow, 24; Watertown Stone Street, 32. *Steuben*—Campbell sab-sch, 10; Corning 1st, 24 52. *Syracuse*—Baldwinsville 1st, 27; Skaneateles, 12 69; Syracuse 1st C. E., 10. *Troy*—Chester, 10; Lansingburgh Olivet, 78 65; Salem 1st, 26; Troy 2d (sab-sch, 32 16), 203 44; — 3d, 2; — 9th, 150; — Oakwood Avenue (C. E., 5), 42 55; — Park, 27 88. *Utica*—Holland Patent C. E., 7; Iliou, 6 27; Kirkland, 30; Knoxboro, 15 27; Little Falls, 40; New Hartford, 40 25; Vernon Centre, 4 60. *Westchester*—Bridgeport, 106 56; Katonah (C. E., 15), 53; Mt. Vernon 1st C. E., 25; Peekskill 1st, 79 85; — 2d, 200; Rye sab-sch, 70; South Salem sab-sch, 30; Yonkers 1st R. E. P., 50; Yorktown C. E., 5. 15,873 45

NORTH DAKOTA.—Bismark—Glencoe, 5. *Fargo*—Lisbon, 11; Oakes, 2 25. *Pembina*—Inkster, 5 43. 23 68
OHIO.—Athens—Berea, 6; Pomeroy, 20. *Bellevue*—Belle Centre (C. E., 1 50), 4 50; Bellefontaine 1st, 15 05; Buck Creek, 25; Galion 1st (sab-sch, 10), 38 33; Urbana sab-sch, 4 86. *Chillicothe*—Relfast, 4; Hillsboro (sab-sch, 4 25), 65 40; Salem (sab-sch, 11 79) 107; Wilmington, 12 02. *Cincinnati*—Avondale Trinity 8 02; Cincinnati Avondale, 134; Norwood, 28; Wyoming (sab-sch, 50), 400. *Cleveland*—Cleveland Euclid Avenue, 12 50; — South, C. E., 14 22; Northfield, 25. *Columbus*—Bremen C. E., 3 05; Central College, 6 81; Columbus Broad Street, 29 60; Greenfield, 3; Lancaster 1st, 17. *Dayton*—Camden, 4 45; Oxford, 60 35; Piqua, 84 73. *Huron*—Huron, 33 64; Monroeville, 1 57; Norwalk, 47 65; Sandusky 1st, 70 35. *Lima*—Ada 32 80; Columbus Grove, 23; Findley 1st, 70; Ottawa, 6 42. *Mahoning*—Clarkson, 2 60; Pleasant Valley, 6; Vienna, 4 25; Youngstown 1st, 52 37. *Marion*—Liberty, 6; Marion C. E., 20; Mount Gilead, 12 20; Trenton, 10; West Berlin, 1. *Maumee*—Defiance 1st, 11 27; Napoleon, 8; Toledo 1st (C. E., 20), 147 81. *Portsmouth*—Ironton, 9; Johnson, 5. *St. Clairsville*—Bannock, 14; Bellaire 2d (C. E., 5), 25; Buffalo sab-sch, 19 40; Lore City, 12 50; New Athens, 23; Rock Hill, 14 83. *Steubenville*—Amsterdam, 15; East Liverpool 1st, 105; Harlem, 9; Nebo (sab-sch, 1 71) (C. E., 1 44) 5 15; Steubenville 1st, 53 30; Two Ridges, 5 50; Wellsville (West End sab-sch, 14 39), 110 39. *Wooster*—Fredericksburgh, 40; Perryssville, 7 04; Wooster Westminster, 2 70. *Zanesville*—Coshocton, 38; Granville sab-sch, 2 65; Homer, 8 45; Mt. Vernon, 58 90; Mt. Zion, 9; Muskingum, 25; New Concord, 18; Norwich, 10; West Carlisle, 5. 2,350 63

OREGON.—East Oregon—Enterprise, 2 50; Joseph, 2 50. *Portland*—Bridal Veil Station, 2 50; Fulton Station, 2 90; Portland 1st, 1,603 38; Smith Memorial, 5 35. *Willamette*—McCoy, 3. 1,622 13

PENNSYLVANIA.—Allegheny—Allegheny 1st, 295 39; — Central, 20; Beaver, 55; Bridgewater, 17; Concord, 1; Pine Creek 2d, 14 20; Vanport, 3. *Blairsville*—Beulah, sab-sch, 20; Blairsville, 223; Braddock 1st additional, 4 25; Greensburgh (sab-sch, 19 70) (C. E., 15), 111 24; — Westminster, 36 92; Jeanette, 33; Johnstown Morellville Chapel sab-sch, 15; Livermore, 3 65. *Butler*—Centre-ville, 12; Concord, 12 77; Fairview, 4; Muddy Creek, 9;

North Liberty, 7 82; Scrub Grass sab-sch, 14 15; Unionville, 6. *Carlisle*—Chambersburgh Central, 31; Dickinson (Boy's Brigade, 3 15) (sab-sch, 1 25) (C. E., 6 17), 18 57; Gettysburgh, 24; Green Hill, 5; Silver Spring, 10. *Chester*—Bryn Mawr sab-sch, 50; Chester 1st sab-sch, 21; Media, 10; Oxford 1st, 151 02; Ridley Park, 39 02; Wayne (sab-sch, 62 03), 163 13; West Chester 1st, 96 34. *Clarion*—Brockwayville, 6 50; New Rehoboth, 6 65. *Erie*—Cambridge (sab-sch, 5), 10; Concord, 8 50; Cool Spring, 13 65; Erie Park, 64 21; Fairfield, 6; Fredonia, 14; Garland, 11 43; New Lebanon, 2; North East C. E., 10 95; Oil City 1st, 45 93; Pittsfield, 15 56; Pleasantville, 54 50; Union, 41; Waterloo, 3; Wattsburgh, 7. *Huntingdon*—Alexandria, 35; Bedford, 41; Bellefonte sab-sch, 149 53; Little Valley, 10; Mount Union sab-sch, 8 19; Osceola Jr. C. E., 10; Phillipsburgh, 20 48; Spruce Creek, 95; State College sab-sch, 6 85; Tyrone, 63 67. *Kittanning*—Freeport, 31 30; Kittanning 1st, a member, 250; Plumville, 1 48. *Lackawanna*—Bethany C. E., 2 55; Dunmore, 12 12; Honesdale C. E., 10; Kingston Forty Fort sab-sch, 24 41; Langcliffe, 38 72; Scranton 1st, 200; Stella, 13; Tunkhannock, 37 02; Wilkes Barre 1st (sab-sch, 139 47) 543 77; — Westminster, 20. *Lehigh*—Bethlehem 1st, 19 21; Mahanoy City 1st, 16; Shenandoah 1st, 10 14. *Northumberland*—Berwick, 50; Great Island, 96; Milliflun 1st, 9; Muncy, 11 23; New Berlin (sab-sch, 7), 27; Washington, 31. *Parkersburgh*—Fairmount, 12; Sistersville, 16; Terra Alta, 10. *Philadelphia*—Philadelphia 2d, 156 49; — Calvary, 1,591 12; — Covenant, 24; — Northminster, 344 38; — Richmond (C. E., 7) (Jr. C. E., 2), 9; — Tabernacle sab-sch, 28 64; — Temple, 74 37; — West Spruce Street C. E., 22 29; — Woodland C. E., 5 50; — Zion, 18 35. *Philadelphia North*—Arlington, 52; Bridesburg, 35; Chestnut Hill, 208; — Trinity, 25 20; Germantown Wakefield, 109 95; Lower Providence, 33; Manayunk 1st sab-sch, 30; Mount Airy, 31; Newton, 98 77; Norristown Central (C. E., 6) 76 11; Oak Lane, 18 53; Pottstown 1st, 31 75; Springfield, 13 25; Wissinoming, 5. *Pittsburgh*—Ingram 1st, 11 75; Middletown, 11 75; Oakdale, 54 40; Pittsburgh East Liberty, 713 55; Wilkinsburgh East End C. E., 2 25. *Redstone*—Laurel Hill, 55 82; Markleton Sanatorium friends, 5; McKeesport 1st (sab-sch, 7 52) (Stewart Plan Mission School, 1 21), 83 73; Pleasant Unity, 10; Round Hill, 9; Smithfield, 2. *Shenango*—New Castle 1st, 54 75; — Central, 23; Sharon 1st sab-sch, 9; Sharpsville sab-sch, 18 70; Transfer, 8 10; Westfield, 123. *Washington*—Lower Ten Mile, 10; Wheeling 2d, 29 59. *Wellsboro*—Beecher Island, 3; Farmington, 4 83. *Westminster*—Middle Octorara, 15 21; York 1st, 238 21. 8,328 39

SOUTH DAKOTA.—Aberdeen—Bradley C. E., 2; Castlewood, 3; Groton, 11. *Black Hills*—Whitewood, 5. *Central Dakota*—Howell, 2; Huron, 21 26; Miller, 5. 49 26
TENNESSEE.—Holston—Johnson City Watonga Avenue sab-sch, 1; Jonesboro, 36 50; Kingsport, 5; Mount Bethel, 15 23; Salem, 10. *Kingston*—Chattanooga 2d, 17 46; Hill City North Side sab-sch, 3 60. *Union*—Hebron, 10; Shannondale, 13; Westminster, 10. 121 79

TEXAS.—Austin—Pearsall, 2 60. *North Texas*—Denison, 13. 15 60

UTAH.—Boise—Bellevue (sab-sch, 1), 8 08; Caldwell C. E., 2 25. *Kendall*—Soda Springs, 4. *Utah*—Logan, 6 06; Richfield, 5; Salt Lake City 1st, 55. 80 39

WASHINGTON.—Olympia—Fourth Plain, 2; La Camas St. John's, 10; Mill Plain, 2. 14 00

WISCONSIN.—Chippewa—Eau Claire 1st, 10; Rice Lake, 3 50. *La Crosse*—North Bend, 20. *Madison*—Baraboo 1st sab-sch, 2 34; Eden Bohemian, 7; Fancy Creek, 4 75; Janesville, 23 72; Lima, 9 50; Madison Christ, 75; Monroe, 15; Portage, 35. *Milwaukee*—Cambridge and Oakland, 5; Somers (sab-sch, 21 73) 25 73. *Winnebago*—Colby, 2 50; Sherry, 2 50; Stevens' Point, 45. 286 54

Woman's Executive Committee of Home Missions \$31 011 69

Total from Churches 87,133 21

LEGACIES

Franc. M. Potter, late of Cleveland, O., 245; Mary Cuddeback, late of Venice, N. Y., 400; Elizabeth Tebault, late of Southampton, N. Y., 1020; Fanny H. Jones, late of Easton, Pa., 476 25; Isaac Halsey, late of Madison, N. J., 500; Willard Martin, late of Athens, O., 225; Mrs. Peter H. White, late of Suiside, N. Y., 30; Miss Jane L. Crane, late of Mt. Sterling, Ill., 1000; Mrs. Emeline Norton, late of Concord, Mich., 800. \$4,696 25

MISCELLANEOUS.

Rev. Henry Morell, Neuchatel, Kans., 5; Alexander Maitland, N. Y., 250; C. E. S., Orange, 500; G. J. Norcross, Monmouth, Ill., 10; Mrs.

Lida K. Atkinson, Mt. Sterling, Ky., 5; Brooks Sayre, Summit N. J., 5; Rev. M. E. Chapin, Aberdeen, S. D., 12 74; Rev. E. J. Hill, Chicago, Ill., 5; James A. Bell, Arlington, N. J., 100; Cash, 15; Rev. and Mrs. J. Brinkman, Thank offering, 5; Rev. Donald McLaren, D. D., Brooklyn, N. Y., 50; Wm. C. Martin Printing House, N. Y., 75; George P. Rearich, Spring Mills, Pa., 5; Sarah W. Sempie, Sewickley, Pa., 25; Susan C. Dickinson, Dunkirk, N. Y., 15; Rev. R. Craighead, D. D., Meadville, Pa., 100; J. E. Beebe, Union City, Pa., 71 93; "C. Penna," 14; Mrs. Mary B. Gillespie, Gallatin, Mo., 5; A New England Presbyterian, 10; Rev. D. A. Wilson, Milan, Mo., 5; Mrs. Lydia L. Craighead, Meadville, Pa., 25; Y. W. C. A., of Albert Lea College, Minn., 7; Mr. and Mrs. James Allen, New Haven, Pa., 200; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; "Watkins Rally," 25; A. W. King, Williamsport, Pa., 20; Rev. J. H. Clark and wife, Winchester, O., 5; David Brodie, Jr., Silverton, Ore., 3; Rev. H. H. Welles, D. D., Kingston, Pa., 25; E. M. Wright, Kansas City, Mo., 5; W. N. Jackson, Indianapolis, Ind., 40; Maria Hoquinn, Oswego, N. Y., (debt 2) 7; Miss A. P. Thompson, Phila., 10; Rev. E. P. Crane, Hanover, Germany 4 35; Edwin A. Ely, N. Y., 10; Mattie McMurray, Salem, Ill., 2; B. F. Felt, Galena, Ill., 100; Interest on Permanent Fund (special 225) 607 50. Interest on John C. Green Fund 675. Interest on Carson W. Adams Fund, 146 25. Interest on Lyons Trust 250..... \$3,465 88

Total received for Home Missions, December, 1894..... \$95,295 34
Total received for Home Missions, from April, 1894..... 470,344 20
Amount received during same period, last year. 357,923 34

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, DECEMBER, 1894.

Albany—Johnstown C. E., 5; Albany West End, 4.
Boston—Quincy 1st, 3 75. Brooklyn—Prospect Heights,

20; Brooklyn Throop Avenue, 15; — Mount Olivet, 2. Buffalo—Buffalo Covenant, 78 cts. Cayuga—Weedsport, 51; Aurora, 12 93. Champlain—Peru 1st Congregational, 3; Constable, 3 04; Westville, 3 39. Genesee—West Fayette, 2 Hudson—Good Will, 17 cts.; Washingtonville 1st, 20. Lyons—Junius, 8. Nossau—Far Rockaway, 20; Melville, 5. New York—Brick, 338; Fifth Avenue, 250. Otsego—Richfield Springs, 7 35. Rochester—Pittsford, 5; Ogden, 29 cts. St. Lawrence—Brashear Falls, 12 10. Steuben—Corning 1st, 82 cts. Syracuse—Constantia, 8 68. Troy—Troy 2d, 78 41; — 3d, 1. Utica—Utica Westminster, 172; New Hartford, 20. Westchester—Patterson, 57 81; Mount Vernon sab-sch, 30 97; Huguenot Memorial, 14..... 1,175 49

MISCELLANEOUS.

Rev. F. H. Marling, D. D., N. Y., special for Jews, 5; Rev. W. W. Atterbury, D. D., N. Y., special for Jews, 5..... 10 00

Total received for New York Synodical Aid Fund, December, 1894..... 1,185 49
Total received for New York Synodical Aid from April 1st, 1894..... 6,202 27

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, DECEMBER, 1894.

COLORADO.—Boulder—Valmont, 3 cts. .03
ILLINOIS.—Springfield—Pisgah 82 cts.; Rev. W. L. Tarbet and wife, 40 cts. 1 22
IOWA.—Des Moines—Des Moines Central, 17 13. Dubuque—Dubuque 2d, 20. 37 13
KANSAS.—Emporia—Osage City 1st, 9. 9 00
MICHIGAN.—Detroit—Detroit Forest Avenue, 58 cts. .74
Lansing—Concord 1st, 16 cts. 2 00
OHIO.—Bellefontaine—Huntsville 2. 2 00

Total for Sustentation, December, 1894..... 50 12
Total for Sustentation, from April 1, 1894..... 693 43

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1894.

ATLANTIC—Fairfield—Mt. Olivet, 2. 2 00
BALTIMORE.—Baltimore—Annapolis, 7 63; Bel Air, 3 61. New Castle—Wilmington Rodney Street, 25 35. Washington City—Lewinsville, 3; Vienna, 4; Washington City 1st, 6 84; — 4th additional, 15; — Metropolitan additional, 50. 115 43
CALIFORNIA.—Los Angeles—Los Angeles Grand View, 3 45; Ventura 1st, 4 35. Oakland—Alameda Junior C. E., 3. San Francisco—San Francisco Westminster, 18 25. 29 05
COLORADO.—Boulder—Berthoud, 3 61; Valmont, 27 cts. Denver—Brighton, 10; Denver North sab-sch, 3; Otis, 2. Pueblo—Cañon City (sab-sch, 4), 17. 35 88
ILLINOIS.—Alton—East St. Louis 1st, 28 45. Bloomington—Hoopston 1st, 8. Cairo—Anna, 10; Flora, 6. Chicago—Chicago 2d, 100; — 4th, 477 50; — 5th, 14 27; — 8th, 88 20; — 60th Street, 2; — Belden Avenue, 3; — Covenant, 16; — Englewood 1st, 14; — Fullerton Avenue, 9 25; — Jefferson Park, 17 29; Herscher, 1; Oak Park 1st, 37. Freeport—Middle Creek, 12; Ridgefield, 5 50. Mattoon—Neoga, 12; Vandalia, 4 50. Ottawa—Paw Paw, 13 50. Schuyler—Kirkwood, 4 50. Springfield—Pisgah, 82 cts. 854 71
INDIANA.—Crawfordsville—Crawfordsville Centre, 18 36. Fort Wayne—Kendallville, 12 63. Loganport—Bourbon, 4; Brookston, 3 45; Chalmers, 2 05; Valparaiso, 7 35. New Albany—Jefferson, 5; Seymour, 11 25. White Water—Connersville 1st, 25; Liberty, 10; Shelbyville, 18. 117 09
INDIAN TERRITORY.—Sequoyah—Park Hill, 7. 7 00
IOWA.—Corning—Belford, 19 50; Villisca, 22; West Center, 1 50. Dubuque—Dubuque 2d, 25. Iowa—Bloomfield, 5. Waterloo—Morrison, 7 50. 80 50
KANSAS.—Emporia—Eldorado 1st, 5; Osage City 1st, 13. Larned—Burton, 4 40. Neosho—Altamont, 1 50; Fort Scott 1st, 49 13. Solomon—Salina, 20. Topeka—Lawrence 1st, 18; Olathe, 5 50; Stanley, 3 65. 120 18
KENTUCKY.—Ebenezer—Lexington 2d, 221 62; Paris 1st, 5. 226 62

MICHIGAN.—Detroit—Detroit Forest Avenue, 5 26. Flint—Gaines, 5. Lansing—Concord 1st, 1 44; Lansing 1st, 15 17; Parma, 1 12. Saginaw—Saginaw 1st, 11. 38 99
MINNESOTA.—St. Paul—St. Paul Arlington Hills add'l, 2; — Dano-Norwegian, 2. Winona—Canton, 2 50; Henrytown, 2 27; Le Roy 1st, 5. 13 77
MISSOURI.—Ozark—Ash Grove, 5. St. Louis—De Soto, 3; St. Louis 1st, 126 87; — 2d, 300; — West, 22 85. 457 72
MONTANA.—Great Falls—Lewistown, 8 25. 8 25
NEBRASKA.—Hastings—Hastings German, 1. Kearney—Lexington, 7 55. Nebraska City—Blue Springs, 6. Omaha—Omaha 1st, 57 06. 71 61
NEW JERSEY.—Elizabeth—Perth Amboy sab sch, 3 86. Jersey City—Passaic (sab-sch, 5), 32 88; Paterson 3d, 10; Rutherford 1st, 30 49. Monmouth—Belmar, 2; Cranbury 1st, 38 15; Englishtown, 5; Freehold 1st add'l, 1 10; Lakewood add'l, 50; Moorestown, 5. Morris and Orange—East Orange Brick sab-sch for Perth Amboy House, 38 25; Madison, 10 87; Mendham 1st, 22 36; Schooley's Mountain, 15; South Orange Trinity, 45. Newark—Bloomfield 1st, 117 77. New Brunswick—Princeton 1st, 101 04; Trenton Prospect Street, 41. West Jersey—Cape Island, 27 10; Haddonfield, 14 85; Vineland, 15. 626 72
NEW YORK.—Binghamton—Cortland, 43 87, Smithville Flats, 1. Brooklyn—Brooklyn Central, 20; — Classon Avenue, 113 65; — Cumberland Street, 10; — Throop Avenue add'l, 8. Buffalo—Buffalo Covenant, 7 07; — North, 40 76; Springfield, 16 10. Cayuga—Aurora, 12 93. Genesee—Bergen 1st, 17 81; Warsaw, 22. Geneva—Seneca Castle, 3 46. Hudson—Good Will, 1 53. Long Island—Amagansett, 9; East Hampton, 30; West Hampton, 39 65. Lyons—Newark 1st, 5 10; Wolcott 1st, 3 14. Nassau—Melville, 3. New York—New York Harlem, 56 76; — Puritans, 50; — Riverdale, 11; — University Place, 632 21; — Washington Heights, 1. Niagara—Lewiston, 5. North River—Highland Falls, 4. Otsego—Oneonta, 23 28; Richfield Springs, 19 52. Rochester—Dansville add'l, 3 10; Genesee Village, 45 24; Ogden, 2 66;

Pittsford 1st, 14; Rochester Brick, 150; Sparta 1st, 22 23.
St. Lawrence—Carthage 1st, 12 18; Potsdam 6. *Steuben*—
 Addison, 16 46; Canisteo, 20; Corning 1st, 7 36. *Syracuse*—
 Skaneateles, 11 18. *Troy*—Cohoes, 50 58; Lansing-
 burgh 1st, 61 49; Troy 3d, 1. *Utica*—Kirkland, 5; New
 Hartford, 11 65; Turin 1st, 5 56; Westerville, 12. *West-*
chester—Mt. Vernon 1st, sab-sch. 29 81; Peekskill 2d, 20.

1,708 34

NORTH DAKOTA.—*Pembina*—Inkster 1st, 1 52. 1 52
Ohio—*Bellefontaine*—Bellefontaine 1st, 3 57. *Chilli-*
cothe—Bloomington, 6 50. *Cincinnati*—Cincinnati
 Central, 31 05; Loveland, 10 45; Silverton, 4; Wyoming
 sab-sch, 25. *Columbus*—Columbus Broad Street, 24 86;
 —Westminster, 4. *Dayton*—Dayton 4th, 10. *Lima*—
 Ottawa, 1 87. *Mahoning*—Youngstown 1st, 45 37.
Marion—Brown, 2; Osander, 1; Porter, 1. *Maumee*—
 Toledo Collingwood Avenue, 28 31. *Portsmouth*—Iron-
 ton, 17. *St. Clairsville*—Caldwell, 3; Olive, 3; Wheeling
 Valley, 2. *Steubenville*—Corinth, 8. *Wooster*—Wooster
 Westminster, 9 72. *Zanesville*—Brownsville, 9; Mt. Ver-
 non, 17 10; New Concord, 8; Norwich, 4. 279 80

OREGON.—*Southern Oregon*—Medford, 5; Willamette
 McCoy, 1; Pleasant Grove, 2; Spring Valley, 2. 10 00

PENNSYLVANIA.—*Allegheny*—New Salem, 4. *Blairsville*—
 Johnstown 1st, 26 84. *Butler*—Fairview, 3; Muddy
 Creek, 3; Scrub Grass, 8; Unionville, 3 18; West Sun-
 bury, 4 50. *Carlisle*—Gettysburg, 18; Green Hill, 1;
 Harrisburg Pine Street, 368 85. *Chester*—Doe Run,
 10 46; Ridley Park, 6 29; West Chester 1st, 52 01. *Clarion*—
 Johnsonburg, 2; Reynoldsville, 10; Wilcox, 3. *Erie*—
 Belle Valley, 4; Fairfield, 2; Tideoute, 10; Waterloo, 2.
Huntingdon—Bellefonte (sab-sch, \$101 56), 182 81; Little
 Valley, 5; Peru, 2 50; Philipsburgh, 17 33. *Kittanning*—
 Freeport, 7 45. *Lackawanna*—Franklin, 1 37; Scranton
 Washburn Street, 24. *Lehigh*—Allentown, 22 20; Allen
 Township, 10; Bethlehem 1st, 10 59; Mahanoy City 1st,
 22 72; Shawnee, (sab-sch, 3 03; C. E. Soc., 97 cts.), 7.
Northumberland—Bloomsburg, 13 79; Muncie, 4. *Phila-*
delphia—Philadelphia 1st, 478 50; —Bethlehem, 37; —
 Evangel (7 from sab-sch), 17; —Northern Liberties 1st,
 26 34; —Richmond, 5; —Tabor, 51 51; —West Arch
 Street, 25. *Philadelphia North*—Amber, 5; Chestnut
 Hill 1st, 125; Germantown 1st sab-sch, 80 85; Lower
 Providence, 22; Norristown Central, 40 61. *Pittsburgh*—
 Edgewood, 5 99; Pittsburgh East Liberty, 31 77; Sharon
 sab-sch, 9. *Redstone*—Rehoboth, 13; Uniontown, 3. *She-*
nango—Rich Hill, 1. *Washington*—Moundsville, 8. *West-*
minster—York Calvary, 36 71. 1,895 17

SOUTH DAKOTA.—*Aberdeen*—Groton, 4 30. *Southern*
Dakota—Turner Co, 1st German, 6. 10 30
 TENNESSEE.—*Union*—Mt. Zion, 3. 3 00
 UTAH.—*Utah*—American Fork, 8 35; Richfield, 1; Salt
 Lake City 1st, 25. 29 35

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1894.

ATLANTIC.—*Fairfield*—Blue Branch sab-sch, 1; Fair-
 view sab-sch, 1 60. 2 60

BALTIMORE.—*Baltimore*—Baltimore Hampden sab-sch,
 15 86. *New Castle*—Westminster, 10; Wilmington Central,
 55 62. *Washington City*—Washington City 1st,
 4 36. 85 84

CALIFORNIA.—*Los Angeles*—Coronado Graham Mem-
 orial, 10 87; El Cajon sab-sch, 8 35; Redlands, 9;
 Rivera, 2 20. 30 42

CATAWBA.—*Catawba*—Miranda church and sab-sch, 3.
Yadkin—Salisbury sab-sch, 1. 4 00

COLORADO.—*Boulder*—Valmont, 9 cts. *Pueblo*—Canon
 City, 4. 4 09

ILLINOIS.—*Bloomington*—Cooksville, 6 31; Danville
 sab-sch, 17 75. *Cairo*—Anna, 5; Cairo, 5 75; Eagle Creek
 sab-sch, 5; Foxville sab-sch, 1 51; Union sab-sch, 2 50;
 Webb sab-sch, 1. *Chicago*—Chicago 4th, 307 55; —Jef-
 ferson Park, 15 66. *Freeport*—Cedarville, 1 25. *Rock*
River—Rock Island Central sab-sch, 10 44. *Schuyler*—
 Bushnell, 2 59; Kirkwood, 1 50. *Springfield*—Pisgah,
 1 23. 385 04

INDIANA.—*Fort Wayne*—La Grange Jr. C. E. S., 4.
Indianapolis—Greenwood, 7 73. *Logansport*—Bourbon,
 4; Granger sab-sch, 3 25. *Muncie*—Gas City, 2. *New*
Albany—Hanover, 2 29. *White Water*—Mount Carmel,
 1. 24 27

INDIAN TERRITORY.—*Cherokee Nation*—Eureka, 6. 6 00
 IOWA.—*Cedar Rapids*—Garrison C. E. S., 5. *Council*
Bluffs—Avoca sab-sch, 5 36. *Des Moines*—Minburn
 sab-sch, 3. *Fort Dodge*—Boone sab-sch, 5; Jefferson
 sab-sch, 6 75. *Iowa*—Bloomfield C. E. S., 5; Mount Pleasant
 German, 5. *Iowa City*—Iowa City sab-sch, 17; What
 Cheer sab-sch, 4 70. *Sioux City*—Hartley sab-sch, 9 07.
Waterloo—Conrad, 4. 69 88

KANSAS.—*Highland*—Holton sab-sch, 34 15. *Neosho*—

WISCONSIN.—*Chippewa*—Eau Claire 1st, 5. *Madison*—
 Prairie du Sac sab-sch, 2 11. *Milwaukee*—Cedar Grove,
 20; Delafield, 3 60; Milwaukee 1st German, 2; Stone Bank,
 2 47. 35 18

From churches and Sabbath-schools..... \$ 6,808 18

FROM INDIVIDUALS.

Rev. R. W. Jones, Canova, S. D., 4; Mrs. M. M.
 Pinkerton, Chula Vista, Calif., 5; Rev. W. H.
 Edwards and wife, Lewinsville, Va., 2; Rev.
 B. F. Russell, Blackstock, S. C., 1; Mrs. L. K.
 Atkinson, Mt. Sterling, Ky., 2; Mrs. Mary A.
 Cargen, Cambridge, Wis., 5; Miss Dickson,
 Phila., 20; Mrs. A. F. Raftensperger, Cumber-
 land, Md., 5; Rosa L. Eastby, Washington, D.
 C., in memoriam, 10; "New England Presby-
 terian," 5; J. G. Black, Darlington, Indiana,
 2; William Fewsmith, 2 50; W. M. Hastings,
 Delta, Colo., 10; Miss L. Burghardt, Washing-
 ton, D. C., 5; "Birthday Offering," 5; Rev.
 Jacob D. Van Doren, Delafield, Wis., (50
 cts. from a lady), 5; Mrs. Jennie Keefer,
 Phila., 5; Anonymous, 50 cts.; Mrs. John
 Noblit, Phila., 10; Miss Elizabeth King, Dur-
 ham, N. Y., 20; Mary F. Post, Newburg, N.
 Y., 10; Miss E. O. Butler, Blairstown, N. J.,
 3; Rev. A. O. Rockwell, Frankfort Springs,
 Pa., 1; Mrs. J. H. Fleming, Chambersburg,
 Pa., tithe, 10; Mrs. Clarence Eddy, Yonkers,
 N. Y., 10; Rev. E. P. Crane, Hanover, Ger-
 many, 1 26; Rev. W. C. Cattell, D. D., Phila.,
 50; Rev. and Mrs. V. M. King, Emporia, Kas.,
 2; Miss Annie U. Smith, West Superior,
 Wis., 5; "C. Penna.," 6; Rev. W. L. Tarbet
 and wife, Pisgah, Ills., 40 cents.; Miss S.
 Snyder, Newark, N. J., 3..... \$ 225 66
 Interest from the Permanent Fund..... 10,166 08

For the Current Fund..... \$17,199 92

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Mary Cuddeback, Venice, N.
 Y., (less tax)..... 380 00

Total receipts for December, 1894..... \$17,579 92

Total for the Current Fund since April 1, 1894, \$106,576 16

Total for the Current Fund for the same period
 last year..... 95,297 07

WILLIAM W. HEBERTON, Treasurer,
 1334 Chestnut St., Phila., Pa.

Osage 1st, 12; Ottawa, 10 73; Parsons, 5. *Topeka*—Lawr-
 ence, 8. 69 88

KENTUCKY.—*Ebenezer*—Paris 1st (sab-sch, 8), 10. *Louis-*
ville—Louisville Central sab-sch, 10; Penn a Run, 7. 27 00

MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 47 13; Detroit
 Forest Avenue, 30 54; Milan, 2 25; Stony Creek, 5. *Flint*—
 Lapeer sab-sch, 9 45. *Grand Rapids*—Big Rapids sab-
 sch, 4. *Lake Superior*—Newberry, Jr. C. E. S., 1. *Lans-*
ing—Concord, 48 cts.; Parma, 37 cts.; Windsor sab-sch, 6.
Monroe—Monroe sab-sch, 15 04. *Saginaw*—Emerson sab-
 sch, 5; Omer sab-sch, 3 35. 129 61

MINNESOTA.—*Mankato*—Currie sab-sch, 3 30. *Red*
River—Scotlands sab-sch, 6 90. *St. Cloud*—Harrison, 2 40;
 Wheaton, 1 45. *St. Paul*—Macalester, 1 65; St. Paul 9th
 sab-sch, 12 02. *Winona*—Claremont sab-sch, 5. 32 72

MISSOURI.—*Platte*—Savannah ch. and sab-sch, 10.
St. Louis—St. Louis 1st, 42 80. 52 80

MONTANA.—*Butte*—Butte, 11 60. 11 60

NEBRASKA.—*Hastings*—Campbell German, 1; Hastings
 German, 1. *Kearney*—Sutherland sab-sch, 3 40; Wood
 River sab-sch, 45 cts. *Nebraska City*—Adams (sab-sch,
 7), 10. *Niobrara*—Willow Creek sab-sch, 3 04. *Omaha*—
 Freemont, 12 60; Omaha 2d sab-sch, 15 20. 46 69

NEW JERSEY.—*Elizabeth*—Dunellen, 1 76; Plainfield 1st,
 27; Pluckamin sab-sch, 18 29. *Jersey City*—Arlington
 sab-sch, 8; Paterson 3d, 10. *Monmouth*—Moorestown
 sab-sch, 7 05. *Morris and Orange*—Madison, 3 62; Mor-
 ristown 1st Missionary Society, 5 50. *Newark*—Newark
 2d 9 68. *New Brunswick*—Trenton 4th, 7 75; *West Jer-*
sey—Clayton C. E. S., 10; Salem sab-sch, 1 43. 110 08

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 10 35.
 10 35

NEW YORK.—*Binghamton*—Cortland, 23 71. *Boston*—
 Boston 1st, 15; —4th sab-sch, 20; Providence 1st, 6.
Brooklyn—Brooklyn Classon Avenue, 20; —Lafayette

Avenue sab-sch Missionary Association, 25; — Throop Avenue, 10; West New Brighton Calvary, 6 72. *Buffalo*—Buffalo Covenant, 2 35; — Redeemer sab-sch, 9; East Aurora C. E. S., 5. *Cayuga*—Auburn Central, 10 20; Aurora, 9 24; Genoa 2d, 1. *Hudson*—Good Will, 51 cts.; Nyack, 9 13; Ramapo sab-sch, 26. *Long Island*—Cutcho-gue sab-sch Mission Band, 25; Greenport, 2; Southampton, 19 32. *Nassau*—Melville, 2. *New York*—New York Puritans sab-sch, 50. *Niagara*—Lyndonville, 3 55. *North River*—Marlborough, 22; Poughkeepsie sab-sch, 41 50. *Otsego*—Delhi 1st, 30; Richfield Springs, 5 32. *Rochester*—Dansville, 11 12; Ogden, 89 cts.; Springwater sab-sch, 6 56. *Steuben*—Corning, 2 45. *Westchester*—Mount Vernon 1st sab-sch, 20 95; Rye sab-sch, 28 98. 470 50
OHIO. — *Athens*—Pomeroy, 23. *Bellefontaine*—Belle Centre sab-sch, 3 61; Bellefontaine, 1 19; Kenton, 11 71. *Lima*—Ottawa, 62 cts. *Maumee*—Pemberville sab-sch, 20. *Portsmouth*—West Union, 3; Wheat Ridge, 1. *Steubenville*—Steubenville 2d sab-sch, 32. *Zanesville*—Mount Vernon, 5 70. 101 83
OREGON.—*Portland*—Clackamas 1st, 3 80. 3 80
PENNSYLVANIA.—*Allegheny*—Industry, 2. *Blairsville*—Latrobe C. E. S., 10. *Butler*—Fairview, 2. *Carlisle*—Green Hill, 1; Harrisburgh Market Squares sab-sch, 18 17. *Chester*—Coatesville, 23 32; Glen Riddle, 1; Ridley Park, 3 78; Upper Octorara sab-sch, 56 73. *Clarion*—Cool Spring sab-sch, 5; Oil City 2d sab-sch, 43 76; Reynoldsville, 6 50. *Erie*—Greenville sab-sch, 6 36; Titusville, Jr. C. E., 5; Waterloo, 1. *Huntingdon*—Altoona 2d Jr. C. E. S., 8 30; Bellefonte sab-sch, 226 94; Birmingham, 13 42; Peru sab-sch, 6 90; Philipsburgh, 6 08. *Kittanning*—Cherry Tree, 1 50. *Lackawanna*—Moosic C. E. S., 5; Sugar Notch sab-sch, 3 35; Sylvania sab-sch, 2 20; Troy sab-sch, 8 60; West Pittston sab-sch, 12 56. *Lehigh*—Catasauqua Bridge Street sab-sch, 9 58; Mountain, 5. *Parkersburgh*—Bethel C. E. S., 3; Dunlow sab-sch, 5; Ravenswood sab sch, 7. *Philadelphia*—Philadelphia Chockosink sab-sch, 9 50; — Princeton sab-sch, 55; — West Arch Street, 26 26. *Philadelphia North*—Chestnut Hill, 57; Germantown 1st sab-sch, 140 29; Norristown Central, 8 57. *Pittsburgh*—Pittsburgh Bellefield, C. E. S., 10; — East Liberty, 9 53. *Shenango*—Sharon sab-sch, 30; Sharpsville, 1 60. *Washington*—Wellsburg, 16 24. *Westminster*—Chestnut Level, 15 95; Leacock, 5. 894 89
SOUTH DAKOTA.—*Central Dakota*—Brookings, 19 59. *Southern Dakota*—Turner Co. 1st German, 2. 21 59
TENNESSEE.—*Holston*—Salem sab-sch, 14. *Union*—Shannondale sab-sch, 2 86. 16 86
UTAH.—*Boise*—Caldwell sab-sch, 8 45. *Utah*—Benjamin C. E. S., 5. 13 45
WASHINGTON.—*Olympia*—Cosmopolis sab-sch, 75 cts.; Dryad sab-sch, 75 cts. *Puget Sound*—Fair Haven sab-sch, 1 43. 2 93
WISCONSIN.—*Madison*—Arlington sab-sch, 6 51. *Milwaukee*—Beaver Dam 1st sab-sch, 2 25. 8 76

MISCELLANEOUS SABBATH-SCHOOLS.

McCall sab-sch, S. C., 1 20; Dekona sab-sch, Wis., 3 27; West Saticoy sab-sch, Cal., 4 70; Yolt sab-sch, Wash., 1 20; Prairie View sab-sch, Neb., 1 50; Silver sab-sch, S. C., 12 cts.; Cedron sab-sch, S. C., 1 40; Cumminsville sab-sch, Ore., 1 35; Steubenville Franklin Avenue Mission, 3 59; Mollala sab-sch, Ore., 2 37; Nottoway Co. sab-sch, Va., 1 63; Halifax Co. sab-sch, Va., 1 26; Prairie City No. 11 sab-sch, Ore., 4 40; Sab-schs in East Oregon Pres., 7; Odell sab-sch, Minn., 4; Hazelwood sab-sch, Minn., 1 02; North Greenvale sab-sch, Minn., 4; Cheney sab-sch, Minn., 4; Cottonwood sab-sch, Neb., 25 cts.; Sab-schs in Niobrara Presbytery, 19 57; Sab-schs in Cairo Presbytery, 1 20; Copleyville sab-sch, W. Va., 46 cts.; Drag sab-sch, W. Va., 20 cts.; Sab-schs in Fairfield Presbytery, 2 14; Sab-schs in Denver Presbytery, 1 15; Green School House, Ind., 2 55; Sab-schs in Box Butte Presbytery, 2 20; Port Royal sab-sch, Ga., 67 cts.; Fancy Bluff sab-sch, Ga., 23 cts.; Arcadia sab-sch, Ga., 14 cts.; Sab-schs in Shelby Co., Iowa, 1 21; Sab-schs in South Florida Presbytery, 5; Collected by J. B. Currans, in Synod of Nebraska, 1 70; Bear Lake sab-sch, Wis., 2; North sab-sch, Mich.,

1 65; Cottonwood Star sab-sch, Neb., 1 31; Iowa Union sab-sch, 1; Hetzman Union sab-sch, Mich., 81 cts.; Meadow sab-sch Chapel, Phila., 5 38; Mission sab-sch, Okla., through Wm. Davis, 3 05; Chilcoeo sab-sch, Okla., 2 45; Bethel sab-sch, Okla., 1 80..... 106 11

INDIVIDUAL CONTRIBUTIONS.

Miss J. Alexander, Princeton, N. J., 150; Mary Welsh, Phila., Pa., 5; "A New England Presbyterian," 5; A Friend, 3; Edwin M. Ellis, Montana, 3; Interest per Trustees, 2,250 33; Mr. Samuel W. Brown, Manyunk, Pa., 300; Miss M. A. Kane, Phila., 1 06; Rev. E. P. Crane, 43 cts.; Missionaries' Missionary Fund, 76 50; C. Penna, 1; Rev. W. S. Tarbet and wife, 60 cts.....	2,795 92
Total contributions from churches.....	1,561 23
Total contributions from Sabbath-schools....	1,182 36
Individual contributions.....	2,795 92
Interest on bank balances.....	450 93
Total.....	5,990 44
Amount previously acknowledged.....	81,605 30
Total receipts since April 2, 1894.....	87,595 74

CLOTHING ACKNOWLEDGED.

Missionary Society, Rockdale Mills, Pa., 125; Gilman church, Ills., 50; Hamilton church, N. J., 30; Garland church, Pa., 45; Ladies' Society, Colbaugh, Pa., 30; Mission Band of Willing Workers, Divernum, Ills., 10; Creston church, Ohio, 40; Ladies of Binghamton church, N. Y., 10 50; Ladies' Missionary Society of Knoxville, Iowa, 40; Ladies of Junior Mission Band of Tabernacle church, Philadelphia, 85; Huron church, Kansas, 3 25; Ladies' Missionary Society of Fairfield, Iowa, 100; Women's Missionary Society of Armagh church, 20; C. E. S. of Blairstown, Iowa, 33; Ladies' Missionary Society, of Blairstown, Iowa, 33; Madison C. E. S., New Jersey, 25; Ladies' Society, Hillsboro, Ills., 25; Girls' Missionary Society of Oceanic, N. J., 25; Boys' and Girls' Mission Band, Murraysville, Pa., 71 56; Women's Missionary Society of 2d church, Springfield, Ohio, 80; Crestline church, Ohio, 30; Hermon church, Frankford, 15; New Bloomfield church, N. J., 100; Grove City church, Pa., 46; Hanover church, N. J., 25; Highland church, Kas., 85; Waverly church, Kas., 25; Women's Missionary Society, Ridge church, Ohio, 82; Dunbar church, Pa., 85; Band of Willing Workers, La Platte, Neb., 20; Toronto church, Kas., 51 70; Wooster Westminster sab-sch, 20 50; Womens' Foreign Missionary Society, McAlisterville, Pa., 20; Monroeton church, Pa., 27; Middleton church, L. I., 25; Missionary Society, Manalapan, N. J., 82 25; Jr. C. E. S., Kingman, Kas., 25; Winnebago church, Ills., 10; Deposit church, N. Y., 5; Pataskala church, Ohio, 31 50; Ben Aron church, Pa., 25; Cold Spring church, N. J., 86; Harlem church, Ohio, 45; Womens' Home and Foreign Society, Frankfort Springs Pa., 18 50; Lenox church, Iowa, 25; Ladies' Missionary Society, Kirkwood, Ills., 61 50; C. E. S., Heuvelton, N. Y., 40; Home Missionary Society, Riverton, N. J., 28; Princeton church, Ills., 50; Womens' Missionary Society, Woodson, Ills., 10; Muncy church, Pa., 20; Ladies' Society, Dresden, Ohio, 5; Centretown church, Pa., 44; Bancroft church, Iowa, 10; Home Missionary Society, Plainfield Crescent avenue church, N. J., 35; Kings' Daughters of Tabor church, Phila., 102; New London church, Iowa, 30; Cold Spring church, N. J., 72.

C. T. McMULLIN, Treasurer.

1334 Chestnut Street, Phila., Pa.

THE CHURCH AT HOME AND ABROAD.

APRIL, 1895.

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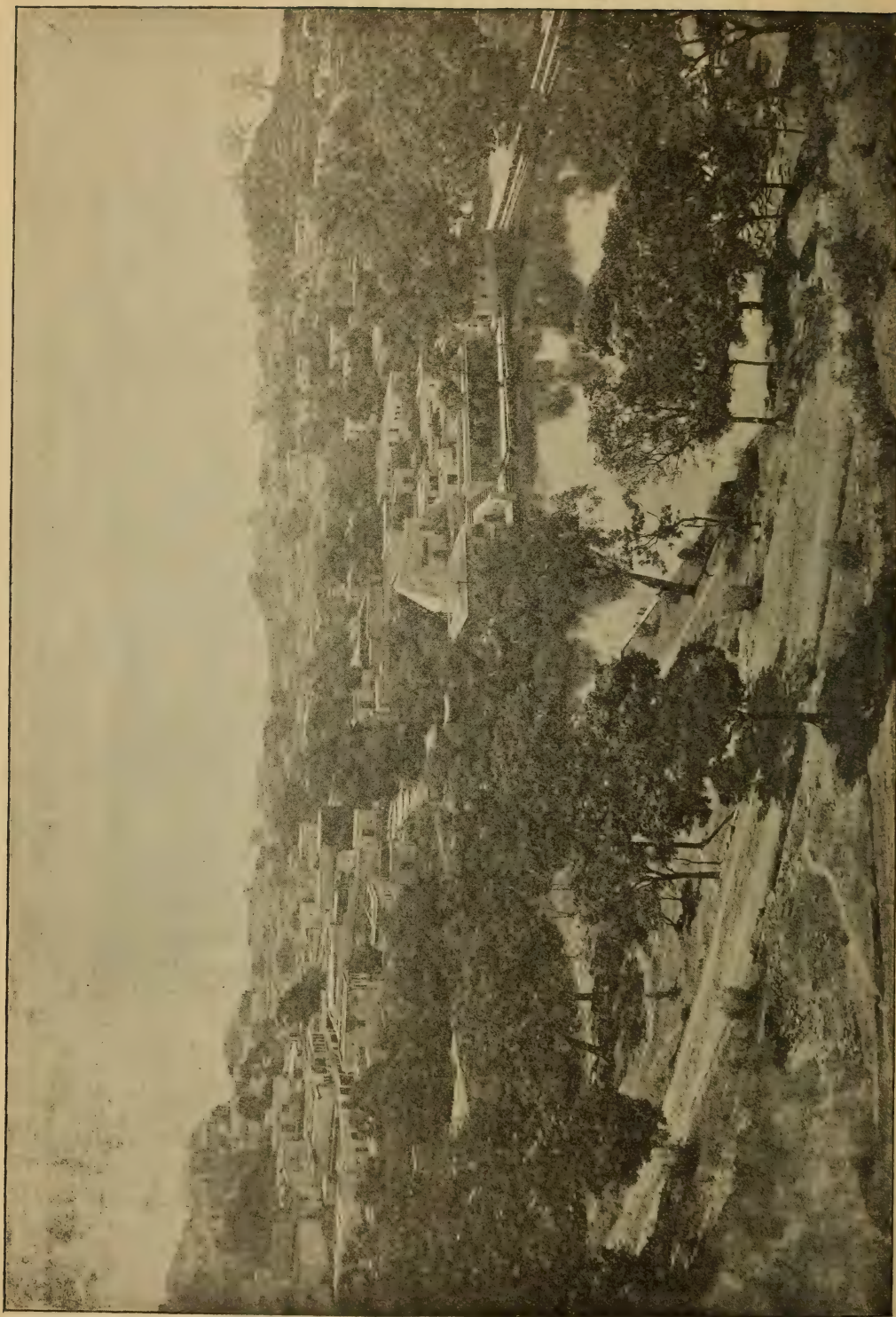
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THE CHURCH AT HOME AND ABROAD.

APRIL, 1895.

CURRENT EVENTS AND THE KINGDOM.

BRAZIL AND THE ARGENTINE REPUBLIC.

The decision by President Cleveland of the boundary dispute between Brazil and the Argentine Republic is another illustration of the fact that through the influence of Christianity arbitration is taking the place of the tactics of warfare.

THE BOYS' BRIGADE.

This movement, which is coming to be recognized as a department of Church work, brings into active service many who would otherwise be indifferent. The pledge is surely reasonable—"to promote the advancement of Christ's kingdom among boys, and habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness."

MEN'S LEAGUES.

One of the hopeful signs of the times is the rapid multiplication of men's leagues which utilize a hitherto unused power in the Church. The Brotherhood of Andrew and Philip emphasizes personal effort in bringing men one under the influence of the Gospel. Its two simple rules pledge the members to personal prayer and personal service.

CHRISTIAN CONFERENCE IN MEXICO.

Having anxiously watched the progress of events, fearful lest our next-door neighbor might engage in war with Guatemala, it is a relief to watch the papers now for reports of a peaceful conference. The need of the Holy Spirit in mission work is the chief topic to be discussed at Toluca, Mexico, during the first week in April by representatives of the various denominations laboring in that

country. Messrs. Moody and Sankey who are expected to be present will, after the conference, conduct revival services in the city of Mexico.

A NEW ERA IN JAPAN.

The recent effort of the Bible Societies, described in our pages this month, which resulted in placing a copy of some portion of the Scriptures in the hands of every soldier and sailor in Japan, has made a profound impression in favor of Christianity. The work received the hearty approval of Prince Komatsu as well as inferior officials. Rev. Mr. Loomis writes that whereas many have heretofore looked upon this work as an intrusion, without official sanction, the permission now freely granted is evidence that the religion of Jesus Christ is approved by the highest authorities in the land.

Another happy change in Japan is reported by Rev. J. S. Atkinson in *The Independent*. Before the third division of the army left Hiroshima for the seat of war, the Christian soldiers, numbering seventy, were closely examined by their officers, and it was found that they were among the most strong, steady and patriotic. This has led to a change of attitude toward Christianity. It is found that the possession of Christian faith is not, as had been supposed, antagonistic to the development of patriotism, courage and other soldierly qualities. And whereas heretofore, Buddhist priests only have been allowed to accompany the army, Japanese Christian pastors have now been permitted to go to the seat of war as chaplains.

A POLYGLOT PETITION.

Convention Hall in Washington, D. C., was draped during the meeting of the National Council of Women, with a petition, signed by more than one million persons, speaking fifty different languages. This petition for the protection of the home is to be presented to the representatives of every civilized government. It declares that clear brains and pure hearts make honest lives and happy homes, that law might do much now left undone to raise the moral tone of society and make vice difficult; and it therefore beseeches the governments of the world to raise the standard of the law to that of Christian morals, and to protect the home by stripping away the sanctions of the state from the drink traffic and the opium trade.

THE WAR IN THE EAST.

"The bearing of the present war between China and Japan on the building up of Christ's kingdom in the far East, challenges the attention of the Christian world. Certain it is that God is in this conflict, for His own glory, through the wider dissemination of the Gospel." This is the judgment of the recent Conference of Foreign Mission Secretaries, reported elsewhere in this number. As the defenders and besiegers of Lucknow saw ever above the smoke and turmoil the banner of England flying, writes Archdeacon Moule, so before our eyes let the banner of the cross be lifted, with this device on either side: "The Lord reigneth," and "The kingdoms of this world are become the kingdoms of our God and of His Christ, and He shall reign forever and ever."

MUNICIPAL REFORM.

Those who believe civic betterment is a religious duty, and are striving to permeate the collective life of humanity with the spirit of Christ, will welcome a book just issued by the Fleming H. Revell Company, *Municipal Reform Movements*. Its author, William Howe Tolman, Ph. D., feeling the need in municipal reform of a kind of reform clearing house where the various plans and methods of work might be reported that ways and means may be carefully studied, has brought together in this volume, for com-

parison and study, the salient and essential points in all the leading reform movements in American cities. Dr. Tolman's fundamental principle is that municipal affairs must be administered in the interests of all the citizens. Commercial and material prosperity, far from being the sole foundations of a city's true welfare, are only means to an end, and that end is—a city which shall be a home for all the component parts. A city is a civic household; it approaches ideal conditions when it approximates a well ordered and appointed individual home. The author is Secretary of the New York City Vigilance League, which has for its sole aim to raise the tone of citizenship. Recognizing the fact that a victory does not end the campaign, and hopeful that the recent great victory in New York will not be lost, his chief encouragement lies in the fact that there are so many organized movements in the churches, particularly for the young people. The rapid growth of Christian Endeavor Societies, with good Christian citizenship as a prominent plank in the platform of their organization, is one of the hopeful signs of the times.

THE ANTI-LOTTERY BILL.

This bill for the suppression of the lottery traffic was passed by the Senate just before adjournment. Its purpose is to forbid the sending by express of those communications from the lottery companies to the public, which, prior to 1890, were sent by mail.

CARLISLE INDUSTRIAL SCHOOL.

"Forget that he is an Indian and remember that he is a man." This is the theory on which Captain Pratt, superintendent of this Government School, deals with the 750 Indian youths under his care. The annual commencement which occurred February 26-28, marks the completion of sixteen years of this important work. Says a writer in *The Examiner*: "Those who are interested in the Indians, as children of Him who made of one blood all the races of men, and by the blood of One redeemed them all, and who wish to see the 'century of dishonor' succeeded by a century of righteousness and salvation, should visit the Carlisle Industrial School."

MARY HOLMES SEMINARY.

The severe affliction which has befallen this precious institution, in the destruction of its building by fire, was the subject of the first paragraph in our March number. Since then a full and detailed account of the disaster has been published in papers taken by all our readers, especially in the *Assembly Herald* in its March issue of 125,000 copies.

It seems to be God's will sometimes to try, as by fire, the faith of those who seek to establish institutions dedicated to him.

Pardee Hall, so beautifully pictured on page 327, was once burned down, but it was rebuilt better than before. The Western Female Seminary at Oxford, Ohio, has twice suffered that trial by fire. How well do I remember reading in my morning paper, April, 7, 1871, at my home on Walnut Hills, Cincinnati, the startling announcement: *The Western Female Seminary Burned to the Ground—No Lives Lost*. There was comfort in the last three words, for I had one daughter among its teachers, and a daughter and a niece among its pupils, and, as president of its board of trustees, I had long had most affectionate relations with them all. The earliest available conveyance could not bring my son and myself to Oxford until noon. The walls had not wholly fallen, and they were hot as an oven with the fire that was consuming all that was left within them.

And those girls—a hundred and sixty of them! From the sound sleep of healthy youth in the dead of night, they were suddenly awakened to grope their way through long halls filled with dense smoke. Previous discipline, in the orderly methods of their school, had qualified them for proceeding even amid such perils without panic or disorder. Young men from the University, a mile away, were soon on the ground, and won rare praise for the manly heroism and manly delicacy which they illustrated. But the hour came when it was not possible to reach another chamber by stairway or by ladder. The flames filled all the spaces of the building. There was no more to be done, but to stand about the campus, partially and grotesquely clad as the hurry of

escape had compelled them to be, and sorrowfully watch the hot and hideous ruin.

—

"Have all escaped? Is there no dear girl left in her chamber, asleep till too late, or bewildered and choked by the flame?"

There was a considerable time of fearful suspense.

How small and cheap seemed the loss of all which the flames had devoured when at length they were able to send along the wires the assurance—*No lives lost!*

In the afternoon we gathered at one of the Oxford churches—the young ladies, some of their parents and brothers, several of the trustees, and the teachers,

After such consultation as the occasion called for and the giving of clear instructions how to proceed in going, next day, to their homes, none who were there can ever forget the trustful eagerness with which that company of young women listened to the calm, wise words of their revered teacher. Nor was there less eagerness or respect in the listening of the dozen men who shared the parental and official responsibility of caring for that sacred institution whose beautiful and consecrated home had been "burned with fire and its pleasant things laid waste."

Miss Peabody, in her calm way, said: "If God does not want this Seminary, certainly we do not." She would have us, first of all, submissive to the will of God, however mysterious its manifestation. But none the less would she have us trust his fatherly goodness and his boundless resources. She believed, with all her heart, that God did want the Seminary, and would not leave it a desolation.

Insurance companies dealt honorably with us, but we needed some thousands more than equity called for from them. A plain and frank statement of the case was sent abroad in a circular. The first answer that came to that circular was from a widow of some wealth, who, though childless, had a motherly heart. On a bed of sickness she signed a check for \$5,000, which her physician had written for her, and requested him to send it,

with the assurance of her high appreciation of the institution. Smaller sums from no less generous hearts, had come unasked. The earliest came from alumnae, as soon as the news reached them, and the circular brought other generous responses. In November the building stood complete, more beautiful and more commodious than before. Teachers and pupils were there and trustees were there to welcome them, and for the formal reopening of the Seminary.

It was an occasion of rare, solemn, thankful joy. The half-dozen trustees who were there sat down around a table in the library. They found that a few thousand dollars more were needed. Two of them, who had given months of wise vigilance to superintending the work of building, added the gift of \$1,100 in money, and two others gave \$3,000.

Dr. Henry Little, whose heroic life was so well described in our January number, was one of that group, and he said: "Brethren, you know that I have not much money of my own, but there are a good many people in Indiana who hardly ever fail to give whenever I ask them, I think you may count on \$500 through me." We did count on it, and we were not disappointed. All those five generous, godly men "rest from their labors, and their works do follow them." But THE WESTERN is not dead, but enlarged and

enriched and now filled with another generation of young women.

The Mary Holmes Seminary is too young to have more than a few alumnae, and those few are not daughters of affluence. The pupils whom that fire has driven away have returned to humble and scantily furnished homes. We have no reason to doubt that they and their parents feel that loss as keenly as our daughters and we felt the loss of the WESTERN. Small indeed must be the amount of money which they can give to their alma mater, and they will save it and give it with much self-denial. We would not prevent that blessed self-denial. But is it not our privilege to assure them that it shall not be in vain?

That noble Illinois widow, who sent her \$5,000 check to Oxford, has been gone from earth a score of years. Is there not some other woman to whom God offers a similar privilege and opportunity now? And are there not other men who can see and seize an opportunity for a good investment? And are there not many who can give a few dollars or one, or even a few dimes or one—many such who will correspond with Miss Mary Holmes, of Rockford, Illinois, or send their gifts to Rev. John J. Beacom, Treasurer, 516 Market Street, Pittsburgh? H. A. N.

GOD'S REGARD FOR CITIES.

Nineveh, the most ancient of great cities of which we have much knowledge, was noticed by God in an impressive manner. It is indeed in the way of fearful threatening, that Nineveh is first brought to our view in the Bible. But in God's readiness to postpone its doom, and to avert that doom on its people's repentance, we have a signal instance of his forbearance. The whole history of Nineveh gives strong proof of the importance which God attaches to the character of cities.

The histories of Sodom, Babylon, Tyre, Sidon, and, above all, of Jerusalem, teach the same lessons both of fear and of hope—"of the goodness and the severity of God."

Take away from the prophecies and the histories of Scripture all mention of cities,

and from the work of evangelization in the apostolic period all that was done in cities and from them as centres and bases of operation, and a meagre account would be left.

We observe the same course of divine providence in all ages. The great events, the great revolutions, all great movements of history have had vital connection with cities.

Each human being is an object of affectionate regard to God more certainly and more strongly than each human babe to its human mother. In every one of us God beholds a creature endowed with godlike capabilities and destined to immortality. In this view alone God's regard for cities must bear some direct proportion to their populousness—the number of human souls which

each city contains. Very impressively did he avow this to Jonah: "Should I not have pity upon Nineveh, that great city; wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

The closer contact of men in cities, their more constant intercourse, their greater facilities for association and combination intensify their influence. We can see, and therefore we cannot doubt that God sees, that a thousand men united have more than a thousand-fold the power of one man. There are many great historic purposes for which the power of isolated individuals is not only so small as to be inappreciable, but quite unavailable. The countless millions of water-drops that fall from the clouds do the beneficent work of irrigation and fructification most effectually. "They drop upon the pastures of the wilderness; and the little hills rejoice on every side." For watering the ridges of the ground and settling its furrows, for making it soft with showers, and blessing the springing thereof—for all these kind purposes the wide diffusion of the fluid is desirable. But for what we so expressively call "water power,"—for turning wheels and spindles and mill-stones and for lifting and carrying the treasures of commerce, the countless millions of drops must flow and lift and push together.

So also there are precious purposes of beneficent providence which God fulfills through the agency of human beings in virtue of their separate personal powers and susceptibilities. Each separate human soul is precious to God. Each single soul is a source of influence—each regenerate soul, of holy influence. This will be felt wherever any soul touches any other soul. God looks down into every closet, under every fig-tree, where any believer kneels in prayer to him, and recognizes a power which he has ordained to have influence with him. He listens, pleased, to every kind and faithful word which any servant of his privately speaks to any fellow-man.

His spirit gave Philip a special call, to go and join himself to the chariot in which an Ethiopian was trying to spell out the Gospel in Isaiah, and needed some one to guide him

in his study; nor may we doubt that now the same divine Spirit puts into a prayerful Christian's heart a similar suggestion, prompting him to go and seek a single soul that has gone astray from him. Every evening he looks into thousands of chambers, in each of which a mother bends over kneeling little ones whose folded hands are upon her knees, and consecrates the unutterable power of a mother's yearning fondness to the work of turning their infant hearts towards God. Through every live-long day, he watches and helps the patient endeavors made in thousands of Christian homes, to rear "a godly seed" for him. It matters not how isolated the life may be of the Christian who tries in his closet the utmost power of prayer; it matters not how far out on the prairie, or how far up the mountain-side, or in how secluded a valley one of those Christian homes may be. These are influences operating through human powers and susceptibilities, which do not depend upon the aggregation of men in masses of population.

But there are influences which do depend upon such aggregation. There are social, and political, and commercial movements—there are interests and agencies of science, and of literature, and of religion, which are decisively affected by the combination of multitudes of people. Such combination it is, which constitutes the peculiar life, and the peculiar power of cities. God is not indifferent to any form of moral and social power among men. He could not be indifferent to these great centres and depositories of moral and social, and political power, which we call cities.

It surely is well to give to the cities of our own land the special, concerted, prayerful consideration to which we are invited in subsequent pages.

CORRECTION.—We are courteously requested to correct an error in the figures which were sent to us from the *Student Volunteer* for January, and printed in our issue of March, on page 217, in Table II. The figures which are given for the Methodist Episcopal Church (North) in the order in which they stand, should have been "2,524,053; 1,042,021; \$0.41; 11,468."

ANENT THINGS ON THE PACIFIC COAST.

JOHN HEMPHILL, D. D., SAN FRANCISCO.

This is the sixth of February, and, while the telegraphic despatches tell us that the dwellers in the frozen East are going about fur-clad, "with blue cold nose and wrinkled brows"—like so many Laplanders—and their captive beasts are found frozen to death in their "Zoos," here we are sitting in our room in semi-tropical weather, without a fire, and the windows open, looking out upon a panorama as magnificent as any that can be seen this side the New Jerusalem—the Bay of San Francisco ample enough to float the navies of the world, the Golden Gate, Sansalito, Liburon, Belvedere, Alcatraz, Berkeley, the busy steamers plying on the Bay and churning the waters into yeasty foam and the gently undulating hills of Marin and Contra Costa Counties—all lie before me in splendid perspective in an atmosphere almost like "the sea of glass, clear as crystal."

California—one of the youngest-born in the sister-hood of states—has achieved much and her possibilities are immense. On her seal of state we find the figure of a full-panoplied Minerva, to symbolize the fact, I suppose, that she sprang into being in full armor, without a period of territorial juvenility "waiting and watching" for statehood.

On the California Building at the Columbian Exposition in letters of gold these words appeared: "They sought her. They wooed her. They won her. They placed her, the brightest jewel that now gleams in the coronet of Columbia." Have we not some cause for this glorying? Less than half a century old and with a sparse and widely-scattered population, yet California presented, as many competent critics allege, the finest exhibit at the Columbian Exposition of any state in the Union. Three hundred and seventy-six medals were awarded to California exhibitors. What other state has made a better showing? With a population in our whole state now less than that of the single city of Chicago, what have we achieved since the days of '49? We have gridironed Cali-

fornia—a thousand miles long and in many places more than three hundred and fifty miles wide—with a net-work of railroads, tunneled lofty mountains, spanned broad rivers, built large cities, subdued dense forests, constructed immense irrigation works and converted barren deserts into fruitful fields, gardens and orchards.

Take them for all in all I know of no grander body of men than the founders of this California Commonwealth. We read in ancient story of the adventurous heroes who sailed from Greece in the many-oared Argo in search of the golden fleece, guarded by the sleepless dragon; but the terrors of the Symplegades, the swirling waters of Scylla and Charybdis, the enticements of Sirens and the sleepless monster that stood guard over the golden fleece in Colchian Grove, presented not half the dangers that beset the adventurous pioneers of California who crossed the continent with mule-teams and ox-teams by unknown and untrodden paths, facing the perils of a savage climate and still more savage men; or crossed the "isthmus" that divided by malarial jungles dangerous shores; or rounded the "Horn" in Antarctic storms which lashed the rock-bound southern seas. Many of these early comers were men who professed Christianity and practiced it, and many others, while not professing Christians, were saturated with the Christian lessons of early life, and both classes alike stepped to the front, and poured out their money like water for Christian purposes and laid here strong and deep and enduring the foundations of this Christian Commonwealth. I gladly pay this passing tribute to "The Pioneers," who are rapidly passing away. If they were not all members of the *Church* of Christ they did much to establish the *Kingdom* of Christ on this Western slope.

The philanthropy of the early Californians is proverbial, and in their efforts to root the Rose of Sharon in the flowery fields of California, they were grandly backed by the Christians of the older states. They gave

in princely fashion and so did their brethren in the East. The churches of the Presbyterian Order on the Pacific slope which have not been assisted by the Board of Home Missions could be counted, I venture to say, on the fingers of my two hands. The vast majority of our churches are of Home Missionary origin. Does it pay to send so much money from the East out to the land of gold? Commercially the East owes it as a debt of gratitude. California supplied the gold that saved the Union in its dire distress. Since 1849 it has produced more than \$1,500,000,000 of gold, and, as for silver, the "gold bugs" of the East think that we are producing far too much of it. Does it pay to send so much money for Home Missionary purposes to this coast? A quarter of a century ago there were just sixty-two Presbyterian churches from the Rocky Mountains to the Pacific ocean. To-day we have in the Synods of California, Oregon and Washington, 426 churches, 1,146 elders, 297 deacons, 32,456 church-members, \$26,416 given to Home Missions, \$22,367 to Foreign Missions, 416 Sabbath schools, 4,446 officers and teachers, and 35,617 scholars, and all this largely as the fruit of Home Missions.

What is the outlook? Cities are nerve-centres. From the time of Nimrod until now, great cities have dominated the world. We have not yet any million-peopled cities on this coast. But such cities as we have—not small of their age, certainly—we are trying "to have and to hold" for Christ, and, in most cases, with a fair degree of success. In Portland the churches are strong, with our own well in the lead. One who was once a member of my church here, but is now a citizen of Portland, said to me: "In Portland you are nobody unless you are a Presbyterian." In Seattle and Tacoma likewise, our churches are doing good work. And, turning southward, the growth of our churches in Los Angeles, and, indeed, in the whole citrus belt, has been phenomenal. In 1882 I was invited to dedicate the First, and then the only Presbyterian church in Los Angeles. I could not because I was then long over-due in Philadelphia. Since then what marvellous growth in Los Angeles and

all around! And, unless my memory fails me, the First Church of Los Angeles a few years before was saved from extinction by the timely gift of a few hundred dollars from the Board of Church Election, was it not?

I wish I could write that Presbyterianism is strong in our own Queen City where it ought to be strongest of all. Presbyterianism had a fine start here and for a number of years was easily foremost among the Protestant denominations. A quarter of a century ago, and more recently, the First, Howard, Central, St. John's and Calvary were strong churches. We have not five correspondingly strong churches here now. In public assembly I recently said that Presbyterianism had been going backward in San Francisco in recent years and my statement was challenged and criticised. Since then I have been looking into the Minutes of the General Assembly. Figures lie sometimes, they say; but I am sure they do not in this case. Here are the figures. In 1882 we had sixteen churches in this city; in 1894 we reported exactly the same number. In the intervening years three churches died and three were born; and so the ecclesiastical births and deaths in our city balance. The total membership of our churches in 1882 was 3,199; in 1894, 2,968. In 1882 there were added to our churches 298 on examination and 203 by letter. In 1894, 94 on examination and 178 by letter. In 1882 the churches grew chiefly by examination; now they are growing chiefly by letter—a system of ecclesiastical distillation by which one church is filled by the emptying of another. I still sorrowfully think that Presbyterianism has been going backward in the city.

What are the causes of this "backwardation"? Why are so few from the world joining our churches? Because so many from our churches are joining the world. Parents who are half-hearted in religion soon find their children whole hearted in worldliness. Our young people are vanishing from the churches like snow in a spring thaw. It is the swell thing to give Sunday afternoon teas here now, and when the leaders of society take snuff the snobs must sneeze. I notice with pain that

many church-going people attend these Sunday afternoon teas.

Educationally we have some things whereof to glory and some whereof to be ashamed. Our young "School of the Prophets"—the San Francisco Theological Seminary—is splendidly domiciled in beautiful San Anselmo. It has a liberal endowment and a large library, a full corps of professors and a goodly and growing number of students. Tamalpais Academy, though a private enterprise, is under Presbyterian patronage and has a Presbyterian principal—Doctor Arthur Crosby, but, to offset these institutions on the north side of the Bay, we have lost, on this side of the Bay, City College and University Mound College, whose valuable properties, if we had held them, would be worth, even in these dull times, more than half a million of dollars.

We have discouragements here, but we are not discouraged. We are still trying to "hold the fort." We see some signs of promise and hope. San Francisco has not been growing in material any more than in spiritual things. Most people lay all the blame at the door of the Southern Pacific Railroad. Some blame our merchants and

moneyed men who slept while the more enterprising citizens of other cities won the trade and prosperity. They are very wide awake now and have contributed all but \$2,000,000 to build a competing railroad through the chief valley of our state. The atmosphere is already electric with San Francisco renaissance. I hope to be able to write more hopefully in my next. The East must help the West now. The West, I trust, will repay it a hundred-fold. Peter the Hermit preached a crusade against the infidels and inspired the people of Europe with his weird enthusiasm. If I had a hundredth part of his eloquence I would go up and down this land preaching a holier crusade—telling all Christian people that their efforts, prayers and gifts in the last decade of the nineteenth century will go far to determine the character of our national life in the coming century. The West will soon dominate the East. Will the domination be material or spiritual, Christian or infidel? We need the Gospel of Christ here. Send us the Gospel of Christ.

"We are living—we are living in a grand and awful time:

In an age on ages telling,
To be living is sublime."

THE PRESBYTERY OF IOWA.

J. M. McELROY, D.D.

It is neither large nor especially prominent, but there are two features of its history that may be worthy of mention. Forty years ago when I commenced labor and received ordination within its bounds we were on the extreme north western frontier. One of the difficulties of those early years was the lack of educational advantages such as intelligent Presbyterians appreciate and desire. Candidates for the ministry have never been trained to any large extent in public schools and state universities. To send our young men away some hundreds of miles to find a good academy or Presbyterian college, was, for our poor people, out of the question. Consequently our early experience with candidates was unsatisfactory. The three earliest, as I recall them, were failures. One attended a

"Christian" college near his home, but found out after graduation that his theological views were not accordant with those of the Presbyterian Church, and asked to be dropped as a candidate. Two others attended the State University. Both became disheartened and dropped out of the race entirely. Twenty years ago a college was founded near us requiring effort, patience and large contributions by Presbyterian people. It has continued to grow and flourish with great blessing to our whole region, and especially to our Presbytery. More than fifty of its graduates have entered the ministry, or are in theological seminaries, with a number of undergraduates facing the same way. This advance is something very pleasant to contemplate.

A second thing is advance in the way of

interest in missions. We have been interested all along in home missions. Ours had been a home mission Presbytery, owing its very existence to home missions. But there is a manifest progress in regard to foreign missions. Twelve graduates of our young college are missionaries in foreign lands. Our ministers have all along proclaimed the duty of liberal giving—giving the best we have to the Lord; and they have not wholly failed to practice the duty. Of the ministers

who in recent years have been members of our Presbytery ten have given one or more sons to the ministry—five of these being foreign missionaries, and three have given each a daughter as a foreign missionary. It is not claimed that we have done our full duty. And I do not know how we compare with other presbyteries in this matter of giving our sons and daughters to the Lord's work. But progress in the right direction it is pleasant to note and to report.

THE NEW PRESBYTERIAN HOUSE IN PHILADELPHIA.

FRANKLIN L. SHEPPARD.

The Presbyterian Board of Publication and Sabbath-school Work, for some time past, has felt the need of larger and more convenient accommodations for its own work, as well as for the wants of the various Presbyterian organizations, for whose use, together with that of the Board of Publication, the present building was originally designed. There are also Presbyterian activities of recent development that might advantageously centre at the Presbyterian House, if suitable provision were made for them.

The business of the Board of Publication has grown with the increase in the membership of the Church, and its facilities for storage, packing and shipment, are now insufficient. The continued enlargement of the Editorial and Missionary Departments also calls for better office accommodations than those now available. The large body that has resulted from the consolidation of the two city Presbyteries into one, is too numerous in membership to meet comfortably in the Assembly Room of the present building; and the building does not afford proper conveniences for the meetings of the organizations of women that now perform so important a part in the work of the Church.

It will be remembered that the present building was erected chiefly by the contributions of the Presbyterians of Philadelphia, and was placed in the hands of the Trustees of the Board of Publication as "a Presbyterian House, a centre and a home for the denomination, a rallying point for all the interests

of the Church which the Assembly in its wisdom might localize in Philadelphia." (Min. G. A. 1870.)

In order that this intention might be faithfully carried out under the changed conditions of the present time, and also that the future might be provided for so far as practicable, the Board has purchased an exceedingly convenient and desirable site, but a stone's throw from the premises which it now occupies. The new lot is located at the northwest corner of Walnut and Juniper Streets, and is much larger than the old one. It fronts on three streets, measuring 50 feet each on Walnut and Sansom Streets, and 235 feet on Juniper Street. On this lot it is designed to erect a modern building, planned to meet the requirements of a Presbyterian House for many years to come. It is intended to provide for the work of the Boards of Publication, Education and Ministerial Relief, the meetings of the Presbytery and of the women's organizations, the office of the Stated Clerk of the General Assembly and the records of that body, and the editorial rooms of THE CHURCH AT HOME AND ABROAD.

It is also expected that arrangements will be made whereby the Presbyterian Historical Society, the Presbyterian Social Union, and other denominational organizations, may obtain quarters in the new Presbyterian House; the hope being entertained that this building will become the home of all organized Presbyterian effort in Philadelphia

and vicinity. Such parts of the new building as are not needed at this time for distinctively Presbyterian work, will be rented, under proper restrictions, for general office purposes.

The old building was wisely located, and its site has increased greatly in value, being now worth much more than double its original cost. The sale of this property, which will be arranged for in due time, will supply the larger part of the money needed to effect the contemplated change. The busi-

ness interests of the Board of Publication have been wisely managed; and the resources at the command of the Board are amply sufficient for the undertaking.

The benefits resulting from the improved conditions and surroundings of the Board of Publication will be felt, not only in the neighborhood of Philadelphia, but also throughout the whole Church, wherever the publications of the Board are used, and the influence of the Editorial and Missionary Departments exerted.



The above cut, kindly loaned to us by *The Pueblo Chieftain*, is a happy illustration of the rapid progress often realized in western towns. On the left is seen the low roofed Court House in which the First Presbyterian church was organized in 1870, and on the right the Presbyterian church edifice of 1895. Pastor E. Trumbull Lee writes :

We began with 4 members and no property. We have now 350 members and property including manse worth at least \$50,000.

THE MEN'S LEAGUE.

This is an association of men in this church and congregation organized for the purpose of interesting men in men. The membership is limited to church and congregation. By payment of 25 cents per month we get enough money to pay for programmes. A Constitution

and By-Laws gives the association form; and management of the Sabbath evening service gives the association something to work to all the week. By committees the work is planned, programme gotten up, lecture themes proposed, music chosen, and invitations to non church-goers distributed during the week. Men associated together as men are more likely to do the work, and are more enthusiastic, than if associated with women.

Courses of Sabbath evening lectures are planned, alternating with praise services.

The League plan programs to harmonize with the themes of the lectures. As a result, the evening congregations crowd the Church.

Evidently "the neglected class" is not neglected in Pueblo, nor yet neglecting its own duty.

HOME MISSIONS.

NOTES.

The receipts of the Board of Home Missions up to February 1, were \$119,000 in advance of the corresponding period last year. In view of the general business depression and the unusual calls upon the Church for aid for the burnt districts, for the drouth-scourged regions, and for the multitudes out of employment, the treasurer's statement is a gratifying and encouraging testimonial to the Church's loyalty to the cause of Home Missions. But the Board's treasury is far behind and there remain but few days of the fiscal year.

The past winter has been marked by revivals all over the country following the old and very generally recognized law that revivals of religion follow periods of serious financial depression. Either the depression of business gives people more time to attend to spiritual interests, or when men are taught by sad experience what a slight and uncertain hold they have on temporal good they are taught to estimate at their just value the treasures that fade not away.

One dirty little lad who comes from a dirtier cabin told me the other day, how they "do at his home." He said: "We all gits round the fire of a night, an' me an' Van we sings them air songs an' tells them stories what you larn us to school of a day."

The following passage letter from Rev. Julian Hatch, pastor-at-large of Kearney Presbytery, is so full of information and wise suggestions that it will be read with peculiar interest at the present time.

When the friends in the East pay freight or express charges on barrels or boxes it would be better just now to send the money the freight or express would cost, to buy coal and provisions than to send the clothing. The destitution is

simply appalling. I have received a great many barrels and boxes of clothing. I think there must be added joy in heaven because of this blessed outflow of Christian love and sympathy from our brethren in the East. But other things besides clothing are needed. The horses *must* have grain. The cows are drying up of their milk, and some of them actually dying of starvation, and this too when often the faithful cow was the main dependence of the family of seven, eight or ten children. The farmers' chickens are dying off for lack of food. Heretofore some families have been able to get a little flour or a few groceries with their eggs and butter. Snow covers up the dead grass upon which the cows managed to barely live, and the stock of sun-flower seeds gathered by the children in the fall for the chickens is gone; and horses and cows and men women and children are on the verge of starvation. I *do know*, as I write to my brethren and get answers to my letters, and go myself among the people where I can, that suffering deep and dreadful, physical and mental, is a terrible, awful fact. Only the God that made the human heart, and the blessed Lord that redeemed it, knows what wife and I suffered yesterday as the worst storm that has swept across this famine-stricken state for years howled without and we thought of the shivering, starving creatures. I am sorry to have to write like this, but the God to whom I must give account would not acquit me at the judgment if I did not. I shall stand by this people and die with them if need be.

A Catholic gentlemen who is quite intelligent said to one of our missionaries: "The Catholic Church made a very poor showing in its three hundred years dealing with the Mexicans. You look for education and you do not find it, you look for intelligence and you do not find it, you look for industry and you do not find it, you look for morality and you do not find it. This Church has had the sole chance to make the Mexican people and they have failed. If they have done nothing in three hundred years, what would they do in three thousand?"

The church at Brookline, Mass., has been greatly blessed under the pastoral care of Rev. Dr. Archibald. Thirty-three members were received on January 13th, making 103 within nine months.

Jerry McAuley in New York, Gen. Booth in London, Chalmers in Edinboro, and McAll in Paris, have demonstrated the fact that the Gospel is a sufficient remedy for the perils of the cities. But like all other remedies, it must be applied in order to be efficacious.

There are 92 boys in Sitka Mission school, most of them new. They know very little English. One of them, a large boy from Tongas, says he heard of Jesus through one of the boys who had been at school went home last year, and he came all the way to Sitka to learn more about Him.

The Church at Taos, N. Mex., has been revived and 7 members added on profession. The neighboring church at Embudo has just received 14 members and is greatly stimulated. Both these churches are under the pastoral care of Rev. J. M. Whitlock, a converted Romanist who was once of the Penetentes.

A church of 13 members was organized at Las Lentes, New Mexico, the fruits of the faithful labors of our Mexican "helper," Mr. E. C. Chavez. This means a great deal for the kingdom of our Lord among that people, so long benighted, who are now struggling toward the light. A greater harvest still seems to be in prospect.

We publish much in this issue about the Nebraska sufferers, but as this is the last issue through which we may present the case to our readers a few more facts about our suffering neighbors will certainly be read with interest by the good samaritans of our Church.

Rev. George Bray, of Aurora, Nebraska, in a private letter says:

Personally I find, upon close investigation, that numbers are suffering hardships and privations of the keenest kind, who will neither ask for aid nor expose their poverty.

Members of the Presbyterian Church, respectable, worthy, are pawning their watches and trinkets to buy coal.

Five in my own church whom I have temporarily relieved this week, would not solicit aid:

1. A grandmother dead. The daughter, in whose family this mother was living, with a little new baby; herself an invalid, her husband a carpenter with no work, a worthy man, *denied* their poverty, yet had absolutely nothing to eat and no clothes in which to decently bury the dead, or clothe the living to follow to the grave.

2. A consumptive farmer, with second mortgages on everything, unable to get credit, without fuel, burning green willows, his stock dying, unable to pay for medicine for himself, not telling of his destitution until it was forced out of him.

3. An aged mother 73 years old, her aged husband, both with sadly inadequate clothing, their son pawning his watch, the last saleable article in his possession, to buy coal. I would as soon have expected such a state of things of you, sir.

There is no discrimination. We are all poor together. It is a widow here, a sturdy farmer there, a family yonder, all trusting the Lord's promises.

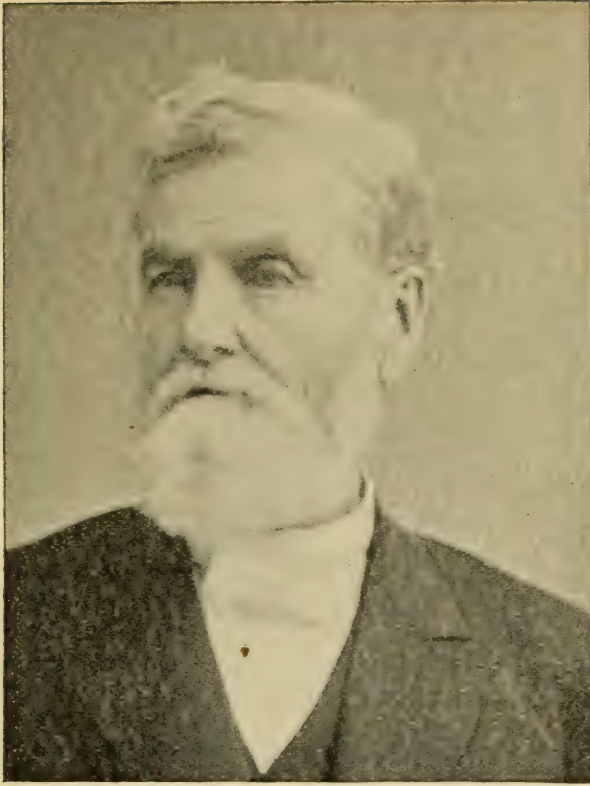
What we need is *funds*. Of course, I can use clothing and provision—ten times more than I am receiving—but we need one hundred times the money that is coming. What will they do for grain for seed, for feed for starving animals, that they are depending on to put in crops with?

I have never seen anything like it, and I have lived in London and New York, and I know the crying of the poor.

The worthy are dumb—numbed into silence because they have toiled faithfully and the results have been withheld. These are the royal, loyal backbone of our country.

Comment is unnecessary. There is no nobler, truer man than the Rev. George Bray, the writer of the letter quoted.

A Christian lady residing in a frontier town told the missionary that the first word ever spoken by her boy (now five years old) was an oath. Here is an argument for home missions: very often the home mission with its Sabbath-school is the only visible influence in a town to counteract sin and to shield the children in such a community from impending moral ruin.



REV. BENJAMIN W. CHIDLAW, D.D.

PROF. E. D. MORRIS, D. D., LANE SEMINARY.

In 1890 Dr. Chidlaw published an interesting and instructive autobiography, entitled, "The Story of My Life." Since his death, which occurred during a visit to his native country, Wales, July 14, 1892, an additional volume, *In Memoriam*, has been published, with the significant title, taken from the last poem of Tennyson, "Sunset and Evening Star." My own memory of Dr. Chidlaw goes back to the summer of 1840, when he tarried for a few days with his mother in my paternal home, in Utica, N. Y., while they were returning to Ohio from a visit to their native land. My father on reaching this country as an immigrant from Wales, had visited a number of Welsh settlements in several states before deciding on his own permanent place of abode. Among these was the settlement in Radnor, Ohio, where Mrs. Chidlaw resided and there he had spent a winter as a

member of her family, and had known the son as a bright and promising boy. The visit to Utica was therefore natural, and I well remember, after more than half a century, the impression which this young, vivid, and earnest preacher made in our home, and in the Welsh church near by, where he preached. The acquaintance thus begun continued with increasing intimacy and friendship, especially after my connection with Lane Seminary began in 1867, until his decease, more than half a century after I first saw him and felt as a lad the impress of his vigorous and devout personality.

This personal reference may be pardoned, so far as it explains the deep interest with which I have read the two volumes just mentioned, and warrants the desire I now feel to bear some testimony to a life which, beginning under very unpromising conditions

became one of very wide influence, and of marked fruitfulness. Nothing could be more touching than the story which Dr. Chidlaw has in simple unexaggerated form related of his boyhood on what in 1821, when his parents came to this country, was almost the very frontier of our civilization. His childhood and youth spent in great poverty, his efforts to obtain an education, his employment as a teacher at the age of eighteen, his religious experience and work in the Sabbath-school and elsewhere, his long journeys to college on foot, his struggles and privations there, his theological studies pursued amid difficulties such as few could have faced, and his license to preach in 1835, when in his twenty-fourth year—all together constitute a story which one can hardly read without tears. It is from such discipline in and through such struggle that a large proportion of our noblest Christian manhood derives alike its existence and its worth.

IN THE MINISTRY.

The ministry thus begun continued until it was closed, after fifty years, by the hand of death. His first settlement as pastor was in the Welsh congregation at Paddy's Run, O., not far from the Miami University at Oxford, where he had received a large part of his collegiate and theological education. During his college days he had often preached in that field both in the Welsh and in the English tongue. He tells us with great simplicity how very happy he was, especially after his marriage, in the humble home which he had secured—"a small frame house with two rooms and a large garden, rented for fourteen dollars a year." "Never did kindred hearts begin domestic life with greater pleasure," he adds, "our cup was full, the Lord had blessed us with a field of labor and encouraging prospects at home, and in the regions beyond." His interest in the Sunday school work, developed during his youthful days at Radnor, now began to produce its fruit in new schools established, and preaching places secured, and enlarging congregations at several points. Two years later the young minister was led by the same interest to make a missionary tour into western Ohio, and especially in Allen County where there

were Welsh settlers, for the purpose of preaching the Gospel and establishing Sabbath-schools whenever opportunity presented itself. Meanwhile he had been invited to become, in connection with his work as pastor, an agent of the American Sunday-school Union, and the agency thus begun was continued without cessation for more than half a century. In ways wiser than his own God was thus preparing him for the more eminent service in which his life was to be spent.

PASTORAL AND MISSIONARY WORK.

After his return from Wales in 1840, Dr. Chidlaw continued his pastoral work and also his missionary excursions in the interest of the Sabbath-school Union, more and more convinced by his labors and experience, as he says, that "on its undenominational basis, through its inspiring operations, Bible-schools will be established and sustained, and a sound religious literature introduced—important and reliable factors in educating the intellect and the heart of the ignorant and the neglected to know, to love, and to serve God." In 1844, he concluded to accept a call to pastoral service from three Presbyterian churches a short distance from his first field, with the understanding that he was still at liberty to continue his improving work in the interest of Sabbath-schools. But within a brief period, the Sunday-school Union desired his entire time and made him its superintending missionary for Ohio and Indiana, having as such, the responsible care for the selection of suitable men, and for their distribution at the most destitute and most promising points in his wide field, a service which may be said to have ended only at his death.

VARIETY OF LABORS.

His narration of his various experiences in this service, as given in his biography from records made in the diary which he kept for forty years, is one of remarkable interest, as to the incidents detailed and the kind of work done by him in cabins, in the open forest, by the wayside, and often under conditions which would have confounded a man of less dauntless temper. While organizing or helping forward Sabbath-schools, he

preached wherever the opportunity was presented; he was often engaged in assisting pastors in protracted meetings and in seasons of revival; in Sunday-school celebrations and conventions, local and state and national, his presence was always desired, and his ringing voice was often heard, pleading for the intellectual and spiritual welfare of the young. He was almost annually called by the officers of the Society to visit the more eastern states in order to make Christian people better acquainted with the religious needs of the great west and to solicit their contributions to the cause.

ADDRESS IN NEW HAVEN.

It was during one of these visits that I, then a senior in Yale College, heard him deliver in the Center Church, New Haven, one of his most effective addresses. He was then scarcely forty years of age, and in manner and style he represented not the cultured east, but the robust earnestness, the plain and telling manner of speech, and the practical tact which he had acquired during his missionary tours in the backwoods of Ohio. Added to this was the natural fervor that was inherent in him as a Welshman, and also the deep and strong religious conviction and desire to do good, so characteristic of him through life. The audience was large, filling the sanctuary, but it was soon subdued by his genuine eloquence, and deeply moved by his stories of what he had himself seen and experienced in his missionary work. His resonant and sympathetic voice, his vigorous manner, his absolute forgetfulness of self, his persuasive and commanding mode of address, his arguments for the cause enforced by graphic incidents and by an earnestness which few could resist, made his plea every way remarkable. After more than forty years I now recall it as an eminent example of genuine oratory—of true, though uncultured eloquence. On many similar occasions, in such cities as Philadelphia and New York and Boston, and on platforms where the interests of the Sunday-school Union were discussed, and in general conventions, it fell to him to deliver many similar addresses and to make on many minds a similar impression. It is probable that these annual visits to the east

were for twenty years among his most valuable contributions to the Christian cause which he had so much at heart.

IN THE ARMY.

With the outbreak of the civil war, Dr. Chidlaw found himself called by a voice he could not resist, to serve as chaplain in an Ohio regiment, then commissioned for military duty in Missouri. The two volumes referred to contain most interesting accounts of his efforts, first as the religious teacher of a single regiment, but afterwards as a highly prized laborer in various forms in the service of the Sanitary Commission. These labors continued until the close of the war. In hospitals in the vicinity of great battlefields, in diligent endeavor for the comfort of the wounded soldier, and also in the presentation of the claims of the Commission before large audiences in the eastern states, and in the anniversary gatherings of the representatives of the Commission in Philadelphia and Washington and elsewhere, he was still the same earnest, unselfish, indefatigable and efficient laborer, always ready at whatever call, and always in a high degree successful in whatever he undertook. I spent a few days in company with him in Nashville just after the bloody battle of Stone River and remember well the untiring zeal with which he endeavored to care for some among the thousands who were crowded into the Nashville hospitals after that eventful struggle.

At the close of the war, he resumed his labors as a representative of the Sunday-school Union, employing and superintending its missionaries as heretofore, and himself engaging with his old zest in the organizing and maintenance of schools, and in preaching the Gospel where he found occasion. "The blessed years of peace and prosperity that followed the civil war, were with their enlarged opportunities among the busiest of my life," he says in his biography, "chiefly devoted to the advancement of the Sunday-school cause, organizing new schools in neglected localities, reviving old schools that were languishing, and distributing our juvenile religious literature." Meanwhile he had become much interested in the various penal and reformatory institutions of Ohio and

adjacent States. He was a frequent visitor to the Penitentiary of the State, and in 1866 was appointed a commissioner of the Ohio Reform Farm School—an institution for the correction of juvenile offenders—in which he felt a deep interest from the first, and held his appointment until his death. He visited many county infirmaries also, in the endeavor to secure some form of religious instruction for their unfortunate inmates. Year after year, he labored with continued earnestness in such benevolent work, never sparing himself until the infirmities of age began to compel him to desist. In the National Prison Reform Congress held in Cincinnati, in 1870, with Governor Hayes as president, he read a valuable paper on the place and power of religious instruction in prisons and reformatories, indicating the principles and methods to be followed in the use of such religious influence. It is doubtful whether the central West ever had a citizen more ardent, more efficient or more faithful than he along these lines of Christian service: he might well be called the John Howard of Ohio.

AT THE RAIKES CENTENARY.

In 1880, Dr. Chidlaw was appointed by the managers of the American Sunday-school Union as their representative in the Raikes Centenary to be held in London. He was present on the occasion, and has put on record his impressions of that remarkable celebration. With other foreign delegates he was invited to visit various cities in England, among others, Gloucester, the home of Robert Raikes and the native place of the modern Sunday-school, participating in the exercises connected with the erection of the Raikes Memorial Hall. Again he visited Wales, and greatly enjoyed the opportunity of preaching once more on various occasions to his countrymen in their own language. In his biography he speaks with pardonable enthusiasm of his native country as “the land of chapels, Bibles, Sunday-schools, Sabbath observance and a pure literature, and where the power and elevating moral and social influence of Christianity and family life are everywhere seen and felt.”

IN THE SABBATH-SCHOOL WORK AGAIN.

Returning in the autumn he resumed his old lines of work as missionary of the Union,

and commissioner of the Reform Farm, and doing what he could in other directions in behalf of criminals and paupers young and old—the outcast and fallen classes for whom his sympathies had been drawn out in various ways for more than half a century. He was present as a speaker at various celebrations and anniversaries—among others the tenth reunion of the Christian Commission held near Pittsburgh in 1887. He was also a commissioner to the General Assembly held that year in New York City,—a service which he had rendered the Presbyterian Church twice in former years. As an honor due to one who had been a soldier he was appointed the same year by the President as a visitor to West Point. But his long day of labor was drawing towards its close, and rest became more and more needful. In 1889 he again visited Great Britain as a delegate to the World's Sunday-school Convention, which was held in London. After visiting several cities in England and Scotland he went once more to Wales, and especially to Bala, his native village, where he had the felicity of seeing Queen Victoria on the occasion of her visit to the Principality. In the autumn he returned to America, and for two years longer continued to labor wherever he might find opportunity, though with diminishing strength and a growing consciousness that his work on earth was nearly done.

At a meeting in St. Louis, in the interest of the Christian Commission during the war for the Union, Chaplain Chidlaw began an address as follows:

About forty years ago a poor man was standing with his little son upon one of the mountains of Wales. Noticing the direction of the wind, he said: “That is the right wind to take anybody to America.”

“And what is America?” said the boy.

“America is a happy country far over the sea, where there they have no king, where they pay no tithes, and where every poor boy can go to school.”

“That,” said Mr. Chidlaw, “was the first that I ever heard of America.”

I never heard a finer tribute to our national institutions.

H. A. N.

CHRISTIAN ENDEAVOR CONTRIBUTIONS TO HOME MISSION WORK.

[The following appeal is signed by all the officers of the Board of Home Missions and of the Woman's Executive Committee.]

The work of the Board of Home Missions is of a two-fold nature, missionary preaching and missionary teaching. Both departments are under the care and jurisdiction of the Board, but the duty and task of securing funds to sustain the educational department has been committed by General Assembly to the Woman's Executive Committee of Home Missions. In contributing to Presbyterian Home Missions Christian Endeavorers have the choice of these two departments of the work: the missionary preaching and evangelistic work, and the mission school work in the hands of missionary teachers. Both of these departments are purely *missionary*, and necessary in the plan of the Church for the evangelization of our country. The first is the direct work of the Board of Home Missions, which sends preachers into the destitute places; the second is the department specially created by General Assembly to meet the need of Christian training schools for the exceptional populations; to gain a footing in districts where the minister would not be kindly received, reaching the stronghold of heathenism through the children, and thus making way for the church. This department provides also for all the buildings and equipment necessary in prosecuting the school work and in aiding the direct work of the Board among the exceptional populations; namely, chapel-school houses, training-school buildings, teachers' homes, oftentimes manses or homes for native evangelists, chapel bells and furnishings, &c., &c.

Money sent (undesignated) to Mr. O. D. Eaton, Treasurer of the Board of Home Missions, is *always* applied to the ministerial work. Money intended for the mission school work, buildings, furnishings, scholarships, etc., must go through the treasury of the Woman's Executive Committee, Miss S. F. Lincoln, Treasurer, to be then disbursed by the Board of Home Missions for this educational department of its work for the maintenance of which such money only is applied.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE CITIES.

National life in all the circle of its phases begins and ends in the cities. In the cities are found the extremes of wealth and poverty, of intelligence and ignorance, of spirituality and worldliness, of virtue and vice. The Church of Christ in all its plans for the conquest of the world finds its resources chiefly in the cities, and here the organized powers of darkness are most defiantly intrenched. Cities are, therefore, not wholly evil, and the rapid growth of them in our country not, in itself alone, necessarily a cause of alarm. The tendency of population to the cities is not without precedent. From the earliest periods of history men have been ambitious to build cities and to dwell in them, and cities have given character to the nations that built and sustained them. Jerusalem meant Palestine, Athens meant Greece, and Rome was mistress of the world. Cities have dominated the world of thought, as well as the world of action; they have been the intellectual centres of the world, and while the simplicity of rural life has always been regarded as most conducive to innocence and as affording most favorable conditions for the development of virtues, it must be conceded that the cities have always furnished to truth and righteousness their strongest bulwarks and greatest advocates. Our Lord seemed to have had in mind the great advantage, in the propagation of truth, in possessing the cities as radiating centres. In every country all roads lead to the metropolis, and from the metropolis goes forth to the villages and rural places the final word of authority in all ques-

tions affecting the business and customs of the country. Might not our Lord have had in his mind the fact of the cities as strategic points in his advancing Kingdom when in his great commission to the Church he said "that repentance and remission of sin should be preached in all nations *beginning at Jerusalem.*"

If our national perils have their storm centers in the cities so also does our national security rest in the intelligence and loyalty of the cities of the land. If then the kingdoms of the earth are to become the kingdoms of our Lord and his Christ, the centres of radiating influence and power must first be won for Him and then the other regions will be added. This view is in accordance with the missionary methods of the apostles. Their success in the cities marked the progress of the kingdom, and the rural regions were the last to be reached. While churches in the cities were multiplying and growing strong the rural regions and villages were so characteristically ignorant of Christianity that the very word "Pagan," which was the word for a country district or province, became a synonym for an opposer of the truth. Trench says "the Christian Church fixed itself first in the seats and centres of intelligence, in the towns and cities of the Roman Empire, and in them its first triumphs were won, while long after these had accepted the truth heathen superstitions and idolatries lingered on in the obscure hamlets and villages of the country; so that '*Pagans*' or villagers came to be applied to all the remaining votaries of the old and decaying superstitions."

Human nature remains the same in all ages and countries. What is true of it in its relation to any great movement at any time and place is measurably true of it at any other time and place.

The importance of prosecuting mission work in the cities of our country and at the present time is emphasized by the peculiar perils to which we are exposed from the heterogeneous character of our municipal populations. Unassimilated elements are always perilous. If the inflowing populations were homogeneous our cities would be in far

less peril—but the annual deluge of foreigners who are unacquainted with our language, our laws and our customs, results in the formation of communities of foreigners in our cities in which a common language and common customs are the cementing ties in each. Foreign languages, foreign literatures, foreign customs and foreign sympathies, if not foreign allegiance, are thus perpetuated in our cities to an extent unknown in the cities of any other land.

London may be as wicked as New York and Chicago, but London's foreign-born population is only 1.6 per cent., while New York's is 37 per cent., Chicago's 40 per cent. and Boston's 67 per cent. Not only is the peril from this cause increased above that of foreign cities, but the difficulties of reform and evangelization are immeasurably greater. There are many excellent people among the immigrant classes who are welcomed as valuable accessions to our country, but the overwhelming mass of irrational and irresponsible paupers and anarchists increase the perils and augment the difficulty of reform.

In one ward of New York city where the population is 72,000, there are 31 saloons to every church. The saloons are liberally supported while the churches are dependent mission chapels. Taking the city as a whole there is but one church for every 2400 people, which must leave more than two-thirds of the population without church privileges, while there is one saloon for every 117 people. Whatever may be said of some of the villages it will hardly be asserted by any person who is informed on the subject that the cities are over-churched. It is a well-known fact that the great centres of population have a sadly inadequate supply of the ordinary means of grace. The deficiency is in part made up by the noble work of the Y. M. C. A., the Y. W. C. A., the Salvation Army and other organizations for rescue work, but these aim at supplementing the efforts of the churches and are not intended to take their places or to do their work.

There are 706 cities of more than 5000 population each, in the United States. There are Presbyterian churches in only 466 of these—leaving 340 cities without Presbyterian

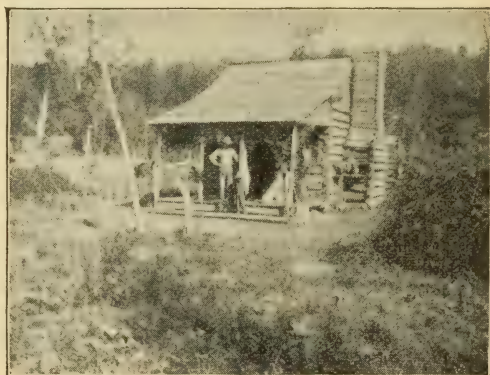
churches or chapels. But this does not prove that we have wholly neglected these most important fields, since 1032 churches out of our total number, 7387 (or about 14 per cent) are in the 466 cities. The truth is that we have been compelled to neglect many inviting fields in the cities of our land just as we have been restrained from entering the many hundreds of other needy and suffering communities in villages, in populous rural districts, in mining camps, among exceptional populations just because of the absolute necessity of *retrenchment*.

Dr. S. J. McPherson puts the city problem very tersely thus: "Christ's Royal Law and Golden Rule in every individual heart and life is the only radical cure, and that cure strikes at the root of every human ill. Closely connected with this thought, stands one of the peculiar religious perils of the city—the tendency of the rich and intelligent to take religious care exclusively of themselves. One of Christ's personal credentials was 'to the poor the Gospel is preached.' But look at the Protestant churches of the great city! 'In New York,' says Mr. Lewis E. Jackson, 'below Fourteenth street, with the population mostly poor, there is one weak Evangelical church to about 5,400 souls; but above Fourteenth street, where most of the rich reside, there is one comparatively strong Evangelical church to about 3,100.' In Chicago there is approximately one church to every 4,500, and nearly all the vigorous churches are on the avenues among the wealthier classes. These representative examples may be natural, but they are not Christian. We might learn much on this subject from the Catholic Church, but far more from Christ, who bids us go out into the alleys and lanes and compel men to come to the Gospel feast. Our peril is that we have so largely lost contact, touch, with the masses. For even the tramps are souls for whom Christ died. 'Except the Lord keep the city, the watchman waketh in vain.'

"Paul is our example. To the Christians in Rome, the representative of all the ancient perils of the city, he wrote: 'I am not ashamed of the Gospel of Christ; for it is the

power of God unto salvation.' To the Christians of vulgar, frivolous and avaricious Corinth, he wrote: 'We preach Christ crucified, the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God stronger than men.' To the Ephesians who sat chilled under the shadow of the temple of the heathen Diana, he wrote of 'the exceeding greatness of God's power to usward who believe . . . which He wrought in Christ when He raised Him from the dead.'

"If with this triumphant faith we actually preach the Gospel to all the citizens, we may yet be enabled, by Christ's grace, to transform our imperiled city into 'a city which hath foundations whose builder and maker is God.'"



HOME OF A CHEROKEE INDIAN.

[A fair specimen of homes of the five civilized tribes.]

Letters.

INDIAN TERRITORY.

REV. E. E. MATHES, *Tahlequah*.:—The second Sabbath in October was our regular quarterly communion at Elm Spring. We began on Friday night before. On Saturday night we worshipped for the first time in our new church and school building, although it was not then completed. There was quite a large attendance on Sabbath. Four united with the church, two men and their wives after I had made them such by performing the marriage ceremony. They had been living together according to the old Cherokee custom without having been married. But they readily consented to be lawfully mar-

ried when I told them through the interpreter that it was the right thing for them to do, and that unless they were married, I could not receive them into the church.

In speaking of the new church and school building, it is right that I should emphasize the willing spirit that the people of the neighborhood manifested in the hauling of the lumber from the Gibson, a distance of 25 miles or more. Some of the men made two trips, taking them two days each time, and *full* days at that. I went with my own team with the first "crowd," and it was nearly ten o'clock at night the second day when we reached the mission. Then some of the men had two miles to travel in going home. If the hauling of the lumber had been hired, it would have cost at least \$80.00. And we all rejoice that the general interest in the work has not abated since the building was completed. We have had a more regular attendance at all the services.

The matter that concerns us all more than anything else, is a result of last summer's "payment." During the Cherokee payment, almost every form of vice known and practiced among men was introduced into this country, and the Cherokees, many of them at least, were led astray. Many did not know how to use their money wisely at best. Then with so many evil attractions their money became a curse instead of a blessing. But we hope and pray for better things, and we think we can see signs of better things even now.

CALIFORNIA.

REV. JAMES STONE, of *Crescent City, California*, writes:—In Crescent City are to be found a great many old citizens who came to the coast early in the "fifties." They were young adventurers seeking their fortunes in the West, with the hope of returning some day with great wealth. They never secured the wealth, hence never returned, but for the most part, took a "savage woman to rear their dusky race." We have, therefore, a large number of half-breeds. There are at present over two hundred Indians in this county, many of them in their blankets and all their primitive ignorance in everything except the white man's vices. So far, they have only been demoralized by their contact with the whites. It is no rarity to find a white man living with an Indian woman out of wedlock. Of course this has had a very bad effect upon the morals of the community.

A few weeks ago I was called upon to officiate at the funeral of a man who, I was as-

sured, had been an ideal citizen. A large number of the old citizens were present to show their respect for the deceased, but his only mourner was his "squaw," who was not his wife.

But although Christianity is not much practised here, there is a great respect for it. The faithful missionary is always honored by these rough men of the West. Having once gained their confidence, they are ever his friends and are ready to defend him at any cost, and contribute liberally to his support. I think, through God's blessing, I have succeeded in gaining their confidence and have contributed something to their moral advancement, and hope soon to see a higher standard, especially among the young.

As yet, however, I have been able to do but little for the Indians and half-breeds. They need a separate missionary.

Severe storms and sickness in the community have contributed to give the missionary the blues. The weather-beaten inhabitants of a village amid the redwoods of California are usually not frightened by a threatening sky. They are noted more for their prowess than piety. But the storms of the present winter, together with an epidemic of pneumonia—especially virulent on the Sabbath—has greatly diminished our congregations. The work, however, has gone steadily on, and, although the congregations have been small, they have succeeded in paying most of my salary, besides \$200 on our church debt.

NORTH DAKOTA.

REV. JOHN H. F. BLUE, *Tower City*:—The "Frigid Zone" has broken loose, consequently a severe and cold wave has made its advent into this community. Although our houses are not frost-proof we do not suffer. Yet there are some families in the neighborhood having slender means, who see with dismay their small hoard of fuel decreasing. Yet, notwithstanding this, when we heard of the poverty of the neighboring State of Nebraska, we felt that by our Heavenly Father's blessing we were better off than they. This matter of a sister commonwealth's distress was discussed from the pulpit, and the result is that we have sent \$120 to the State Relief Committee of the State of Nebraska. The people of the towns of Tower City and Buffalo contributed this I may state, handsome amount, from their own limited and already reduced means. This we believe is practical and applied Christianity. This practical work has been of the greatest benefit to us, for it has



PRESBYTERIAN CHURCH, BISMARCK, N. D.

[The first church of any denomination in North Dakota, erected A. D. 1873.]

opened the hearts of our people to Christ more convincingly and has made them more receptive than at any time during my ministry here. God seems to be very near to us, and he is more precious than ever to the older Christians. Notwithstanding the raging storm the people gather and come to the sanctuary nightly, through storm and intense cold to our meetings; and a Christian feeling is displayed that leads us to conclude that "we have seen the Lord." And membership is getting renewed; and with God's blessing we expect an increase in the kingdom. The outlook is very encouraging and with God's blessing we will labor until the "day dawn." A missionary out on the cold, bleak prairies of North Dakota, must be filled with the love of Christ or he would become a pessimist, for they look very dark sometimes. Yet there are many encouraging things, and we are content to abide by the issue and the never-failing blessing of our God.

NEBRASKA.

REV. WILLIAM A. POLLOCK, *Wilsonville*:—In the last six weeks, I have distributed clothing and provisions to forty or fifty families. This has been sent to me, some of it from the eastern part of this state, some from Iowa and some from Ohio. The donors have not all prepaid the freight. I have paid \$17.09 freight bills, in order to get this stuff to distribute to those who have not clothing to keep them warm. Four men were here this afternoon, who own farms, who said they had not had a dollar for three months, and could not mortgage their farms to get money

to live on. Oh, how glad they were to find women's and children's clothing to carry to those at home. Two of them were men who never seemed to have any use for preachers before. Last week a man came from Kansas, about fourteen miles from here, vouched for by a member of the Wilsonville church who lives near him, and he said he had a wife and eight children, who had not enough to keep them warm and one of his boys had been going to school barefoot all winter. He seemed a happy man when he started home with as much clothing as he could wrap up in a bed quilt, and 200 lbs. of flour. But why burden you further with this? You will doubtless hear more than you want to hear in the next six months. Nothing but aid from abroad will keep some of them from starving.

REV. JULIAN HATCH, *Grand Island*:—The financial outlook has been growing more and more dark, until the cloud of sympathetic Christian love poured down its rain of blessing upon us. I thank you with all my heart for the confidence reposed in me, as proven by referring so many generous inquirers to me, who wished an outlet for their sympathy. The outlook for crops is extremely discouraging; the unusual dry weather for the three years past, and the almost entire withdrawal of rain last season has dried the ground to such a depth that unless a much greater rainfall than we have had within 20 years should be vouchsafed to us, in my judgment, the next season will be one of crop failure to a very large extent.

The little churches where I minister are holding bravely on, doing wonders for the chance they have. At Ansley we have a neat little House of Worship, out of debt, and a nice Sabbath-school, but their pastor being driven away by the lack of financial support and that locality being one of the worst drought-smitten counties of the state, and nearly or quite one half the members leaving, there is but little there now to build on. Cherry Creek and Berg in Buffalo County are struggling against destitution and trying to hold up their heads. Ashton is in the center of a foreign Catholic community, but our good elder Brother Taylor, who was with me in attendance on the sessions of the General Assembly last summer is doing all that grit and grace and gumption can do to keep the light burning in a dark place. At Sutherland I held a three weeks' meeting; we received five members there on examination. Litchfield has received six members, five by examination and one by letter. I had planned

meetings through this month and February, but such is the pressure brought to bear upon my time, in consequence of that sympathetic outburst of the "Pastor at large of the Presbytery of Kearney," as published in the November number of **THE CHURCH AT HOME AND ABROAD**," that I am pressed out of measure. After all how could we preach to starved frozen people if we did not minister to their wants? It is the sensitive, retiring, modest, worthy ones who suffer most, and these are the ones I try to reach. I was asked to dinner by a good sister living in a sod house with two rooms, one for sleeping the other for eating. I asked her if they had plenty of bedding to make them comfortable; she evaded the question somewhat, but I insisted upon a straightforward answer and she began to weep. I had a relief bed-quilt near at hand and gave it to her. A few days later on I gave her husband another quilt and flannel blanket, and he had to cry, and said, "my wife awaked in the night and said, 'Thank God! We have slept warm one night this winter.'"

KANSAS.

REV. JESSE A. B. OGLEVEE, *Caldwell*.—This quarter has been a season of work and blessing. The church has been wonderfully quickened, and sinners have been converted in large numbers. We held cottage prayer meetings all over our city for three weeks, and there followed a gracious shower from above. About fifty professed to be converted. Thirty-five of these united with our church, and two united by letter, making fifty additions since last summer, and all but four of them on profession of faith. Several men over fifty years of age were converted and are living the new life. At times during the meetings, it seemed that the whole unsaved portion of the congregation would come forward and confess Christ.

HOME MISSION APPOINTMENTS.

H. Hausmann, Manchester, 1st German,	N. H.
E. Scofield, Taunton,	Mass.
W. P. Harmon, Conklinville,	N. Y.
G. Bergen, Ashland and Big Hollow,	"
F. G. Weeks, Springwater, 1st,	"
D. W. Countermine, Piffard, 1st,	"
B. S. Foster, Clarkson,	"
E. R. Evans, Canaseraga, 1st,	"
R. Abbott, Bay Road (French Mountain and Gurney),	"
C. E. Jones, Lakeland, 1st,	Fla.
T. C. Marshall, Auburndale, 1st,	"
W. S. P. Cochran, Sherman Heights,	Tenn.
J. M. Hunter, Madisonville, Unitia, Cloyds Creek and station,	"
W. A. Ervin, Wartburgh and Kismet,	"
C. B. Taylor, McArthur, 1st, and Wilkesville,	Ohio

J. Roberts, Macon,	Ill.
A. M. Ayers, Winchester,	"
T. H. Edgumbe, Morrice,	Mich.
D. H. Goodwill, Port Huron, Westminster,	"
A. Beamer, Port Huron, 1st,	"
W. H. Rice, Benton Harbor, 1st,	"
E. Smits, Crystal Falls,	"
A. V. Brashear, Boyne City and Boyne Falls,	"
J. P. Mills, Elk Rapids and Yuba,	"
H. Wilson, Mackinaw City,	"
J. A. McGreaham, St. Louis, 1st,	"
A. Svobada, Eden and Muscoda, Bohemian,	Wis.
S. A. Jamieson, Pastor-at-Large,	Minn.
J. A. Paige, McNair Memorial and Thomson,	"
H. M. Pressly, Marshall 1st,	"
E. C. Dayton, Minneapolis Grace,	"
W. F. Finch, Greenleaf and Spring Grove,	"
W. Douglas, Maine, Maplewood and station,	"
S. W. LaGrange, North St. Paul,	"
M. N. Andreassen, St. Paul Dano Norwegian,	"
R. B. Abbott, Alden, 1st,	"
F. T. Holmfeldt, Pratt and stations,	"
S. Andrews, Mapleton and Durbin,	N. Dak.
F. W. Stump, Wentworth, Colman, Bethel, and stations,	S. Dak.
S. Tunkansaiciye, Buffalo, Lakes (Indian),	"
P. Witte, Marion, Emanuel. German,	"
V. Hlavaty, Cedar Rapids, Bohemian,	Iowa
R. Beer, Pastor-at-Large,	"
H. B. Dye, Sioux City, 4th,	"
H. G. Fonken, Williams and station,	"
S. B. Moyer, Edgar, and Ong,	Neb.
G. Bray, Aurora, 1st,	"
B. F. Pearson, Wakefield and Station,	"
W. A. Galt, Bethel and Blackbird Hills,	"
G. Williams, D. D., Blair,	"
T. D. Roberts, St. Joseph, 3d,	Mo.
C. S. Vincent, South Joplin, Madison, and station,	"
T. J. Stevenson, Ferguson, 1st,	"
N. J. Geyer, Vermillion, 1st,	Kan.
A. M. Barrett, Great Bend,	"
J. Campbell, Oberlin,	"
C. H. Miller, El Reno, 1st,	O. T.
S. G. Fisher, Purcell, 1st,	I. T.
C. C. McGinley, Ardmore, 1st,	"
J. A. Irvine, Sweden, Voca and stations,	Tex.
D. Kingery, Engle, El Moro, Hastings and Aguilar,	Colo.
Wm. Hicks, Littleton,	"
C. F. Richardson, Ogden. 1st,	Utah
P. Bohback, Hyrum and Millville,	"
I. N. Roberts, Butte, 2d,	Mont.
G. A. Blair, Corvallis and Victor,	"
J. F. Lynn, Wickes, 1st,	"
T. W. Bowen, Nampa, 1st,	Idaho
C. J. Godsman, Rathdrum and Post Falls,	"
H. Elwell, Toledo, Napavine and station,	Wash.
E. R. Prichard, Puyallup, 1st,	"
W. Cobleigh, Ilwaco and station,	"
B. F. Miller, Hoquaim,	"
A. G. Boyd, Roslyn, Mount Pisgah,	"
J. A. Stayt, Moxee and Natchese,	"
R. B. Dilworth, Roseburg and Myrtle Creek,	Oreg.
A. S. Foster, Medford,	"
H. A. Mosser, Oakland, Wilbur and Yoncalla,	"
W. C. Scott, Bandon and Port Oxford,	"
T. Brouillette, Myrtle Point,	"
C. Cox, Gervais and Aurora, 1st,	"
I. G. Knotts, Florence, Point Terrace and Lake Creek,	"
W. W. Morse, Hollister,	Cal.

FOREIGN MISSIONS.



SAHARANPUR THEOLOGICAL SEMINARY.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO FEB. 28, 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	\$178,343 17	\$135,513 43	\$21,695 39	\$10,275 61	\$38,941 31	\$48,907 84	\$433,676 75
1895	168,307 02	111,263 97	23,784 11	10 958 18	107 520 21	43,958 49	465,791 98
Gain Loss	\$10,036 15	\$24,249 46	\$2,088 72	\$682 57	\$68,578 90	\$4,949 35	\$32 115 23

Total appropriated to March 1, 1895.....	\$1,021,816 71
Deficit of May 1, 1894.....	102,597 79
Total needed for year.....	\$1,124,414 50
Received from all sources to January 1, 1895.....	465,791 98
Amount to be received before April 30, 1895, to meet all obligations.....	658,622 52
Received last year, January 1, 1894 to April 30, 1894.....	407,876 20
Increase needed before the end of the year.....	250,746 32

NOTE.—The appropriations are, in part, payable in local currencies of various countries. The equivalent in gold is carefully estimated at the beginning of each year. Changes in exchange rates in each country during the year cause corresponding variations in the amount actually needed in gold. At the close of each year this variation is carefully adjusted.

WILLIAM DULLES, JR., Treasurer.

The missionary idea seems to be capable of expansion through various channels of influence. The great purpose which it embodies seems to yield itself to new achievements, and with the one vital aim always in view, can be adapted to fresh demands and changed conditions in ways which are full of promise and timeliness.

The project of a lectureship on "The Relation of Christianity to Other Religions," upon a foundation generously provided by Mrs. Caroline E. Haskell, of Chicago, is the most recent incident in the great conflict of thought into which Christianity has entered in connection with her modern missionary movement. The first course of lectures is to be delivered in Calcutta during the winter of 1895-96, by Rev. John Henry Barrows, D.D., of Chicago, under the auspices of the Chicago University, which acts as a trustee of the lectureship. The project has been welcomed in most unexpected quarters with a significant cordiality. There seems to be every prospect that Dr. Barrows will have the ear of India, and that what he has to say will command the attention of millions of thoughtful minds in the East. The native papers of India, both Christian and non-Christian, are already discussing the matter. Among others, *The Hindu*, a paper published under Brahmin auspices at Madras, has issued a remarkable statement indicating its attitude towards the proposal. The following sentence is noteworthy:

"As Judaism and Christianity were reconciled in the Epistle to the Hebrews, so will Buddhism and Christianity, Hinduism and Christianity, Islam and Christianity, be reconciled yet by some supreme minds, who shall show that *in Christ all that is good and true in these faiths* has been embodied and completed by a special revelation."

In this last sentence there is an implied admission, which, as coming from the source indicated, is so remarkable that it cannot fail to challenge attention. The Eastern mind, especially in India, seems to be turning Christward. If our Lord Christ can be enthroned before the eyes of India, the end is assured. There may be slow and painful gropings after the full light of truth, but if

the gaze of those vast multitudes can be fixed upon Christ, the Crucified One thus lifted up will at last draw all men most surely unto Himself. May Dr. Barrows have such guidance from the Spirit of all Truth that his Calcutta lecture platform shall be a modern Mars Hill in that teeming center of thought.

The Centenary of the London Missionary Society is being celebrated with crowded meetings and high enthusiasm. It is only one of a series of such celebrations, some of which are already past and others coming. The summary of results which these great societies are permitted to make upon their hundredth anniversaries, is one of the most impressive spectacles of the world's contemporary history. The story of the London Missionary Society is sublime in its significance and promise. Its record in the South Seas, the story of Madagascar, the courageous opening of New Guinea, and the glorious roll of its missionary heroes, all unite in giving a luster to these centenary gatherings which it would be difficult to match by any commemorative occasion in any other sphere of human activity. The work commemorated is not simply human achievement; it is the highest form of divine activity. It is a work in which man is a fellow-laborer with God for the fulfillment of a purpose than which no nobler can be conceived. We heartily congratulate the London Missionary Society upon its centennial record, and wish it more abundant fruitfulness in the years to come.

It is an era of Jubilees also upon the foreign field. The Malua Institution in Samoa has just celebrated its fiftieth anniversary. This flourishing school is for the education of native teachers and preachers. Over two hundred villages in Samoa have been supplied with teachers who have been trained at the college. A distinguishing feature, however, in the history of the institution, is that it has trained native missionaries for distant foreign service in other islands of the Pacific. It was through Samoan teachers that 5,000 inhabitants of Savage Island were won to the Gospel. To the northwest of Samoa there are

sixteen islands whither the Gospel has been carried by Samoan pastors. There are twenty graduates of the institution at present in the distant island of New Guinea. There are at present 130 pupils in the institution. It is proposed to build a Jubilee Hall in commemoration of the anniversary. Contributions for the purpose have been received from all parts of Samoa. The religious exercises in connection with the occasion were characterized by a deep spirit of thankfulness and hope, and ardent aspiration for the future usefulness of the school.

There can be no more encouraging feature in mission work than the recognition on the part of native converts of their missionary duty to their own neighbors and countrymen. There are tidings at present from various parts of the world which indicate an awakening interest on the part of natives in local missionary enterprise. Recent testimony by Rev. B. Baring-Gould, recorded in *The Church Missionary Intelligencer*, reveals an unusual missionary activity in the Fuh-Kien Mission of the Church Missionary Society in China. He writes:

"In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case, *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

Still another indication is found in the work of a Native Christian Gospel Propagating Association at Madras.

The recent tidings from Syria bring interesting news of special interest from the Beirut Female Seminary. It is hoped that many of the pupils at present in the school have been truly converted. As many as thirty have

expressed an earnest desire to enter upon the Christian life. The meetings for prayer in the school have been characterized by a fervor and spirituality which is truly delightful.

The Third Annual Conference of Foreign Mission Secretaries was held in the Episcopal Church Missions House, New York, February 14. The following topics were on the programme:

1. "The Japanese War; Its Strategic Significance to Missions," opened by Judson Smith, D.D., of the A. B. C. F. M.
2. "Industrial Missions; How Far Have They Been Developed in Foreign Lands?" opened by J. L. Barton, D.D., of the A. B. C. F. M.
3. "The Proposed National Church in India; What Shall be the Attitude of our Church Toward It?" opened by Hamilton Cassels, Esq., of the Canadian Presbyterian Church.
4. "Motive in Foreign Missions; Where Should the Emphasis be Placed in our Present-Day Advocacy?" William M. Bell, D.D., was appointed to open this discussion, but was detained by illness.

Many important and stimulating thoughts marked the discussion of these themes by the representatives from the various evangelical foreign missionary boards and societies of our country.

Upon the strategic significance of the present Eastern war the judgment of the Conference was expressed as follows:

"The bearing of the present war between China and Japan on the building up of Christ's Kingdom in the far East challenges the attention of the Christian world. Certain it is that God is in this conflict; that He is in it for His own glory, and that He is in it for His glory through the wider dissemination of the Gospel. The nations of the earth stand amazed at the phenomenal success which has crowned the arms of Japan on land and sea, and unite in ascribing this success in no small measure to the influence of Western civilization. But this civilization, it must not be forgotten, derives its best elements from the Gospel of Jesus Christ, and even the secular

press has not been slow to recognize the relation of mission work to the introduction of this civilization in Oriental countries. Without attempting to forecast the final outcome of this conflict in its relation to the nations involved, it may be confidently affirmed that in God's own time it will result in the wider spread of the Gospel. We rejoice already in the indirect power of Christian principles as manifested in the humane treatment of enemies which, for the most part, has marked the path of the conquering armies. We note with gratitude also the treaty revision already accomplished in Japan, which removes some of the difficulties in the way of the foreign missionary in that empire. Believing that the ultimate outcome of the war must be a wider access for the Gospel to the millions in Korea and China as well, this Conference would urge upon the churches here represented to gird themselves for a more adequate occupation of these great fields. In doing this the question arises, would it not be well for Mission Boards to study anew some of the mission methods and policies, that mistakes made in earlier experiments may not be repeated in these wider fields now opening before us. Especially does the Conference rejoice in the assurance that already a foreign missionary spirit is springing up among the Christians in Japan, and that plans are maturing for the prosecuting of missionary work by them in Korea. The Conference would affectionately urge upon the Japanese Church earnest and effective efforts for the furthering of the Gospel not only in their own land, but in Korea and elsewhere, as God may direct, believing that in the providence of God a wide door and effectual for Christian effort is opening before them."

In accordance with the recommendation of the last General Assembly, the week beginning April 7, 1895, has been designated for special prayer on behalf of foreign missions. The Assembly also affectionately urged that the week should be observed in a spirit of self-denial, and that special collections be taken, upon some convenient occasion, for the cause of foreign missions, the Sabbath of April 14

being designated as an appropriate time, in case it suited the convenience of individual churches.

The missionary outlook of the Board is more inspiring than ever, but its financial prospects are threatening. The Board is making every possible effort to reduce the expensiveness of its operations without loss to their efficiency. Twenty-five or more promising young men are asking at the present moment to be sent to the foreign field. Noble workers have fallen at their posts, and volunteers are offering to take their places. The Providence of God is opening the world to missionary effort. Whatever financial indebtedness must cripple the Board, may we not hope that God's people will see to it that no disheartening debt of forgotten and neglected prayers shall cloud the prospect. If the Church prays fervently and persistently, it is pretty certain that she will give liberally. At all events, God can hear and answer prayers whether there is money in the treasury or not.

Special Self-denial Envelopes and Leaflets are ready for distribution. They may be used in connection with the churches, the Sabbath-schools, the missionary societies, and the young peoples' organizations. They will be distributed free upon application to Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

MISSIONARY CALENDAR.

DEPARTURES.

January 19—From New York, to join the Syria Mission, Mr. E. G. Freyer.

ARRIVALS.

January 29—At New York, from Brazil Mission, Rev. and Mrs. F. J. Perkins.

RESIGNATIONS.

January 5—Miss S. Elizabeth Winter, M. D., from Western India Mission.

DEATHS.

December 26—At sea, infant son of Rev. and Mrs. F. J. Perkins.

A NEW EPOCH IN CHRISTIAN WORK
IN JAPAN.

REV. H. LOOMIS, YOKOHAMA.

Some four months ago I made a visit to Southern Japan and found so much of interest and encouragement that in December it was repeated.

On arriving at Hiroshima it was evident that an attempt ought to be made at once to supply with the Scriptures the thousands of soldiers who were quartered in the garrison and other parts of the city, many of whom must be reached soon, if ever, with the Gospel.

And so, on Sunday, finding great numbers walking about the streets, I took a basket filled with copies of one of the Gospels and rode about giving them to all the soldiers whom I met. With but few exceptions they were received with evident pleasure and interest. Many expressed sincere thanks, and some of them told me they were Christians. In this way more than a thousand portions were distributed in the course of an hour and a half.

The work was continued in the same way for three days, and the result was, that, with some help from others, more than 4000 portions of the Bible were thus placed in the hands of the soldiers at a most opportune time to secure their interest and do them good. It was especially fortunate that the work was begun on the Sabbath, as on Monday night several thousand left for the seat of war.

During the course of the distribution, a man came near, and in a loud and excited manner began to berate both me and the books that I was distributing. He declared that I was a fool, and the books were full of lies, and cautioned the soldiers not to touch them. I said nothing in reply, but kept on giving them away as before. From all that I could see the soldiers were more eager to receive them than if he had kept still. The next day he tried the same thing, and with the same result. I saw him no more after that.

The most remarkable event of the trip was the result of a visit to a man who is one of the Assistant Secretaries to the Cabinet, and an earnest Christian. On hearing of the work already done, he expressed his hearty ap-

proval, and volunteered to send to the men and officers in the Navy whatever donation of the Scriptures might be made. He promised to forward them by one of the supply vessels to a Christian Officer on board of the Flag Ship, and this officer would distribute them to all the ships in the fleet. We have sent 2000 Gospels and 50 New Testaments to be distributed in this way.

Since my return to Yokohama some of the missionaries and native helpers have continued the work of Scripture distribution in Hiroshima, and have met with great encouragement. Rev. Mr. Wilson has written to me saying: "I am glad to report success in the work. Interest at our preaching places is increasing. Many come regularly and some have become inquirers. One soldier received a Testament two weeks ago and has read it from the beginning to the 8th Chapter of Romans, and he says he wishes to be baptized and become a Christian."

Rev. Mr. Pettee of Okayama has spent some days in Christian work in Hiroshima, and says that in his judgment "No single piece of work done by the Bible Societies for years has been of greater importance to the general Christian cause in Japan. It is impossible to tabulate results, but it is very clear that a profound impression in favor of Christianity has been made by it."

Upon application permission was given me to visit the hospitals at Nagoya, Osaka and Hiroshima, where the sick and wounded Chinese are kept. Copies of the Chinese Scriptures were supplied to such as could read, and they were received with evident pleasure. I have since been to the Red Cross Hospital in Tokyo where there were about thirty Chinese. At my request Dr. McCartee accompanied me, and as he had spent some thirty years in China he was able to converse with many of them in their own language. Opportunity was given to explain the object of our visit, and also tell them something about Christianity. The men listened with the deepest interest, and received with expressions of gratitude the books that were given. Three of the number were Mohammedans, but they were apparently quite as glad to get a copy of one of the Gospels as any of

the rest. In all cases the same care and attention is given to these prisoners as is bestowed upon their own people. I was told by the chief surgeon at the military hospital that artificial limbs are to be supplied by the Empress to both the Chinese and Japanese soldiers alike.

I have since visited the Buddhist Temple in Tokyo in which there are 179 Chinese prisoners who are not sick or wounded. We were permitted to give them copies of the Scriptures, and Dr. McCarty talked to them in the same way as at the hospital. At first the men were somewhat indifferent, but as they came to understand just what we were doing they were most eager to receive the books. The most of these Chinamen belong to the coolie class, and but few of them are able to read. They are greatly surprised at the kindness which they have received, and under the circumstances they have great reason to be thankful.

I am satisfied that this charity on the part of the Japanese is something more than a formal and outward show of generosity toward their enemies; and that the Japanese are hearty and genuine in this matter. From what I have actually witnessed I am disposed to discount very largely the reports that have been circulated in regard to what occurred at the capture of Port Arthur.

Having found the Vice Commander of the Toyko Division very friendly to my work among the prisoners, I ventured to ask if permission could be obtained to distribute Scriptures among the Japanese soldiers also. He answered very promptly "I have the authority, and willingly grant such permission among these who belong to this Division. Then he proposed, as there were 1000 wounded and sick men in the hospitals, who had nothing to occupy their minds, that they should be supplied first.

On visiting the different quarters I found that I was expected and there was everywhere a pleasant and cordial reception. At one of the barracks the men were arranged in a semicircle, and I was invited to address them before the distribution took place.

At first I intended to give the books personally to every man, but this was found to

be impossible, and it was arranged that the work of distribution should be done by the petty officers. In this way none would be omitted, and I would be saved an amount of labor too great to be accomplished in the short time available.

When I asked for the same privileges among the soldiers of the Imperial Guard, I was informed that it would not only be given, but the Commander in Chief, Prince Komatsu, (who is a cousin of the Emperor, and has since been made head of all the army) had designated an hour when he would receive me at the Palace. I was met by Col. Sameshima, the Chief of Staff, and Military Adviser, and presented by him to the Prince. He received me very kindly, and expressed both his approval and thanks for the work which the Bible Societies are doing. The Imperial Guard are the select men from all over Japan, and Col. Sameshima remarked that it is the ambition of both officers and men that they shall be the models for all the soldiers in the country.

Finding so much favor, I then went to the War Department and requested from Gen. Kodama, the Vice Minister of War, a permit to visit all the garrisons in Japan and supply the men with copies of the Gospels. This was at once granted. The details were not then settled, but letters have since been furnished to the Commanding Officers of each Division instructing them both to permit my visitation and also give me such assistance as I should require. I have also been provided with such a list of the location of the soldiers and the numbers in each place as will enable me to do the work readily and efficiently.

The latest report from Hiroshima is that four chaplains have been selected and will be sent to China (with the consent of the government) to teach Christianity to the soldiers. Some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged. On the 23d instant, a regiment of 1,200 men at Nagoya was drawn up in line, and after an address about the Bible and Christianity, each

of the men was supplied with a copy of one of the Gospels.

Thus far about 30,000 Gospels and Testaments have been distributed. On the 1st of February 20,000 more are to be completed for the supply of the Imperial Guard, 40,000 are to be ready by the 10th of February, and in the course of about a month we hope to be able to place a copy of some portion of the Scriptures in the hands of every soldier and sailor in Japan, and a considerable portion of those now in China.

Hitherto the work of the Bible Societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now it is placed on an entirely different basis, which, in a country like this, marks the beginning of a new era in all Christian work. From this time on, hundreds and thousands of the young men of Japan will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land.

Some have surmised that the government anticipate announcing that Christianity is henceforth to be the state religion, but such a step is hardly to be expected at this period of the nation's history. All that the Christian workers in Japan should ask, and all that the most of them desire, is to be given full liberty to preach Christ as the only guide and Saviour to all classes, and then leave the seed of divine truth to spring up and develop its fruit in the renewed and sanctified hearts and lives of the people.

THE DOCTRINE OF SACRIFICE IN INDIA.

REV. F. F. ELLINWOOD, D. D.

It has been well said that the idea of sacrifice which lies at the foundation of the doctrine of the Christian Atonement—is as widespread as the human race. It is in fact almost co-extensive with the idea of God. In all ages the need of expiation has been recognized, and provision has been made of

one kind or another to meet the demands of a deeply rooted sense of sin. In no nation in the world, not even among the Jews, has bloody sacrifice had a more prominent place, than among the ancient Brahmans of India. But in the progress of time and the drift of changing religious sentiment, the old doctrine of sacrifice taught in the Vedas has become the most awkward and inconvenient stumbling-block that could well be imagined, and this for three reasons.

First.—Buddhism, which arose in India between five and six centuries before Christ, began, with the help of various philosophic schools, a bitter and successful crusade against the doctrines and rites of sacrifice. Till that time the system had deluged the land with blood, and impoverished the people in the interest of the Brahmanical priesthood. But it is humiliating to a Brahman to be obliged to confess that Buddhism destroyed a system which the Eternal Vedas had enjoined.

Second.—The doctrine of transmigration which had not been taught in the Vedas, but arose at a later day, came into direct contact with the sacrificial system, since animals came to be recognized as possible incarnations of the human spirit, and sacrifice might therefore be chargeable with murder.

Third.—The later Hinduism, which is a composite of all the faiths ever known in India, borrowed in time from some of the earlier non-Aryan tribes, the worship of cattle; and as cattle had been reckoned among the most valuable victims of sacrifice, here was an insurmountable difficulty.

In these circumstances the society known as the Arya Somaj, and all other Hindus who are interested in making it appear that the Sacred Vedas are the authoritative sources of all wisdom, have found it necessary to maintain that *sacrifice was never an element in the Hindu religion*; and this heavy task the Aryas have assumed. I may say in passing that Christianity has no difficulty of this kind, in the abrogation of the old sacrificial system of the Jews which has also passed away, for it not only admits its existence but builds upon it as a typical institution which has found its end and fulfilment in the one great sacrifice made once for all on Calvary. But where

Christianity is strongly buttressed by the old Jewish ritual, Hinduism is absolutely weak and contradictory. The Aryas, or followers of Dyananda, do not hesitate to deny, in the face of the plainest facts, that sacrifices are nowhere ordained in their holy books. This is the position which they are now trying to maintain before the intelligent public of India and the world at large.

Under these circumstances Dr. Martyn Clark, Missionary of the Church Missionary Society at Amritsar, aided by a native Christian scholar, has taken up this question most thoroughly. The case illustrates the importance of having at least some missionaries in the field who are Sanscrit scholars and thoroughly acquainted with the teachings of the Vedas, and who are therefore able to refute the assertions of Aryas and others on their own grounds. Rev. K. C. Chatterjee in addressing the General Assembly at Omaha strongly urged this need. It is very easy to say that the missionary should know only the one great errand of preaching the story of the Cross, and not waste time upon heathen literature or heathen systems, but this achievement of Dr. Clark's has accomplished more in the struggle with educated but persistent Hinduism than a whole decade of ordinary labor could do. The Aryas are anxious to join with the Agnostics, the Theosophists, and the humanitarian prophets of universal brotherhood, in denouncing the Christian doctrine of vicarious sacrifice for sin as a savage relic of a barbarous age, but they must also cling to the ancient Vedas as the authoritative source of all wisdom. But Dr. Clark shows that the Vedas are not only full of the doctrine of sacrifice, but that their earliest hymns contain strange references to a *Divine Sacrifice for the sins of the world*. He shows the impossibility of serving two masters—ancient Vedism and modern infidelity. The dilemma is fatal.

In a lecture given by Dr. Clark on the Vedic doctrine of Sacrifice, printed at the Albert Press in Lahore in 1887, he presents a large number of original Sanscrit texts taken with chapter and verse from the Vedas, and followed by literal translations, in which he exposes the false assumptions which are set

forth with an air of superior knowledge in the circulars and leaflets of the Aryas. He opens his lecture by a quotation from Dr. Mitra, an eminent Hindu scholar, who, though not a Christian, was at least candid and honest. Dr. Mitra says, "We can nowhere meet with a more appropriate reply (to the Aryan assumptions) than in the fact that when the Brahmins had to contend against Buddhism, which so emphatically and successfully denounced all sacrifices, they found the doctrine of respect for animal life too strong and too popular to be overcome, and therefore, gradually and imperceptibly *adopted it in such a manner as to make it appear a part of their Shastra*. They gave prominence to such passages as preached benevolence and mercy for all animated creation, and so removed to the background the sacrificial ordinances as to put them entirely out of sight." Such a process is even now going on in Hinduism under the influence of Christianity, and, as the Hindu mind was during the ascendancy of Buddhism already well prepared for a change by the teaching of Buddhist missionaries, no difficulty was met with in making faith, devotion, and love supply the place of the holocausts and unlimited meat offerings ordained by the Vedas. The abstention was at first, no doubt, optional, but gradually it became general, partly from a natural disposition to benevolence and partly out of respect for the feeling of Buddhist neighbors, such as the Mohammedans now evince for their Hindu fellow-subjects by abstaining from meats in various parts of Bengal, that writers found it easy to appeal to the practice of the people and public feeling as proofs even as potent as the Vedas, and authoritatively to declare that sacrifices were forbidden in the present age. This once done the change was complete: in short "the Buddhist appeal to humanity proved too much for the Smriti, and custom has now given a rigidity to the horror against the sacrifice of animal life, which even the Vedas fail to overcome." This is the candid utterance of a high caste non-Christian Hindu.

Dr. Clark proceeds to show that the Aryas of the present day feel the force of this breach

between the Veda and the popular sentiment and custom, and, that failing to establish their assumptions in regard to the Vedic teaching, they have been driven to the resource of either explaining away Vedic passages into meaningless vacuities or abandoning them altogether. From the Darsanas, from Manu, and other traditional literatures not only, but also from the Rig-Veda, and that in many passages, Dr. Clark quotes the most direct and emphatic inculcations of the virtue of sacrifices, and the duty of offering them, with directions scarcely less specific than those of the Levitical Law. These it is not necessary to quote, though twenty-two different Vedic passages are given in immediate succession. The horse and the cow, much more generally the latter, were the objects of sacrifice, though a horse was considered the more honorable and valuable victim. The Brahmins not only sacrificed cows, but they ate their flesh habitually, and this was one of the chief sources of their income. Page after page of quotations are given in reference to the sacrifice of cows and bullocks, the method of selecting, the process of slaying, etc. There are rules also prescribing what other animals are, and what are not, proper victims for sacrifice. He proceeds further to show that human sacrifices were recognized and authorized by the Vedas. Thus from Yajur-Veda he quotes, "That men may be sacrificed to Parjapati." This charge of human sacrifice the Aryas deny, but here it is in their own Vedas.

It is the more surprising that there should be such sensitiveness in regard to this when we remember that it is but a comparatively short time since women were burned with the bodies of their husbands by hundreds and thousands; men were crushed under the wheels of Juggernaut, by their own act it is true, but with the encouragement of the priesthood; Hindu women threw their first-born into the Ganges, men were self-mutilated, in honor of the grim Goddess Kali, and the Thugs perpetrated wholesale murders under the guise of religious duty and to glorify Kali with human blood. Dr. Clark shows that in ancient Vedic rites, men were called to sacrifice themselves by drowning; or according to another rite, the victim must

burn himself to death. In one of the Mandalas of the Rig-Veda Dr. Clark finds a description of a certain sacrifice in which the victim bound to a stake, pleads with the gods to be released. In the Taittiriya Brahmana of the Rig-Veda there is the well-known story of Haris Chandra, who was about to offer his child in sacrifice, which incident has often been compared with Abraham's proposed sacrifice of Isaac. In the Purushamedha 179 names of various gods are given, and the appropriate sort of human being to each god is mentioned thus, to one a preacher of morality is to be sacrificed; to another a courtesan; to another a jeweller; to another a news-dealer; to various ugly divinities, deformed, imperfect specimens of humanity were to be offered. Several pages are given to proof passages on this point, sweeping away entirely the assumption of the Aryas that the Hindu religion has been always stainless of the blood of sacrifice. The influence of Buddhism, the doctrine of transmigration, and the universal reverence and virtual worship of the cow, have in later times proved too strong for the ancient custom, but it is inwrought into the very life and texture of the ancient Vedas.

There is another most interesting fact upon which Dr. Clark enlarges, namely, the Vedic evidence of an ancient idea of a divine and all sufficient vicarious sacrifice for the sins of men. While the earliest notices of actual historic sacrifice in Hindu literature seem to be destitute of a piacular character, and, denote a stage in the history of sacrifice in which it had become a mercenary thing, resembling that of Cain rather than that of Abel, yet there are Vedic passages which go to show that in the earliest conceptions of sacrifice it had been truly piacular. This fact is brought out by Sir Monier Williams in his large and exhaustive work, *Indian Wisdom*. It is still more clearly presented by the late Prof. Banerjea, author of *The Aryan Witness*, who in speaking of these Vedic references to a divine and voluntary sacrifice for the sins of men and of gods, remarks that "it is impossible to understand them on any other theory than that they are reminiscences of an early promise to mankind, of the 'Lamb slain from the foundation of the

world.'” Dr. Clark enlarges upon those same proofs which he finds and quotes. He says, “In repudiating the doctrine of sacrifice, our Arya friends really reject all that is grand and noble in the Veda; they turn their backs on the one great truth which would, if followed to its fulness, make them free men and save their souls. The ancient Aryans had this truth burnt deep into their souls, that without shedding of blood, there can be no remission of sin. They did not know this truth in all its fulness, but still, however dimly and partially, they had realized that sin must be atoned for. The guiltless life was taken and the guiltless blood was shed to atone for the sins of their souls. Their hope was that the sacrifice might be accepted in place of the sacrificer, and the punishment of his sin might be visited on the substitute offered in his stead. This is a most wonderful revelation of the belief of the ancient Aryans; it was because sacrifice was to them the atonement for sin, and the deliverer from death that they called it ‘the principal thing’—‘the navel of the universe.’”

The following passages will show the peculiar character of the ancient conception of sacrifice; thus from the Rig-Veda, “Do thou by means of sacrifice take away from us all sins.” And again in the Tandya Maha Brahmina, (addressed to the victim or member of the victim about to be cast into the fire) “Thou art the annulment of sin committed by the gods; thou art the annulment of sin committed by departed ancestors; thou art the annulment of sin committed by men: thou art the annulment of sin committed by us! Whatsoever sin we have committed by day and by night, of that thou art the annulment. Whatsoever sin we have committed sleeping or waking, of that thou art the annulment! Whatever sin we have committed consciously and unconsciously, of that thou art the annulment. Of sin—of sin, thou art the annulment!”

Again in the Taittiriya or Aranyaka, “O Death! thy thousand million snares for the destruction of mortal man, we annul them all by the mysterious power of sacrifice.” “This is wonderful enough,” says Dr. Clark, “but there yet remains for us to notice the

most wonderful idea of all; so wonderful, as has been well said, ‘that it is a still greater wonder that Aryans, having once obtained it, should ever have lost it; namely, the belief that the greatest instance of sacrifice is that God has sacrificed Himself for his creatures.’” Thus in the Shatapatha Brahmina, p. 836, we read: “The Lord of creatures gave Himself for them, for He became their sacrifice;” again in the Taittiriya Aranyaka, “They slew Purusha the victim—Purusha who was born from the beginning;” again in the Rig-Veda, “The giver of Himself, the giver of strength, whose shadow, whose death is immortality.”

Dr. Clark closes his address, after giving incontestible proofs of the ancient doctrines of sacrifice, with a direct appeal to his Arya friends, in which he says: “The great work of redemption is indeed done. God has suffered for the salvation of men. He humbled Himself to death, even the death of the cross. He has died, the just for the unjust, and by the sacrifice of Himself, has put away forever the sins of all who come to Him. ‘Thou shalt call his name Jesus, for He shall save His people from their sins;’ through His death life eternal is now freely offered to mankind, for as the Veda said long ago, ‘His shadow, His death is immortality.’ Your Western brethren have found the light of which their forefathers and yours spoke so long ago. It is their privilege now to bring this light to you, the brothers from whom they parted so long ago. Would that you had accepted it as they have done, for it is truth. Would that you had realized that in Christ alone is the hope of India, as well as of your own souls. The virtue of this sacrifice of God has saved every nation and individual which has accepted it, and it can save you and save India. Finally, be Aryans, not Buddhists; escape from the Buddhistic fetters of two thousand years and more, and fulfil the destinies, the hopes of your Aryan progenitors.”

And without shedding of blood is no remission. Heb. ix : 22.

And the blood of Jesus Christ cleanseth us from all sins. I John i : 7.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN INDIA.

LODIANA MISSION.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced 1849; missionary laborers—Rev. J. C. Rhea Ewing, D. D., and Mrs. Ewing, Rev. J. Harris Orbison, M. D., and Mrs. Orbison, Rev. Henry C. Velte and Mrs. Velte, Rev. H. D. Griswold and Mrs. Griswold, Prof. J. G. Gilbertson and Mrs. Gilbertson, Rev. E. D. Martin, and Mrs. C. W. Forman; *Rev. Isa Charan, Rev. Dharm Das.* Outstation at Waga, Miss Clara Thiede; 2 licentiates, 2 Bible-women, 18 native teachers and helpers.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station 1882; missionary laborers—Rev. F. J. Newton, M. D., and Mrs. Newton, Miss Helen R. Newton, M. D., Rev. Howard Fisher and Rev. J. N. Hyde; 2 outstations, 2 licentiates and 4 native helpers.

HOSHYPUR: 45 miles north of Lodiana; mission commenced 1867; missionary laborers—*Rev. K. C. Chatterjee and Mrs. Chatterjee, and Rev. Muhammed Shah;* 4 outstations, 3 native preachers, 1 licentiate, 18 native teachers and helpers.

JULLUNDUR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced 1846; missionary laborers—Rev. C. B. Newton, D. D., and Mrs. Newton, Miss Caroline C. Downs and Miss Margaret C. Given, *Rev. Abdullah;* 3 outstations, 2 native preachers, 2 licentiates, 3 Bible-women, 13 native teachers and helpers.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced 1834; missionary laborers—Rev. Edward P. Newton and Mrs. Newton, Rev. Arthur H. Ewing and Mrs. Ewing, Rev. Walter J. Clark and Mrs. Clark, Rev. U. S. G. Jones and Mrs. Jones, Miss Sarah M. Wherry and Miss Emma Morris; *Rev. John B. Dales, Rev. Jaimal Singh;* 4 outstations, 4 native preachers, 1 licentiate, 6 native teachers and helpers.

AMBALA: 55 miles southeast of Lodiana; mission station commenced 1848; missionary laborers—Rev. Benjamin D. Wyckoff and Mrs. Wyckoff, Rev. Reese Thackwell, D. D., and Mrs. Thackwell, Rev. J. M. McComb and Mrs. McComb, Mrs. Wm. Calder-

wood, Miss J. R. Carleton, M. D., Miss Mary E. Pratt, and Miss Emily Marston, M. D., *Rev. Sandar Lal, Rev. Henry Goloknath, Rev. P. C. Uppal, and Rev. Matthias.* Outstation at Ani in the hills, Rev. Marcus M. Carleton and Mrs. Carleton. Two outstations, 4 licentiates, 4 Bible-women, 15 native teachers and helpers.

DEHRA: 47 miles east of Saharanpur; mission station commenced 1853; missionary laborers—Rev. W. J. P. Morrison and Mrs. Morrison, Rev. J. F. Ullman, Miss Harriet A. Savage, Miss Elma Donaldson, Mrs. E. H. Braddock, and Mrs. Abbie M. Stebbins; 1 outstation, 2 native preachers, 5 Bible-women, 26 native teachers and helpers.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced 1836; missionary laborers—M. B. Carleton, M. D., and Mrs. Carleton; 1 native preacher, and 9 native teachers.

WOODSTOCK: in Landour, 15 miles east of Dehra; school begun 1874; missionary laborers—Miss Clara C. Giddings, Miss Mary E. Bailey, Miss Clara E. Hutchison, and Miss Margaret C. Davis.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced 1836; missionary laborers—Rev. Alexander P. Kelso and Mrs. Kelso, Rev. Robert Morrison and Mrs. Morrison, Rev. C. W. Forman, M. D., and Mrs. Forman, Miss Jessie Dunlap, and Miss Agnes L. Orbison; *Rev. John A. Lid-*
dle; 2 outstations, 2 native preachers, 2 licentiates, 3 Bible-women, 13 native teachers and helpers.

In this country: Rev. Howard Fisher, Miss J. R. Carleton, M. D., Rev. Robert Morrison and Mrs. Morrison.

FURRUKHABAD MISSION.

FATEHGARH-FURRUKHABAD: the former the civil station, and the latter the native city, 733 miles northwest of Calcutta; mission begun 1844; missionary laborers—Rev. John N. Forman and Mrs. Forman, Rev. Henry Forman and Mrs. Forman, Rev. Albert G. McGaw and Mrs. McGaw, Miss Mary P. Forman and Miss Emily N. Forman; *Rev. Mohan Lal;* 4 outstations, 3 licentiates, 5 Bible-women, 51 native teachers and helpers.

FATEHPUR: 70 miles northwest of Allahabad; station begun 1853; missionary laborers—Rev. C. H. Bandy and Mrs. Bandy, and Rev. C. C. Meek; 3 licentiates, 1 Bible-woman, 4 native teachers and helpers.

MAINPURIE: 40 miles west of Fatehgarh; mission station commenced 1843; missionary laborers—Rev. Thomas Tracy and Mrs. Tracy, Rev. H. M. Andrews and Mrs. Andrews; 3 outstations, 1 licentiate, 3 Bible women, and 4 native helpers.

ETAWAH: on the Jumna, 30 miles southwest of Mainpurie; mission station commenced 1863; missionary laborers—Rev. John S. Woodside and Mrs. Woodside, and Miss Christine Belz; 1 outstation, 1 licentiate, 4 Bible women, 11 native teachers and helpers.

MORAR: capital of the native state of Gwalior; mission station commenced 1874; missionary laborers—Mrs. Joseph Warren, *Rev. Sukh Pal.*

JHANSI: 250 miles west of Allahabad; population, 52,000; occupied as a mission station 1886; missionary laborers—Rev. James F. Holcomb and Mrs. Holcomb, two lady assistants; *Rev. Nabi Baksh*; 2 Bible women, 9 teachers and other helpers.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced 1836; missionary laborers—Rev. J. J. Lucas and Mrs. Lucas, Rev. S. H. Kellogg, D. D., and Mrs. Kellogg, Rev. James M. Alexander and Mrs. Alexander, Rev. W. F. Johnson, D. D., Rev. C. A. R. Janvier and Mrs. Janvier, Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Jennie L. Colman, Miss Margaret J. Morrow, Miss Maud Allen, M. D., and Miss Bertha T. Caldwell, M. D.; *Rev. John S. Caleb* and *Rev. Isaac Fieldbrave*; 2 outstations, 7 licentiates, 6 Bible women, 15 native teachers and helpers.

In this country: Mrs. J. J. Lucas.

WESTERN INDIA MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced 1853; taken under care of Board in 1870; missionary laborers—Rev. James M. Goheen and Mrs. Goheen, Rev. J. M. Irwin, Mrs. George H. Ferris, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, and Miss Rachel Irwin; 2 outstations, 1 native preacher, 3 Bible-women, 16 native teachers and helpers.

PANHALA: 14 miles north of Kolhapur; mission station commenced 1877; missionary laborers—Rev. L. B. Tedford and Mrs. Tedford; 4 outstations, 1 native preacher, 7 native teachers and helpers.

SANGLI: 30 miles east of Kolhapur; mission station begun 1884; missionary laborers—Rev. J. P. Graham and Mrs. Graham, Miss Jennie Sherman, and Miss A. A. Brown; 1 outstation, 1 Bible-woman, 10 native teachers and helpers.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced 1873; missionary laborers—Rev. W. H. Hannum and Mrs. Hannum, Rev. E. M. Wilson, Miss E. T. Minor, and Miss Amanda Jefferson; 4 native teachers.

MIRAJ: the center of the medical work; missionary laborers—W. J. Wanless, M. D., and Mrs. Wanless, and Rev. G. H. Simonson.

Rev. R. P. Wilder and Mrs. Wilder: Mr. Wilder is for the present engaged in evangelistic work among the colleges of Western India.

In this country: Miss Jennie Sherman.

The latest official statistics of additions to the Church in our India Missions are for the year 1893, and are as follows:

Received during that year upon confession of faith, in the Lodia Mission, 309; in the Furrukhabad Mission, 38; in the Western India Mission, 27; making a total of 374 additions to the Church in all our India Missions.

The total statistics for our three Missions in India for 1893 are as follows: ordained American mission-

aries, 36; medical missionaries, men, 2, women, 5; lay missionaries, 2; lady missionaries, 65; total of foreign laborers, 110; ordained native ministers, 26; native licentiates, 36; other native teachers and helpers, 234; total of native assistants, 296; number of churches, 27; communicants, 17,095; added during the year, 374; students for the ministry, 25; total of pupils in schools, 8,358; pupils in Sabbath-schools, 4,203; contributions, \$4,053; hospitals and dispensaries, 11; patients treated, 81,586.

Reports from the Lodia Mission for the year 1894 have just been received at the Mission Rooms, and indicate a remarkable advance in some particulars upon the statistics of 1893, so far as that Mission is concerned. The additions upon profession of faith were 508, or about 200 more than were reported in 1893. The patients treated in the hospitals and dispensaries were 67,130, an advance of nearly 3,000 upon the previous year. The reports for 1894 are not as yet in hand for the Furrukhabad and Western India Missions.

The published statistics of the recent Bombay Conference in 1893, covering the entire evangelical mission work of all societies in India in the year 1890, are as follows: foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1,761; ordained native preachers, 797; native lay preachers, 3,491; native female evangelists, 3,278; total of native agents, 7,566; total of foreign and native missionary laborers, 9,327; congregations, 4,863; communicants, 182,722; evangelical native Christians, 559,661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 81; pupils in the same, 1,584; mission schools of all societies, 6,737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

Mission work in India is a broad field of study. The following suggestions and references will indicate some of the more important aspects of the subject:

For a general view of the field, its conditions and prospects, consult the following articles:

"The Outlook in India," by Rev. W. B. Boggs, D. D., *Missionary Review of the World*, January, 1895, page 4.

"The Prospects of the Conversion of India," by George Smith, LL. D., *CHURCH AT HOME AND ABROAD*, April, 1894, page 300.

"The New Year's Outlook in India," by Rev. S. H. Kellogg, D. D., *CHURCH AT HOME AND ABROAD*, May, 1894, page 375.

"The Outlook in India," by Rev. J. L. Phillips, M. D. *Missionary Review of the World*, August, 1894, page 605.

"Christianity in India," by Rev. Edward Storrow, *Missionary Review of the World*, March, 1894, page 172, and April, 1894, page 247.

"The Sunday-school and Evangelism in India," by Rev. T. J. Scott, D. D., *Missionary Review of the World*, March, 1894, page 212.

"India's Needs," by Robert P. Wilder, *The Student Volunteer*, June, 1894, page 81. The same article appears in *The Gospel in All Lands*, November, 1894, page 505.

"India in 1795 and Now," by Rev. W. J. Wilkins, reprinted from *The Chronicle in The Gospel in All Lands*, April, 1894, page 173.

An interesting movement among the low-caste populations of India is worthy of special study at the present time. Consult the following:

"Mass Movements in India," by Rev. George W. Jackson, *Missionary Review of the World*, January, 1894, page 50.

"A Hopeful Movement in North India," by Rev. J. J. Lucas, *CHURCH AT HOME AND ABROAD*, April, 1893, page 274.

Several prominent magazines have recently published articles, both pro and con, upon the alleged failure of missions in India. *The Forum* for December, 1894, contains articles by P. R. Telang on "Christian Missions as seen by a Brahmin," and also by Bishop Thoburn, on "Christian Missions as Seen by a Missionary." Consult also the article on "The Success of Christian Missions in India," by Mr. Fred Perry Powers, in *The Forum* for June, 1894, republished in *The Gospel in All Lands* for November, 1894, page 500. An article in reply to Mr. Mozoomdar by Bishop Thoburn, in *The Outlook*, is also found in the *Gospel in All Lands*, September, 1894, page 422. Dr. Ellinwood has replied to Vivekananda in *Homiletic Review*, November and December, 1894. See also "Obstacles to Christianity in India," by Rev. Henry Rice, *The Gospel in All Lands*, December, 1894, page 535; and "Have Christian Missions Failed in India?" by Rev. E. M. Wherry, D. D., *Missionary Review of the World*, September, 1894, page 663; and "Mozoomdar and the Indian Missions," by Rev. F. F. Ellinwood, D. D., *CHURCH AT HOME AND ABROAD*, January, 1895, page 44.

The religions of India form rather a complex and difficult, but important subject of research. Consult the following:

"The Religions of India," by Rev. Francis Heyl, *Missionary Review of the World*, March, 1894, page 179; and April, 1894, page 254.

"How Far is Hinduism Spiritual?" by Rev. Robert A. Hume, *The Missionary Herald*, July, 1894, page 285.

"A Native Defense of the Religions of India," *The Gospel in All Lands*, April, 1894, page 165.

"The Mohammedanism of Northern India," by Rev. R. M. Paterson, reprinted from *The Mission Record*, in *The Gospel in All Lands*, April, 1894, page 164.

Educational and medical work in India are of special interest to many. Consult the following:

"Education in India," by Rev. George Stosch, *Missionary Review of the World*, April, 1894, page 270.

In addition to the article by Dr. Wanless in the present issue, consult "Dearth of Medical Missionaries in India," by C. S. Valentine, M. D., *CHURCH AT HOME AND ABROAD*, September, 1894, page 204; and "Medical Training for Women in India," by Edith M. Brown, M. D., *Missionary Review of the World*, April, 1894, page 281.

The work of our own Presbyterian Missions covers a wide field of inquiry. In addition to the interesting articles published in this number, consult also "Work in the Punjab," by Rev. J. C. R. Ewing, D. D., *CHURCH AT HOME AND ABROAD*, April, 1894, page 303.

In connection with the Jullundur Station there have been 151 baptisms during the past year, of whom 100 were adults. The entire number are from low castes, with one exception. The year has been characterized by much excitement and many outbursts of violence and persecution, with a view to stay the progress of the Gospel. The work goes on successfully in spite of all opposition.

In the Hoshiyapore Station 130 were baptized during the past year, the largest number upon record in connection with that station. Of this number 128 were from the lower castes.

There is more interest, however, among the higher castes than statements like the above would indicate. Quite a number, during the past year, have sought baptism at a distance from their homes, in order to avoid the storm of excitement which would follow their public profession in their own community. In connection with the Lodiana Station four such cases are noted—one a Mohammedan, two Brahmins, and a Sikh.

The great mass of the population in India reside in villages, hence the importance of touring and village evangelization. A training-school recently started at Khanna, one of the outstations of the Lodiana Mission, is for the special training of young men for evangelistic work among the masses in the villages. The training given has been largely Scriptural, and of course very elementary.

Rev. J. M. Alexander, of Allahabad, writes of the abounding opportunities for work in India, and of the serious nature of the difficulties which attend it. There is no limit to the facilities for making known the Gospel. The rich and poor, those of high caste and those of low caste, the educated and the uneducated, can all be reached. He speaks of the constantly recurring inquiry as to whether

educational work does not absorb too much of time and money in India, and, while he would limit the outlay proportionately, especially in higher education, yet he is confident that these educational agencies can be made most hopefully and encouragingly evangelistic. It is the peculiar difficulties, not easy to explain to friends at home, which restrict at the present time the visible results in this department of work. The missionary knows that to urge the pupils in our higher educational institutions to a public profession of Christianity would lead (since they are minors) in the end to a public trial in court, which their friends would be inclined to insist upon. Missionaries are therefore content to go on teaching the Word of God, and impressing religious instruction upon young minds, leaving them to act for themselves in later years as conscience and conviction may determine. Interesting instances are given from Mr. Alexander's personal experience, showing the permanent nature of the impressions made in school life. Christian truth seems to abide in the heart and mold the life, and there is reason to believe that the secret communion of the soul with God is in many cases luminous with hope.

Mr. Alexander speaks also of his great interest in the work among the low castes, especially the "sweepers." Christianity at the present time is doing what no other religion either proposes to do or seeks to accomplish. It is elevating low caste people to a position which they could never hope to attain except under the influence of the Gospel. Bishop Thoburn says that the Gospel will transform the low castes of to-day in India into the high castes of to-morrow.

The Theological Seminary of our Mission at Saharanpur is in connection with the Synod of India. Instruction has been given during the past year by Rev. Messrs. Robert Morrison, Henry Forman, A. P. Kelso, and J. J. Lucas, with the assistance of two native instructors, Mr. Ghulam Masih and Mr. Talib-ud-Din. Twenty-one students have been in attendance. Special lectures have been delivered by Rev. S. H. Kellogg, D. D., upon "Types of the Old Testament." The closing exercises of the graduating class were held in the Saharanpur Church, July 16, when four young men were commissioned to preach the Gospel. An interesting feature of the report is an account of the Annex, or Women's School, for the wives and children of the students in the Seminary. It has been under the charge of Mrs. Kelso since Mrs. Morrison returned to the United States. Miss Mary McLean has rendered assistance.

The important department of mission service in India which is known as Zenana Work has been conducted by our missionaries at many points with much encouragement. Miss Downs and Miss Given have been busy at Jullundur. At Ambala Mrs.

Wyckoff and Mrs. Pereira have made frequent visits to 65 zenanas. At Dehra there have been on the books of the station 122 houses, with over 200 pupils in them. Miss Belz has been going her faithful rounds at Etawah, and reports 123 pupils and much interest on the part of those who had been taught. At Jhansi the work has been under the charge of Miss Seymour, and at Allahabad Miss Mary E. Johnson has been engaged in this service during the absence of Mrs. Lucas on furlough. She has visited in all 36 houses. At Kolhapur Mrs. and Miss Wilder, Mrs. Goheen and Miss Patton have been seeking entrance into homes where many difficulties seem to bar the way, and much patience and prayer are needed.

In the official statistics of the Bombay Conference it was reported that among all the missions of India 40,513 zenanas were visited, and that over 32,000 regular pupils were in this way receiving instruction.

Our illustrations this month are of interest in connection with the articles published. The frontispiece (p. 274) shows the city of Nahan, referred to in Dr. Thackwell's contribution, and the portrait of the Rajah, himself, who gives the courteous invitation to enter his domain appears on page 311. The Theological Seminary at Saharanpur, with the students in the foreground, is presented on page 297, and on page 317 we have an attractive glimpse of the pupils in the Jhansi Girls' School. The Dispensary at Sangli, with Dr. Wanless standing on the right, and a group of patients waiting for his services, illustrates another feature of our varied work. See page 314.

A PRINCELY INVITATION.

REV. R. THACKWELL, D. D., AMBALA.

Náhan, the capital of the native state of Sirmúr, is a picturesque little town of about eight thousand inhabitants, situated 3,000 feet above the sea, on the spur of a hill which belongs to the lowest range of the Himalayas. It is northeast of Ambala on the western side of the Kyárda Dún, which is separated from the Dehra Dún by the river Jumna.

AN ENLIGHTENED RAJAH.

The present Rájah of Sirmúr is a very enlightened man and quite in advance of most of the native rulers of India. He acquired a knowledge of English at a time when an acquaintance with that language was a very rare acquisition, as few of the princes of that day cared to study the language of the foreigner. I well remember, some thirty years ago, when stopping for a few hours at Náhan on my way from Sabáthu to Dehra

with a party of ladies and children, a young man who called to see us. He had sent servants in advance with a *dálí* (a basket of fruit and vegetables), and soon followed himself at the *Dák Bangalo* (the travellers' rest-house), where we were, and introduced himself as the *Rájah* of the *Sirmúr* State. He spoke what might be considered as very fair English for the time. We found him then a very interesting young man, and I remember his telling us that he had, the day before, shot a man-eating tiger on the road along which our party had just come.

He very kindly placed a couple of elephants at our service, which carried us all the way to Dehra—a distance of nearly sixty miles.

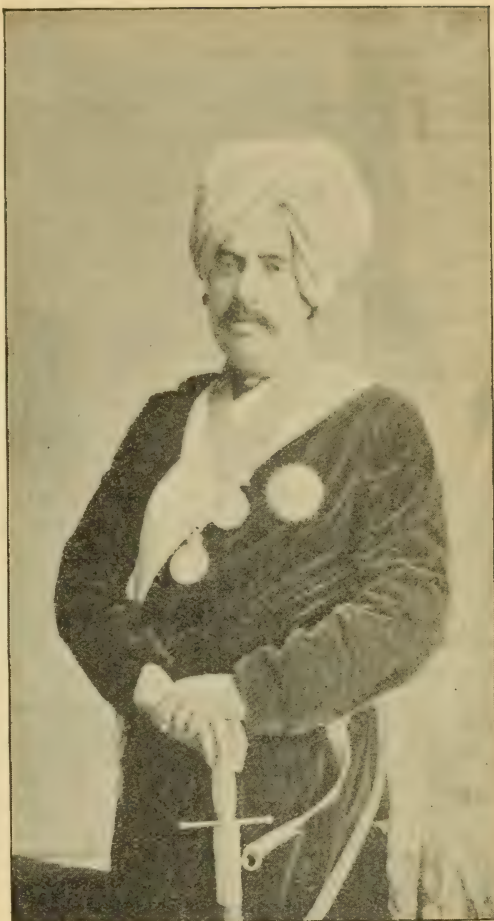
HONORED BY THE EMPRESS.

The *Rájah* is now nearly fifty years of age, and though his state is small and his revenue limited in comparison with some of the other princes of India, yet in brain power and general enlightenment he takes a leading place among them. He gives no indication of having suffered from the excesses so common among those of his own class, and which have shortened the lives of so many. He early attracted the attention of the Indian Government and received from Her Majesty, the Empress of India, the highest decoration that is conferred on Indian princes, that of Grand Commander of the Star of India.

He has two sons, the elder of whom is of course the heir to the state, and the younger is a very smart and intelligent young officer commanding his father's troops. Both speak English and seem ambitious to follow in their father's steps.

A BENEFICENT RULER.

The *Rájah's* life-record has quite justified early expectations of him. He has done a great deal for the general improvement of his state and of his people. He has established seven charitable hospitals; a district Board for the supervision and maintenance of roads and works of general utility throughout the state; a municipal Board for the town of *Náhan*, a High School and village schools; some travellers' rest-houses, and a very fine *Dák Bangalo* for Europeans. From the capital excellent main roads run in different directions—one to the village of *Kala-Amb* at the



RAJAH OF SIRMUR.

foot of the hills, leading directly to *Ambála*, one of our principal mission stations; another towards *Dehra*, which is also one of our important stations; and still another to *Simla*, the summer capital of the Government of India. Village roads have been made in various directions through the state, facilitating access to *Náhan* and to the various judicial courts established at the capital. I visited a foundry and workshop located there, and admirably managed under European supervision. From this foundry scores of sugar-cane-crushing-machines are annually sent out to the surrounding villages and into British territory. Some of these machines are sold to the well-to-do farmers, others are rented during the crushing season to those who could not afford to purchase.

A MINIATURE BRITISH INDIA.

Post and telegraph offices have been opened, and works for the supply of pure water have been commenced. A forest department has been organized to conserve the forests of the state. A settlement of the land revenue is taking place, by which the amounts to be paid are fixed at an easy rate within the means of the cultivators, who will in future, it is hoped, not be liable to arbitrary changes. In consequence of this, most of the uncultivated parts of the state are already brought under cultivation. All these works enumerated above, are carried on according to British rules and regulations, so that the government of the Sirmúr State may be said to be the government of India, with all its various departments in miniature.

A railway from Bavára, on the North-western Railway via Náhan to Simla, is under consideration of the railway company at Simla, of which company Mr. Prestage, the eminent engineer who so successfully constructed the Dárjiling Hill Railway, is a trustee. If this railway is completed it will greatly increase the importance of Náhan.

INVITING MISSIONARY EFFORT.

But what the Rájah himself esteems of the greatest importance, is that he has been able to break down religious prejudices and allow every one to worship God in his own way without obstruction. He is now, and for some time has been, exceedingly anxious to have a Christian mission established at Náhan. He has promised us the same liberty to carry on our work and to preach as is enjoyed in British territory. He has offered land and timber for building and is willing to remit the duty on limestone. He will give 400 rupees a year towards repairs, and 2,000 rupees towards the building of a church. He is particularly anxious to have a lady physician stationed at Náhan, because so many little children, and women also, have died, whose lives he believes might have been saved had there been a qualified lady physician to attend them.

A HUNDRED VILLAGES ACCESSIBLE.

There is an open door for mission work of every kind, and about one hundred villages

can be conveniently reached from Náhan. The population of Náhan itself, according to the various religions of its inhabitants, is as follows: Hindus, 5,900; Mohamedans, 2,000; Christians, 25; Jains, 13; Sikhs, 6; other religions, 56, making a total of 8,000. The population of the state consists of the usual mixture of Hindus, with a scanty proportion of Mohamedans. The Rajputs are the lords of the soil; besides these there are Kanaits, Bháts and coolies.

LET US ENTER WITH PRAYER.

The mission has now taken up this field, which is a most promising one. The Gospel has never been preached in the state, but in Náhan itself, as a tentative measure, we have had during the last three years a native evangelist. May we not ask an interest in the prayers and sympathies of God's people at home for this new enterprise, and may we not hope that of many in the Sirmúr State it may soon be true that "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up."

MEDICAL MISSIONS IN WESTERN INDIA.

W. J. WANLESS, M. D., MIRAJ.

Medical work in Bombay and other large cities of Bombay Presidency has been systematically carried on with increasing efficiency since the inauguration of British rule in India. The hospitals for Europeans and natives in Bombay and Poona are principally in charge of British civil surgeons. There are also civil hospitals for natives, controlled by English Government surgeons in some of the less important cities. The principal part of the medical work in the rural towns is, however, in charge of government-taught native doctors. In the native states which form a large part of Bombay Presidency, the rulers of these States have, in their capitals and in a few of the villages, established dispensaries, partly as the result of pressure and encouragement from the British Government, and partly by force of example and appreciation of the superiority of scien-

tific medicine and surgery over native methods.

The work of medical missions here is, strange to say, comparatively new. The British Government is greatly increasing its medical work, while medical missions have at the same time entered the field. The fact that medical missions are not more extended than they are is, perhaps, owing, in the first place, to the prevalent understanding—or misunderstanding—in Christian countries that India is well supplied with doctors, and, secondly, because the missionaries themselves have not, until recently, rightly appreciated the need and place of the medical mission side by side with government institutions.

THE EFFICACY OF MEDICAL MISSIONS.

Medical missions are not only needed in India, but, with evangelization as their supreme object, they are in all mission fields among the most efficient means we possess for the propagation of the Gospel. They have already become not only invaluable, but are now indispensable. There is, from a purely physical standpoint, a great demand for an increase of medical missions in this and other parts of India, a fact which, in itself, offers a great open door for evangelization. British medical institutions in India have paved the way for the opening of the medical mission in many places, and it has become a necessity in places where there are no government institutions. Frequently, when both are found, the missionary institution is the one more appreciated and patronized. The reason for the latter fact is obvious, especially in native states where caste distinctions and prejudices on the part of those in charge of government institutions (chiefly Brahmins) prevent the poorer classes from receiving proper care and attention at their hands.

The medical mission cares for poor and rich alike, a fact now well known and appreciated by the natives, many of whom have told me that they would rather die than go to a State dispensary. An assistant English political agent, who is a man unusually familiar with the natives, said to me the other day: "I tell our sick government clerks and servants to go to the Government and State Hospitals, but they decline to go; they

all come to you for treatment. They think they are better cared for by you." In Miraj a goodly number of our patients are State servants, while there is a State Dispensary to which they are free to go if they so desire.

Again, the mission dispensary serves to illustrate the difference between a government institution, so-called, and a Christian one; or, to put it in another way, it differentiates a native Christian physician from a non-Christian government officer, usually a Brahmin doctor. Of course there are individual exceptions to this statement, since there are many earnest Christian government physicians in India.

A SLAYER OF CASTE.

In common with government institutions, only more so, the medical mission is a potent means of overcoming caste prejudice and disarming anti-foreign feelings. Hindrances imposed by the caste system in India are undoubtedly preventing thousands from becoming Christians who are already convinced of the truth of Christianity. To help the people to overcome these hindrances and caste prejudices is a long step toward Christ. The medical mission has done and is doing a vast good in this way. Five years ago large numbers refused our medicines because they contained water; now we are never asked for medicines without water as we once were. Seven months ago when we opened our new hospital at Miraj we could at first get only the out-castes to enter it, but now there are lying side by side in the same ward all classes, from the highest to the lowest, receiving the same attentions, and hearing daily the same Gospel.

A SCATTERER OF THE SEED.

The medical mission is also valuable as an evangelizing agency, since through it a large class is reached that otherwise would probably not hear the Gospel, and the majority come from distant villages, rarely if ever visited by any missionary. During the past five years, upwards of a thousand different villages, ranging from two to two hundred miles distant, have been represented in our dispensary and hospital patients. Patients do not come alone, but most frequently with one or



SANGLI DISPENSARY.

several friends, who, together with the patient, hear the Gospel message, and either by what they hear, see, or receive, or by the Scripture leaflet given to each, carry seeds of Gospel truth to their distant villages.

Then again, in native states where the medical missionary is a competent physician and surgeon, serious cases will be very frequently referred to him for treatment and consultation. A great many native doctors in this part of India, and especially the poorly trained hospital assistants in government service, seem to shrink from the responsibility involved in the treatment of complicated cases. The other day a high-class Moham-medan woman came to our hospital with serious disease of the knee joint, a case in which operation gave the only hope of saving the woman's life. She had previously gone to a native doctor in charge of a large State hospital, who told her that her disease was incurable, but to take cod liver oil and she would get strong. The operation was undertaken in our mission hospital some time after-

ward, more to save her life than to eradicate the disease, and the patient's life was saved when there seemed but little hope left. The report of the successful treatment of such cases spreads rapidly, and in a short time brings large numbers from far and near, who thus are brought under the influence of the Gospel message. Excellent surgical work is done by English surgeons, mostly in the large cities in India but in the rural native states, and remote English territory the medical missionary has a wide field and large opportunity for usefulness.

A GREAT CRY OF NEED.

In conclusion, a word concerning the need. Bombay Presidency, with a population of 27,000,000, has in all some 92 English civil and assistant civil surgeons, which is one to about every 300,000. There are in addition to these officials, about 200 more or less fully trained native assistants working in or in charge of civil dispensaries. In addition to the government physicians, there are in most of the larger cities, a varying

number of qualified native practitioners, and a few without a full medical training, since there are no laws to govern the practice of medicine in India. Thus it will be seen that the bulk of the medical work carried on by government and by private practitioners is confined to the larger centers, while there are thousands of villages with a population varying from 1,000 to 10,000 or more, where it is quite impossible to secure modern medical aid, without travelling long distances over fields and mud roads. Therefore, in native states and English districts remote from cities where there is a contingent of English residents, the medical mission is greatly needed and finds its largest field of usefulness. This is especially true in the case of women, since, as compared with other parts of India, there are comparatively few of the "purdah" class (so named because they are curtained or concealed) and women of all classes come freely to our dispensary for treatment, while almost all houses are accessible to the medical missionary. Furthermore, we have no Lady Dufferin Hospitals for women, as in the northwest, eastern and central provinces.

THE MIRAJ HOSPITAL—AN AUSPICIOUS OPENING.

In this Presidency, south of Bombay and north of Bangalore, there are only two mission hospitals and seven dispensaries. The Established Church of Scotland Mission has a hospital for women in Poona, with some twenty beds, and our own general hospital in Miraj, with sixty-five beds, is, to our knowledge, the only other mission hospital for in-patients between Poona and Bangalore, a distance of over 500 miles. Since the opening of this hospital,* on July 4, 1894, to January 1, 1895, 192 in-patients have been treated, and 117 operations performed. In the outdoor dispensary there were last year over 14,500 attendances, and over 200 minor operations performed.

The hospital is by far the most efficient means in medical work of instructing the patients* systematically in Gospel truths, as

they can be regularly taught and are so accessible. By allowing the patients, as far as possible, to supply their own food, the cost per diem for each patient, including medicines and native help, does not exceed six cents, so that the hospital can scarcely be called an expensive method of evangelization, even if viewed wholly without regard to physical benefits. Our Ratnagiri District, occupied only by our own and another mission, contains a million souls and only one civil surgeon, and here and there a dispensary (seven in all), in charge of a native government hospital assistant. There is no medical mission in this vast territory. Our mission asks for a new medical missionary for this district. A trained nurse is also requested for the new Miraj Hospital, where there is work for more than twice the present staff.

The mission also asks for funds—two hundred dollars above the present annual appropriation—to establish a class for medical catechists in connection with the Miraj Hospital. The object of this class is to train certain of our Christian youth in the elementary branches of medicine and surgery, and send them into the villages where no medical aid of any kind is available, and where they will, by their treatment of the sick, win their way to the homes and hearts of the people. This is a branch of medical missions which has been greatly blessed in South and North India. In view of the foregoing facts, surely the Church at home is able this year to grant these exceedingly modest requests for the medical work in our West India Mission.

AN INCIDENT OF 1894.

REV. J. C. R. EWING, D. D., LAHORE.

Mission work in India is conducted under a great variety of forms or methods; and yet, having regard to the condition of the people of the land, all these may be grouped under two heads, viz: (1) work among the educated, and (2) work among the ignorant and lowly. The visible results of the latter have been, within the past decade, very much greater than those of the former. Baptisms from among the low castes are reported by

* An interesting account of the "Opening" is found in the November, 1894, number, p. 380-383. A picture of the Children's Ward is on p. 18 of the number for January, 1894.

thousands, while from our schools and colleges there have been comparatively few. Every one familiar with this strange country sees in this fact only what was to be anticipated. The depressed classes cannot be blamed for fleeing from poverty and extreme social degradation, even though it involve the abandonment of a religion of which they know but little and which has brought neither light nor peace into their lives. The educated classes, on the other hand, are intensely national—if we may use the term regarding what is really a *congeries* of nationalities.

They do not see that Christianity has anything to give them in the way of social advancement; indeed, on the contrary, he who forsakes the faith of his fathers to become a Christian is commonly regarded as having disgraced himself and dishonored his family. Twenty miles away from Lahore our missionaries are besieged by applicants for baptism, and there is a constant struggle to prevent the formation of a church made up of *baptized heathen*. In this and other cities and towns there are many whose knowledge of the Christian faith and acceptance of Christ Jesus as the Saviour is definite and unmistakable, and yet they are outside the visible Church. Here, then, are the two classes, both hearing the Gospel; public acceptance of it involves in the one case probable worldly gain, in the other the loss of dearest friends, of reputation, and the endurance of persecution. This distinction is a very real one, and we shall sadly err if we allow ourselves to lose sight of it when we sit down to estimate the "results" of Indian Missions. Thousands of youth of the higher castes are being taught God's Word. Some are recognizing Christ as their Saviour, and witnessing faithfully for Him. This testimony involves in most cases a terrific struggle.

A striking illustration of this has lately been seen in our Christian College at Lahore. During the early months of 1894, it became evident to the faculty that several of the students were specially interested in the study of the Bible. One of these young men, named Bhagwan Das, the son of a prominent Govern-

ment official, announced to us his intention of making a public profession of his faith in Christ. Just at this crisis another youth, Manghat Rai by name, came to us from Mooltan, and desired to be baptized here in order to avoid the inevitable storm of persecution there. As he had been for a little time under the instruction of a missionary of the Church Missionary Society, it was urged by us that the young man would be most appropriately received into the Christian Church by the missionary of the society resident in Lahore. No sooner had the Hindoo public learned of the presence of the youth in the mission premises than the storm burst forth. A suit was entered in the Court, and two days of terrible worry and anxiety were required to show that the missionaries had not been guilty of the crime of enticing a minor from his home.

During the process of the trial, M. R., when not in the Court, was assigned to my custody by the judge, I being under bonds to produce him whenever summoned to do so. Here B. D. came to him, and the greater part of two days and nights was spent by them together. The effect upon the former was immediate. His decision was made, and within a day or two he too went for protection to the house of a missionary. His relatives and friends were permitted to see him and to talk with him in private. Two days passed and he stood firm. On the third day, finding all other devices of no avail in inducing him to abandon his intention of professing his faith in Christ, they hit upon the old device of persuading the boy of the serious illness of his father. Successive messengers came in hot haste to say that his father was in a dying state, and that his unfilial conduct was the cause. Persuaded at last he expressed a wish to go, and was taken by one of our number to the house in which his parent was lodging. We recognized the whole as a clumsy trick often practiced, and yet, as B. D. was a man of 21 years, we felt that we had no right to prevent his going. Had he resisted and remained he would have been baptized on that evening; yielding as he did, that public profession upon which he had resolved is still unmade.

The members of the Aryá Somaj evidently felt that something decisive must be done. A great mass meeting was held in the city, violent speeches were made, and people were fervently exhorted to save their children from imminent ruin by withdrawing them from Christian schools and colleges. A manifesto was issued, and sent to every quarter of the Province. On the day following, twenty-nine of our students united in asking for certificates of dismissal, which were instantly,

possible, that the one object of the college was to lead men to Christ, and that whenever a student came to Christ we should joyfully welcome him into the Church of Christ. Strenuous efforts to create a feeling of disaffection were continued for a few weeks, but ere long all was quiet as ever. The story has a sequel which has both a bright and a dark side. Manghat Rai was baptized, stood firm in the face of terrible temptations, and is now one of the *Christian* students of the



JHANSI GIRLS' SCHOOL.

and, without demur, granted. Possibly it was because we showed so little reluctance to have them go that in the end but twelve departed, some of whom would not have been permitted to remain had they so requested. All students suspected of contamination were carefully watched by the Hindu public, and their position carefully investigated. The attitude of the missionaries was, of course, uncompromising. The men were told in plainer terms than ever, if that was

college. Bhagwan Dás came under the personal influence of his friends, and since that day in April, has not been to us. He is a fine fellow, of whose sincerity in those trying days there can be no doubt. Fearing the influence of his father, he prayed, and asked us to pray that his faith might not fail. That he may yet return, and thus his and our prayer be answered is our hope.

Viewing the experience now, we feel that we have, upon the whole, ground for rejoic-

ing. God is in this work and is blessing it. I know of no form of labor more full of promise. Where these brightest minds are now coming one by one, we shall anon see them come by hundreds. This conviction is based upon the fact that unto them the Gospel is preached, and that as a consequence their attitude towards it, as well as toward their ancestral faiths, is rapidly changing; but most of all upon the promises which God has made concerning His Word and those who publish it.

THE CRISIS OF MISSIONS IN INDIA.

REV. R. MORRISON, SAHARANPUR.

India, though heathen, has never been allowed to stagnate. Her history is a history of successive conquests. Her many nations are races of conquerors. Survival of the fittest has been the law of her development. From the remote past down to the practical present, great commercial, political, philosophical and moral influences have centered in and radiated out from India. A correct estimate of these is needed, of course, in measuring her strategic importance in the great Armageddon of Missions. But what is of pre-eminent importance is to get an adequate view of her as the home of the great ethnic faiths. If the disciples of a mendicant prince could change the religion of half the globe, powerfully influencing Christianity itself, what may we not reasonably expect when a greater than Buddha convinces, converts and unifies India? Among all her periods of tremendous change, political, social and religious, there never has been one in which the change was as radical, rapid and irretrievable as that which is going right on, with ever accelerated speed, to-day.

Said the Hon. S. N. Bannerji: "The India of to-day is no more like the India of Lord Ellenborough forty years ago, than the England of Queen Victoria is like the England of Queen Anne. India has covered in forty years' time the distance England has covered in two hundred years' time."

During such an unsettling of old habits and beliefs, there are splendid opportunities for the Church, but also for the adversary as well. All the indications do not point

towards a millenium. In all human probability, the next hundred years must decide whether India shall be a potent factor of evil, or a mighty influence for good.

AN ERA OF SOMAJES.

Among the higher classes one of the most prominent symptoms of religious disintegration and revolution is the presence of a large number of advanced sects. To speak of an 'educated' yet 'orthodox' Hindu is almost a contradiction of terms. These Somajes, Sabhas, Anjumans, etc., are permeated with Christian ideas. The bitterly hostile Arya Somaj copies largely from Christian forms of worship, and in a statement of its creed some fifteen questions were actually plagiarized from our Shorter Catechism. The Deva Dharm, a recent sect with a very active propaganda, is exceedingly thorough in its abjuration of Hinduism, high in its moral standard, reverential towards Christ, and friendly with Christian missionaries. Even orthodox Hinduism, honey-combed with divisions, is becoming conscious of its inability to act as the guardian of its own interests, and proposing to make over to a Christian government the control of its temple endowments and other material possessions. Speaking of a bill draughted for this purpose, the *Madura Mail*, an advanced Hindu organ, says: "Old institutions are dying. The ancient religion is overgrown with various legends, rituals and forms. Circumstances have so changed that it is easier to learn the foreign religions than the religion of our forefathers. With little or no instruction worth the name in the fundamental truths of our faith, it is no wonder our youths sometimes believe in the superiority of the Christian faith. Our restrictions have grown more and more senseless and troublesome. So, either on account of a conviction of the superiority of the Christian doctrine, or the simplicity and freedom of the Christian's life, the earnest Hindu youth sometimes undergoes baptism."

THE TRIUMPH OF A SAINTLY LIFE.

When the late Dr. Forman was about to leave Lahore for his last visit home, the college hall was crowded with native gentry of intelligence and position, who had come to

show their affection for their instructor and their appreciation of his work. The testimony they bore to the moral influence of mission school training was distinct and emphatic.

Two years later his body was brought to Lahore. He had now gone "home" indeed. Crowds gathering at the railway station attended it to the church. At the earnest request of leading Hindus and Mohammedans, the funeral passed through the native city, an unprecedented occurrence. The streets were thronged, windows and balconies filled, and the house-tops crowded. Never had the heart of that city been so moved. An anti-Christian press described Dr. Forman as the best-beloved man that had ever lived in Lahore—a bold assertion in regard to John Lawrence's city. These two scenes are significant of how tens of thousands are being drawn, not only away from their effete superstitions, but towards the religion of Christ as they see it embodied in the lives of His faithful servants. So far had this influence affected two Hindu gentlemen of wealth and influence, graduates of a mission school, that they brought their boys to a Christian lady to be educated among Christian girls. When told that everything possible would be done to make these three boys Christians, they answered: "Yes, we expect this. We want them to become true children of God."

A CENTER OF CHRISTIAN EDUCATION.

Our own college at Lahore is an institution of which we may be justly proud. Resuscitated in June, 1886, with only twenty-two students, it has outstripped the Government College, with all its prestige and immensely superior equipment, and the Anglo-Vedic College, with its low fees and cry of "India for the Indians." Its educational results, as tested by university examinations, have been most flattering. Interest in Bible study among the students, and Christianizing influences visibly at work in the community have been distinctly encouraging.*

SOME CAUSES OF ANXIETY.

But there is another side to this picture. Increase of drunkenness; increased opportu-

ity for gratifying avarice, ambition and lust; the rise of the oriental demagogue, inflated, supercilious, superficially educated, dissatisfied with everything but himself, knowing no intermediate ground between abject servility and rankest impudence, crafty and, of course, utterly unprincipled; the rise of an unscrupulous, vituperative and blackmailing press; the development of intense hatred toward Christianity in certain quarters, and of organized opposition,—such are a few of the causes for anxiety. While our schools and dispensaries, our street preaching, zenana visitation, colportage, and other agencies have yielded each its handful of converts, and have won over multitudes to an attitude more or less friendly, yet tens of thousands have heard and rejected the claims of Christ. Hostility towards the usurping religion is encouraged and incited in Hindu, Mohammedan and Government schools, whose pupils greatly outnumber those taught in mission schools. Bradlaugh, Tom Paine, Huxley, Hume, Madame Blavatsky, and Annie Besant are favorite authors with hundreds, where Spurgeon's sermons may be read by one or two. The problem of India's conversion is not solved by reaching a ratio of increase during this decade of transition, greater than the increase of population. It should be a ratio largely in excess of the present rapid advance in education. Educated India will soon come to a decision whether to serve Christ or Belial.

SOME SIGNS OF HOPE.

It is not only the "educated classes," however, or "high castes," of metropolitan centers that are being revolutionized. Below the social veneer, in rural, which is real, India, there have, at various times, been movements—some towards Mohammedanism, some towards Sikhism, but in spite of *kalima* and *pahal*, the low caste remained low caste still. With the new regime the new ideas of civil liberty and equality, which are essentially Christian ideas, began to percolate downwards through a thousand fissures.

The missionary, too, appeared on the scene. The poor village scavenger heard him preach about the brotherhood of man, liberty in Christ, free forgiveness, holy living, imme-

* (See Article entitled "An Incident of 1894," by Dr. Ewing.)

diate salvation, and certain judgment. Oppression had often seemed to pass the point of possible endurance. Why should he and his posterity forever continue to pick up a precarious living as day laborers and scavengers? Why should they always feed on refuse and reptiles and carrion? Why submit without a murmur to abuse and oppression? 'They beat us and don't even let us weep.' What advantage might not be secured through the missionary in that law suit—that debt—in the education of his children. Such after dinner chit-chat interests the dirty group squatting at night around a feeble fire and taking a social pull in turn at the modest pipe. One man sits silent in the background. Is he trying to understand what the Padre Sahib had said that day about salvation, and the new birth, which was not transmigration?

On the occasion of his next visit the Padre Sahib receives several applications for baptism, and a petition for a school. He proceeds to explain concrete Christianity by a series of questions. Have you renounced all allegiance to heathen priests? Will you marry your daughters to Christians only? If you *really* have to discipline your wives, will you do it in moderation, and learn to read your Bibles? Are you willing to give up the income derived from Sunday work, and the singing of lewd, idolatrous songs at weddings, funerals and the festivals of Bal-nuk? Now, these are pretty severe tests.

"THE LAST SHALL BE FIRST."

God has his own tests, too, by which the new convert is tried, sometimes, as if by fire. It is evident that in any two such communities, the spiritual factors being precisely the same, an immense difference as to number of baptisms may result, in accordance with the character of men and methods employed. Instead of three hundred in 1893 and over five hundred in 1894, we, in the Lodiana Mission, might just as easily have numbered our low caste converts by the thousands—more easily in fact. The marvelous opportunity of myriads willing to hear, anxious to join the Church, should cause us to rejoice with trembling. No less an authority than Sir Wm. Hunter declares that within fifty years the low caste populations of India will either

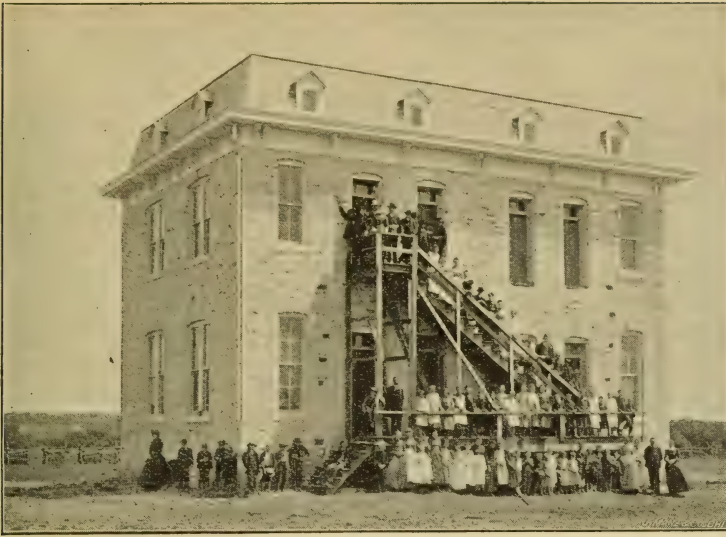
have embraced Christianity, or have been absorbed into some antagonistic system.

A multitude of these unfortunates, greater than the population of New York City, is committed to us to evangelize and lift up out of degradation and ignorance. The decision of whole communities for or against Christ is trembling in the balance. Our great Presbyterian Church in the presence of such a magnificent opportunity, and in the face of such a terrible responsibility, cannot spare half-a-dozen able-bodied men to devote themselves to such a work.

THE HOUR OF OPPORTUNITY.

Never was there greater need for increasing the efficiency of our established institutions, never a louder call for seizing new opportunities. High caste, low caste, from top to bottom, the variegated ingredients of Indian society are in a state of ferment and flux, of change, indecision and expectancy. It is the formative, the receptive period of transition, to be replaced, and that right soon, by the hard crystals of fixed determination. Old things are passing away, all things are becoming new. But will it be a resurrection unto life or a resurrection unto judgment?

A letter from Syria states that not long ago a Greek priest from the country not far from Ooroomiah, Persia, called and gave Dr. Samuel Jessup forty pounds gold, to send to his family in a town thirty hours (90 miles) from Ooroomiah. He knew the missionaries there and said one of his boys had been in Dr. Shedd's school. He did not care for a draft or receipt, but said he knew that the money was safe. He said: "If I give it to Patriarch or bishop or native banker, I don't know if I will ever see it again; but I know if I just throw it down here it is all safe, and that I can be sure to get it. You just write to them there whoever is at the head of the Americans, and tell them to pay it to my family." Dr. Jessup prudently gave him a receipt in English, stating what the transaction was and sent Mr. Shedd, of Persia, a draft on Treasurer Dulles for the amount and gave him all the details that the old priest gave.



COLLEGES AND ACADEMIES.

GLEN ROSE COLLEGIATE INSTITUTE.

REV. ANDREW S. CARVER.

This Institute at Glen Rose, Texas, was established in 1888 by Trinity Presbytery to enable young men and women to obtain thorough preparation for usefulness in Christian work. It has already secured one man who is in efficient work, and four others have started in the right direction. The Bible is taught as a text book, and no pains are spared to place students under religious influences. The Presbyterian Church of Glen Rose makes special effort to interest all in Christian study.

The plan of the school building is unique. The part seen in the picture is 35 feet wide, 50 feet long, and 60 feet high. One large basement room is used for Latin and Greek work; the other room is not yet finished. There are two large rooms in the first and two in the second story; the latter can be thrown together by a folding door. The proposed front will contain necessary stairways, cloak rooms and halls, and a room 50 feet square to serve as a Presbyterian church, with recitation rooms, library and laboratory above. The building stands in

four acres of ground in the center of the town.

Our Church has a great work to do in Texas. No other denomination can do our work. The Southern Presbyterian Church cannot do it. But to do our work well we must educate Texas men for it.

In 1885 Mr. Frank Martin, of Glen Rose, a member of another denomination, said to me: "Your Church has no higher educational institution in the state. Others are doing noble work. I will give the most eligible spot in Texas to your Church and you must start a school there." Presbytery located the school here and asked the College Board to pay one teacher, the current income of the school to pay other current expenses. The people of Glen Rose gave the building. We could not have commenced but for the help of the College Board. Few realize how much good the Board of Aid for Colleges and Academies is doing in securing to our Church first-class institutions of learning where the Bible is taught as a text book, and teachers are active Christian workers, and preparation for the Gospel ministry is encouraged. These institutions which are

strongly fostered by the Board of Aid are so many living fountains from which will come many efficient ministers.

The cost of the part of the building now complete and the furniture has been about seven thousand dollars. We are out of debt and are determined to keep out.

The time has come when the building of the front is imperative. The Presbyterian Church which we now occupy was made small and in an out-of-the-way place with the expectation that the College would be completed before this. Six years is a long time in this age of progress to teach school in an unfinished building. This institution, in the heart of Texas, in perhaps the healthiest village in the world, belonging to the great Presbyterian Church, cannot do its full amount of good without a generous support from God's good people. \$2,000 in cash are needed at once to do the stone work, lay the floors and roof the proposed front, and with this we can have use of it in our work. The College Board will give \$500 if friends can be found who will give \$1,500 additional. If this \$2,000 can be furnished at once I will build the front; and I can secure donations of labor and material from Glen Rose, and we can occupy the new front by the first of September. If we do not push this enter-

prise there is danger that Luke xiv. 29, 30 will apply to us and our work will be hindered right where it ought to be best sustained.

Considering our limited appliances we are doing excellent work in Glen Rose. Already five of those who completed our academic course have obtained teacher's certificates of the first grade, and have succeeded well in teaching. The confidence of the people is increasing; and if we can now finish our building, or even take a good long step in that direction, and have a more commodious place to preach, we shall fulfill a reasonable expectation which will do us good and give us a better chance to reach this people. Texas is an empire. It measures 850 miles in its longest direction and 750 miles in the widest place, and is quickly developing in all departments of industry. Its educational and religious developments are rapid. Institutions planted now and well sustained will have a career of usefulness. This is the time for laying foundations broad and deep.

What has already been accomplished in Glen Rose should create confidence. The large liberality of a few men in Glen Rose, who are not connected with the Presbyterian Church, ought to encourage Presbyterians to give the much needed assistance.

PUBLICATION AND SABBATH-SCHOOL WORK.

EDUCATIONAL FEATURES OF SABBATH-SCHOOL MISSIONS.

Aside from the strictly educational work performed by the Sabbath-school and Missionary Department of this Board among home Sabbath-schools, such as the preparation of graded supplemental lessons, the encouragement given to home class study as a part of the Sabbath-school system, the development of normal classes, systematic effort in behalf of catechetical instruction, it is important to note the educational importance of our missionary work, which, apart from higher considerations, should give it peculiar interest in the thought of every patriotic person.

Our missionaries penetrate into regions pervaded by the most deplorable ignorance and superstition. It is sometimes urged by objectors to our work that there are too many churches trying to do the same thing—that they jostle against each other. This may be true in communities which have developed socially up to a certain point, but it is not true of our great field of work as a whole. The contention of our missionaries is not with Christian sects for supremacy but with ignorance, moral darkness, and the powers of evil ever striving for the domination of souls.

Many persons imagine, no doubt, that the leading evangelical churches have spread

themselves so thoroughly over this country that almost every person has, at least, a general idea of their leading principles. A few weeks of missionary work would dissipate this notion. There are vast regions where the most absurd ideas are entertained about Presbyterianism and other evangelical systems of doctrine. It is not necessary, however, for our missionaries to expound or defend Calvinism. They have to fight a grosser ignorance than that which concerns itself with nice distinctions about creeds. The preaching of Christ dispels this darkness. The entrance of God's word giveth light. Communities that seemed abandoned to vice and degradation "awake to righteousness" and become "renewed in the spirit of their minds." The transformation is wonderful! If, as Presbyterians, we are the first to carry the divine message to a frontier village, we may indeed win these people to our way; but if we keep out of the work, lest we should seem to be over-zealous for our own Church, we have not the excuse that other churches are pressing in. The entire strength of the great Christian Church is called for in this struggle. We need not be afraid of jostling against each other in this contest of light and darkness.

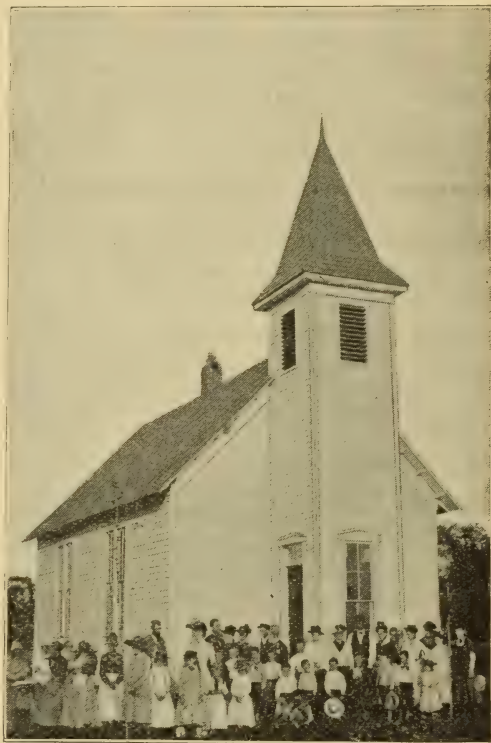
Will the reader glance at the little unpretentious pictures which represent the first great step reached in a great educational work. The scene is in a little hill-side town in West Virginia. The same picture would do for hundreds of similar cases all over our great country. Here in 1890 twenty or thirty families herded together in practical heathenism, and were so found by one of our Sabbath-school missionaries.

A Sabbath-school was organized in one of the houses, and in the following year, with the assistance of friends outside, a chapel was built and paid for. The Christian Endeavorers of a town near by taught in the school, and before long this little village had its own Young Peoples' Society and its stated week-night prayer-meeting. From the standpoint of material civilization alone the educational work is great. This Sabbath-school with its humble chapel is educating these people, imparting knowledge of Bible truths, and of

many things besides, and forming in them habits of thrift, of temperance, of self-control. The coming to this community every week or oftener of bright, intelligent people from a neighboring town is a benediction.

One of our missionaries in this same region writes concerning another village:

I have prayed and labored for months that we might bring the people of this mining village of 25 families under the means of grace, and God has crowned our efforts with success. No Christian educational work was ever done there



before, but now they have a Sabbath-school, a public school, and occasional preaching. One woman was converted and died in full hope of salvation. Others are seeking an interest in Christ, and we hope to see the whole village brought under Christian influence.

It is a peculiarity of the Gospel that it educates people to a higher platform of living. To thoroughly understand this one almost needs to become a missionary. In this connection the Editorial and Business Departments of our Board must not be over-

looked. The beautiful Sabbath-school papers with their bright pictures, and the valuable lesson helps for all grades of learners, are doing a mighty educational work through the agency of our missionaries. After a time come applications for Sabbath-school libraries, and it is a good sign when people begin to pay for these things, at least in part, with their own money. In many a frontier community there is now a circle of intelligent readers, who look to the literature of our Board as the one and only source of supply from which they can satisfy their intellectual hunger and thirst. The avidity with which these beautiful books and papers are read, and the gratitude expressed when they are in whole or in part supplied gratuitously—which is only done in cases where such action seems to be wise as well as kind—is a proof of the good they are doing.

BIBLE INSTITUTES.

Among the educational aspects of our work the Bible Institute must not be forgotten. The organization and management of these Institutes often devolve upon our missionaries. To this special branch of work the Superintendent of the Department, Dr. Worden, has for many years given much of his time and thought, winning for himself a wide reputation, and stimulating the missionaries under his charge to a similar course, so that almost all our missionary brethren are adepts in the management of these meetings. Sometimes the Institutes are entirely composed of delegations from schools organized by them, and sometimes other denominations join in the services. They are usually held in the summer months, often in the shade of some friendly wood. A sermon is preached, addresses delivered, hymns sung, examinations conducted in Bible knowledge and in the Assembly's catechism, and prizes awarded to those who establish their proficiency. Between the services the people take their refreshments from baskets and hampers, and enjoy a good social time. Crowds flock to these gatherings.

CHILDREN'S DAY.

Nor must we leave out of sight the great summer Sabbath-school festival called Children's Day, and its companion festival

Rallying Day, standing like two pillars, the one at the beginning the other at the end of the hot summer. These are truly educational opportunities. Upon both the Department devotes much attention and money. To prepare for Children's Day the members of the Sabbath-school rehearse together instructive and spirit-moving hymns and melodies and carefully selected passages of God's Word. Important information is imparted as to the work of Sabbath-school missions, a spirit of investigation is encouraged, and a healthy quickening is felt in the direction of human sympathy and religious life. To encourage this by the right kind of literature is the duty of this Department, otherwise what would become everybody's business would soon cease to be the business of anybody, and the mighty influence for good of Children's Day upon the entire community would be almost lost. And even more is this true of Rallying Day and the united movement gathering in new members into our schools. This movement is led in our Church by this Department, and deserves the most careful thought and preparation of literary material. It need hardly be said that the Sabbath-school missionary makes much of the educational opportunity offered by the steady recurrence of these twin anniversaries.

Quite enough has been advanced, we are sure, to enable all friends of Sabbath-school work to rejoice in its wonderful power of adaptation to the intellectual, social and spiritual wants of our frontier population, and to appreciate the great educational work which, through the agency of the Sabbath-school missionary, is quietly going on in many of the otherwise neglected portions of our land. The Church has not yet fully realized this, or she would equip this Department more fully, and enable it to do better work and more work. A spirit of enquiry, however, is in the air. People are beginning to wonder that this powerful agency of evangelization is not more generally employed. It is clearly the duty of this Department to let its light shine forth, and through these and other printed pages to direct the thoughts of God's people to the splendid opportunity now before them. E. T. B.

CHURCH ERECTION.

SHALL THE BLANKS BE FILLED?

The closing year is always an anxious time with the officers of the Board. For one reason and another many churches defer their contributions and many more postpone the remittance of contributions until the last days of March, and the year closes April first.

Thus it has come to pass that the Board, on the first of March, is always far behind. Whether it shall close the year in debt or not, whether it must still put off young struggling congregations who have been for weeks importuning for aid, depends upon what March and the first few days of April reveal. Does anyone wonder that these days are days of anxiety?

This is especially the case the present year. At the time of this writing (March 1) more than 4000 of the churches upon our Assembly's roll have this year sent in no contribution. Can we dare to hope that 1000 contributions will come in before the end of the month? Hardly! But if not, the Board will certainly not be able to complete the proper measure of its year's work.

For, bear in mind, brethren, that the demands are never ceasing and they come with solemn regularity through all the months of the year, and this too during this present year just as much as if it had not been a year of hard times and universal shrinkage in business and values. The words used in the annual report of the "*Church building Society*" of a sister church are so much to the point that we venture them as our own:

"Meantime, calls for aid seem to know no law of financial depression. As the money market goes down, needs seem to go up. Often the seeming is as real as spiritual destitution can make it. Communities cannot go churchless. No matter how hard the times, heathenism is harder. Just now it may cost less than two years ago to buy lots and build. Lumber and labor may be low. But it costs - Many of the churches calling on us have no money and no way to earn it. We must help or the work

halts. If there is an emergency on any part of the field, where would we look for it if not in young Oklahoma? It is scarcely sixteen months since the opening of the Cherokee strip. We have simply had to help pay last bills on eleven new churches in Oklahoma, and enlarge one that three years ago was two large. Six others have had aid voted but not paid, and six more are waiting for our treasury to fill up. It is now or never in these new communities."

Why do we write these things in a magazine that is for April? Because after this magazine reaches you there will still be *two Sundays* upon which a church that has forgotten or neglected to help the Board may do so. There will still be ten days upon any one of which a friend of our work may mail to us a check for a large amount if he can and will; or, if need be, and if so, none the less welcome, the "*two mites*" that prove that the homeless church upon the western prairie or upon the Pacific coast is not forgotten.

While, as we have said, the year closes technically upon April 1, yet in order that belated contributors may not be omitted the treasurer keeps his books open until the morning of April 10, and counts everything received till then as a part of the March receipts.

Will not some church or some Christian man or woman, now reminded that the Board has been thus far forgotten, take advantage of these ten days of grace and help swell our resources?

ABUNDANT FRUITS.

Less than four years ago the Board made a grant for the infant church in El Reno, Oklahoma. Two years ago another small grant was made for the enlargement of the building. Does such work pay? Is the money of the Church well invested? Read the following letter from the Rev. Chas. H. Miller and let the facts speak for themselves.

On the first Sabbath of January we celebrated the third anniversary of the dedication of our church. The sermon was from Deut, 4-9; "Past blessings an incentive to present duty." Our hearts were thrilled with deepest joy as we recalled the goodness of God during these three years. Truly He has blessed us and preserved us by His power. On the evening of our anniversary we began a series of meetings. These services were continued through the month of January. God poured out His Spirit and the results are glorious. Between seventy and eighty adults have professed their faith in Christ as a personal Saviour and solemnly pledged themselves to live for Him. In the Sabbath school the work was inspiring. Out of the whole school not a half-dozen hesitated to openly declare themselves for Christ and to accept Him as their Lord and Master. Some of these little ones, eight, nine, and ten years of age, were so filled with the Spirit that they testified with great power before a multitude of witnesses. Two societies of Christian Endeavor have been organized. A joint meeting was held last Sunday and in one hour and five minutes more than forty took part in the exercises. In addition to the service at night and the three o'clock meeting we held a series of college prayer meetings. One day we had eight in various parts of the city. It was a day of power.

Sabbath January 20, we had six meetings at the Church, and I preached five times. The first service was for the children at 9.15. At its close a call was made for those who would accept Christ as a personal Saviour and out of 125 scholars not half a dozen refused to receive Him. The interest deepened throughout the day; at the evening service more than fifty rose for prayer and many decided for Christ.

Our church is greatly revived. In fact all the work has been done in and by the church. We have a grand eldership—six consecrated men—among them one Sabbath-school missionary, G. V. Albertson, who was with us during the meeting and who labored with great zeal and efficiency. We believe the Lord has great things in store for us. Three years ago we had just 19 members, we have received since then 107 and have now more than 100 members, the strongest church in our presbytery, one of the strongest in the territory. We will never forget what the Board of Church Erection has done for us. On our anniversary we spoke of your kindness and help and asked for a thank-offering. I enclose a check for \$10. It is not much but may the Lord bless it in helping to provide a house for some

struggling congregation. We have many such in Oklahoma.

TRUE INTERDENOMINATIONAL COMITY.

A few weeks ago a little church in Kansas, struggling under a weight of debt, decided, for reasons that seemed conclusive, to withdraw from the Cumberland Presbyterian Church and to apply to the Presbytery of our church for admission.

Like many of the first churches in western towns it was composed of members whose former Church affiliations had been various, and therefore its denominational connection was generally admitted to be a matter of Christian expediency.

Recognizing the cordial relations existing between our Church and its Cumberland sister, before promising aid to the new comer, the Board directed that there should be correspondence with the officers of the Missionary Board of the Cumberland Church and make sure that its action would not be misconstrued.

After correspondence with the officers of the local Cumberland Presbytery, and carefully considering the facts, the matter was explained to the "*Cumberland Presbyterian Board of Missions and Church Erection*," and in due time the following response was received from the superintendent.

We consider it a model of Christian courtesy and so redolent of a broad fraternal spirit of comity that we look upon it as a promise of perhaps closer relations with our sister Church.

ST. LOUIS, MO., February 7, 1895.

REV. E. N. WHITE,

My Dear Sir and Brother :—Replying to your letter of February 4, I beg to say that after some investigation I find that there is but little chance for us to hold the Webber Church in the Cumberland Presbyterian Presbytery, except by methods which might jeopardize the life of the congregation and perhaps injure the cause for which we are all laboring, hence, "in a liberal spirit of interdenominational comity," "we give with all our hearts that which, but that thou hast already, we would with all our hearts withhold." Yours most cordially,

J. W. LAUGHLIN.



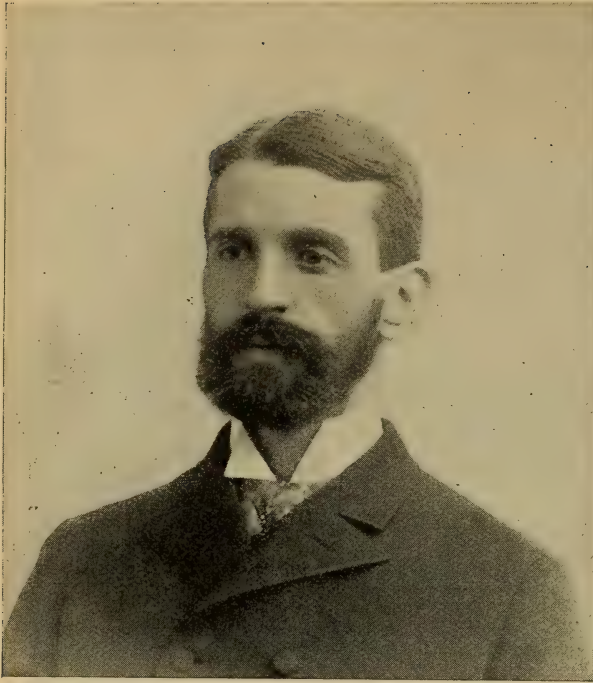
PARDEE HALL, LAFAYETTE COLLEGE.

EDUCATION.

LAFAYETTE COLLEGE.

The General Assembly of 1847 met in Richmond, Va., and was opened with a sermon by the Rev. Charles Hodge, D. D., from I Cor. ix: 14, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." He took occasion to give his warm approval to the idea that the Church should assume the care of the education of her own children, establishing for their benefit schools of various grades in which with secular learning there should be careful instruction given in the Sacred Scriptures, and in the doctrines and history of the Church. The Report of the Board of Education that same year contained an earnest plea by the corresponding secretary, the Rev. Cortlandt Van Rensselaer, D. D., on the same subject. The report gives a careful review of the case, calling attention to the achievements of Presbyterians in the past both in Europe and America, and to the mischievous effects of neglect in more recent times, among which emphatic mention was made of the falling off

in the number of educated youth who were offering themselves for the work of the ministry. Under these circumstances the suggestion was made that the General Assembly should affirm its sense of the importance of a system of Christian Education to be extended as far as possible throughout its congregations, and that the general outlines of the system should embrace primary schools under the care of churches, academies under the care of presbyteries, and ultimately colleges under the care of one or more synods. The General Assembly without a dissenting voice adopted a series of resolutions substantially in accord with this suggestion. Dr. Van Rensselaer gave himself with the most ardent zeal to the inauguration of such a system, and pursued the matter until his lamented death in 1860. It was in 1850, three years after the action of the General Assembly, that Lafayette College came under the care of the Synod of Philadelphia, and it continues in that relationship to the present time. It is therefore an interesting example of a distinct



PRES. E. W. WARFIELD, LL.D.

tively Christian college under Church control such as Dr. Hodge and Dr. Van Rensselaer had in mind when they were pleading for Christian education and denominational control in 1847. The fears of those who imagine that such a college must become narrow and sectarian have not been realized; nor does there seem to have been a loss of patronage on account of denominational relationship. On the contrary we are assured that other denominations seem to have patronized it more liberally than ever before.

LAFAYETTE'S CONTRIBUTION TO THE MINISTRY.

The influence of such a college upon the supply of ministers is to be noted with interest. A careful report made many years ago to the Synod of Kentucky shows that "from 1620 to 1720, a period when the Church paid attention to her youth, more than half of all the graduates of American colleges entered the ministry; from 1720 to 1770 one third; from 1770 to 1860 one fifth; from 1800 to 1810 one sixth, and for several years in the Western country it might be safely said not one-twentieth. The irreligious had so managed and taken advantage of the remissness of the Church as to get into their hands both colleges and elementary schools."

Lafayette was founded in 1826. On the 15th of May in that year a Board of Trustees was organized in accordance with the charter granted by the Legislature of Pennsylvania, March 9, 1826. The Hon. James M. Porter, LL. D., was elected president and filled that important position for twenty-five years. The secretary was the Hon. Joel Jones, LL. D., afterwards president of Girard College and mayor of Philadelphia. The trustees selected Rev. George Junkin, D. D., LL. D., to be the president of the college and to undertake the great work of laying the foundations of the institution. He entered upon his duties in March, 1832. The first class was graduated in 1836 and consisted of four persons, a minister, a lawyer, a merchant, and a farmer. There were present, however, during their four years' course no less than twenty-one other young men who became ministers whose preparation for their work was gotten in part at

Lafayette and completed at other institutions. This was certainly a good beginning, and the record has continued to be good to the present day. In less than sixty years the college has graduated at least 520 ministers, besides 252 professors and teachers. It is pleasant to find among them a goodly number of distinguished missionaries such as Isidor Löwenthal, a prodigy of learning, S. R. Gayley, J. R. Eckard, L. W. Eckard, J. B. Ramsey, Levi Janvier, Victor Herschel. Three of these men, Löwenthal, Janvier and Herschel, died violent deaths in the prosecution of their perilous enterprises.

In the same period the list of graduates includes 341 physicians, and 619 lawyers.

THE BIBLE AT LAFAYETTE.

The founders of Lafayette and the men who have succeeded them in the care of the college have held firmly to the idea that all departments of instruction should be in the hands of Christian scholars, and that in all courses there should be a "systematic and thorough study of the Word of God." In one of the announcements of the college this significant paragraph occurs: "The truths taught in the Bible in relation to the character, powers, and duties of men are inculcated as fundamental in mental and moral

philosophy, and the philosophy of history is identified with the history of redemption. 'It is designed to make the Bible the central object of study in the whole college course.' When President Cattell, now corresponding secretary of the Presbyterian Board of Relief for Disabled Ministers, was inaugurated he thought the matter one of so much importance that he made his address largely a plea for the introduction of the Bible as a text-book in a course of liberal studies. When President Warfield was inaugurated, October 20, 1891, he took occasion to say, that "the end and aim of all Christian education is, and can be, nothing less nor more than to teach man how to glorify God and to enjoy Him forever"; and still further that "the denominational college, pledged to the teaching of Christian learning, stands to-day as the stronghold of truth, the necessary connecting link between the Christian home and the great universities and the business life of educated men." The catalogue, under the heading: "Biblical Instruction," shows abundant provision made for the study of the Bible, both critically and doctrinally, in the original languages and in the English and German versions; and gives the delightful assurance that that blessed book "is dealt with reverently as the Word of God, and as the inspired and infallible rule which God has given to His people."

SOME SPECIAL FEATURES.

It was the impression of the founders that the language most neglected in our seminaries of learning was the English, and that too much time and toil and money had been devoted to the minute investigation of the languages of other times and other people at the expense of omitting the equally curious and more useful investigation of their own. It was under the influence of such views that the authorities of Lafayette provided a course from which the study of Latin and Greek is entirely eliminated, and in which the study of English and Anglo-Saxon with French and German, is provided as a substitute for those who may be unwilling to devote their attention to the old classical learning. It was in order further to carry these ideas into effect, that a separate professorship of the English Language and Comparative Philology was established in 1857, and the English classics were then introduced into the curriculum. It is said that Lafayette was the first American college to thus recognize the claims of our own language and literature.

Full provision is made at the same time for the careful training of the students in Latin and

Greek; for the fact is not lost sight of that the study of these languages forms after all the very best ground-work for a liberal education. The new departure was simply a protest against the exaggeration of the importance of the ancient classics which was formerly common and tended to bring discredit upon the whole system of college training.

An interesting experiment was made in 1872, when a course in the Christian classics was established by means of funds furnished by Benj. Douglass, Esq. A series of text-books was prepared under the supervision of Prof. March, including a collection of Latin hymns, and portions of the works of Eusebius, Tertullian, Athenagoras and Justin Martyr, and many of the students elected this course in preference to that in which the works of pagan writers were used. The course was abandoned, however, in 1878, on account of the failure of funds.

ATHLETICS AT LAFAYETTE.

No account of a college in these days can be regarded as complete without a statement of the provision made for the physical training of its students. At Lafayette there are excellent opportunities for all kinds of sports. The Lehigh river affords a most admirable still-water course for boating. In 1870 there were six boats in the several clubs, and some enthusiasm prevailed in making a fine display at the annual regatta; but of late years the zeal of the students has been diverted to other objects of interest. Baseball has been a favorite game from the early days of the college. Football was introduced in 1882, and flourishes along side of lacrosse and lawn-tennis. President Warfield, now at the head of Lafayette College, is a warm friend of athletic sports, believing that they minister not merely to the physical, but also to the moral nature. He sees in them "the best protection we possess against the social sins of France and the gregarious vices of Germany." It is his opinion that "they have done more to purify, dignify and elevate college life than any other influence brought to bear in the past quarter of a century." He looks upon football, when properly played, as a school of morals and manners. He is not blind, however, to the serious abuses which have attracted the attention of many and called forth very vigorous protests. He thinks that the remedy for the abuses is to be found in regulations requiring that college games shall be played on college grounds; and he "especially hopes that Christian education may soon be cut off from any



JENKS HALL, LAFAYETTE COLLEGE.

part in the awful desecration of our great national feast-day." A fine field for games will soon be ready for the use of the students, and with the gymnasium, built in 1884, will aid in making the provision for athletic training abundant and satisfactory.

BUILDINGS AND BENEFACTORS.

The buildings of Lafayette College have been erected upon a hill overlooking the most varied and picturesque scenery. The broad stream of the Delaware is at the foot of the hill on the east, and to the south and west is the Lehigh. Hills and mountains and valleys make up a scene delighting the eye. South College is the original building renovated and enlarged. West College contains offices and a lecture-room. There is an astronomical observatory, and a gymnasium, besides professors' houses, Jenks Chemical Hall, and Pardee Hall, the home of the scientific school. The last named building was erected by the liberality of Mr. Ario Pardee of Hazleton, Pa., and cost with the equipment nearly \$300,000. Special mention should be made of the gifts of Mr. Pardee on account of the fact that he

came to the rescue of the college at the time of its deepest financial difficulties, and not only gave very large sums of money, but devoted a large share of time to personal service in the cause of the institution. The names of other benefactors of the college are preserved in remembrance in connection with "Students' Homes" occupying the north side of the campus.

It would be eminently proper to name among the benefactors of the college the eminent men who have served most faithfully, and often at great pecuniary sacrifice, in the faculty of Lafayette. There is not space, however, in this article to mention all who specially deserve to be named: but the first president, the learned, forceful and original Dr. George Junkin, must be spoken of, as in a sense the founder of the college; Dr. William C. Cattell, who was called to the presidency in the dark days of the rebellion when the college seemed on the point of failure, and deserves to be recorded as its second founder; and Dr. Ethelbert D. Warfield, as the cultivated and successful educator who now presides over this most useful and promising institution.



COE COLLEGE.

REV. W. H. ILSLEY.

This institution is located at Cedar Rapids, the railroad, commercial and educational centre of eastern Iowa. It had its origin in a private class taught by the Rev. Williston Jones, then pastor of the First Presbyterian Church, in 1851. A corporation was afterwards formed and a school opened under the name "Cedar Rapids Collegiate Institute," which finally developed, in 1881, into Coe College, so called in honor of Mr. Daniel Coe, of Greene county, N. Y., who made the first donation of funds for its use. The Rev. James Marshall, D. D., formerly of New York, came to the president's chair in 1887, since which time the history of the college has been one of steady development.

The location of this college is peculiarly favorable. Because of its cleanliness, healthfulness and beauty, Cedar Rapids is called "the parlor city." It is the centre at which converge twelve lines of railroad, radiating in all directions, so that there is scarcely a point in the state which may not be reached directly, or by a single change of cars. The

college fronts on the principal avenue and is surrounded by some of the most attractive homes in the city. From its upper windows may be obtained a fine view of the eastern part of the city and much of the surrounding country. Its campus of ten acres is diversified in contour, with groves of native forest trees, well-kept lawns and abundance of flowers in their season.

The larger of the two buildings represented in the cut above gives ample accommodation for the different departments of instruction—recitation rooms, laboratories, business offices, society halls, museums and library—also, on the fourth floor, a chapel, large, light and attractive, capable of seating three hundred pupils.

The other building, named Williston Hall, is fitted with comfortable and home-like apartments, where fifty young ladies, under the supervision of a lady principal, may be cared for as in a home. Well lighted, and heated with steam throughout, little remains to be desired to make this a most attractive place.

Coe College has no abbreviated courses of

study, but confines itself to strictly college work in four departments—classical, scientific, philosophical and civil engineering. Its curriculum is well up to those of the older colleges. It knows no short cut to an education, but encourages and demands hard, thorough work. Those not keeping up to the standard are gradually weeded out, so that the intellectual tone of the college is of the highest order. Athletics are encouraged and treated as a proper part of the true work of the college, and not permitted to degenerate into mere exhibitions of brute force.

It is a Christian, a Presbyterian, college, under the care of the Synod of Iowa. Biblical history is studied and the Bible is constantly used for reference during the whole college course in all departments. Church history, moral philosophy and evidences of Christianity are required studies. Two Christian associations, a missionary society, a Bible class and two weekly prayer meetings among the students combine to secure high religious character in college life.

Coe college is not an experiment. Though young, it has already passed far beyond that stage. With property and endowment amounting to more than a quarter of a million dollars, with a corps of nine professors and teachers, a course of study carefully planned and thoroughly wrought out, a location unsurpassed for convenience, attractiveness and salubrity, its foundations are secure and its future certain.

ITALIANS IN THE UNITED STATES.

REV. FRANCESCO PESATURO,

(Pastor of Italian Presbyterian Church, Newark, N. J.)

There are about one million of Italians in the United States. One-third of them are settled in the principal cities. Half of these are laborers; a quarter artist hands, and the rest are professionalists. Fifty per cent. are illiterate.

The characteristic of the Italians is, self-respect. They are hard and steady workers, very saving, and anxious to improve themselves.

By self-respect I mean that they hate to live on somebody else's shoulders; therefore, when they have no chance to work at their

own trade they will accept any other kind of work, and for any wages. For instance, I know several normal school teachers and civil engineers who are working as printers, barbers, painters, etc.; mechanics digging ground; laborers doing the humblest work that can be thought of, but all, without exception, living honestly with their own earned bread.

The Italians hate begging. Has any reader of this ever been stopped by an Italian asking for a "nickel?" In the records of charitable institutions are very few Italian names. Last year in this city (Newark, N. J.,) on account of the financial crisis, a committee was appointed to relieve the unemployed and the poor. Thousands of dollars were spent for thousands of people, yet the records show that very few of those helped were Italians. The Italians are hard and steady workers, and very economical people. As soon as they get a position in any place they try their best to keep it. They meet everywhere people who do not sympathize with them; who accuse them of keeping *the Pope a prisoner* and of having come to this country to work for low wages. On account of this and their ignorance of the English language, the Italians are compelled to do the hardest work and are not always well treated. Quite often the cry is heard of "La Mafia" and "Dagoes," but where are "La Mafia" and "Dagoes?" Who are working on the railroad tracks and in other dangerous places? Inquire! And I must say that "La Mafia" is a stupid insinuation. "Dago" is a vile epithet which is not deserved by the Italians. If the Italians are "Dagoes" then the Pope is a "Dago" too!

It may be true that the Italians work for small wages, but is not that much better than to do nothing, or to work for good pay and bring most of it to the saloons? Not one in a hundred Italians goes into such places. I do not mean to say that they do not drink. In Italy they drink wine, as the people in this country drink tea or coffee. But they do not use [distilled] liquors, and they do not go into the saloons for a glass of beer and pay five cents for it, but they buy a pint which costs six or seven cents, and take it home to drink it with the family or friends. But some one

may say, could not they entirely give up drink? Certainly, I answer, but can the people, and especially the Europeans be expected to abstain, while in every city and in every corner of the street is a saloon ready with magic manners to attract them in? I thought there was a law that don't allow the saloons so near each other, also a Sunday law to keep the saloons closed on the Sabbath day. But who enforces it? The officers of the law? No! But politicians do what they please with it. And, talking about politics, I do not mean the Democratic or Republican party, for I am a firm believer that one is no better than the other. There is a city of 200,000 inhabitants that has had for 12 years the mayor and aldermen Democratic, and most of them were Catholics. On Sunday the saloons were opened from the back doors; amusements, parades and picnics allowed. Now in the same city the mayor and aldermen are Republicans, and most professing to be Protestants, the saloons on the Lord's day are open, not from back, but from front doors, as on other days.

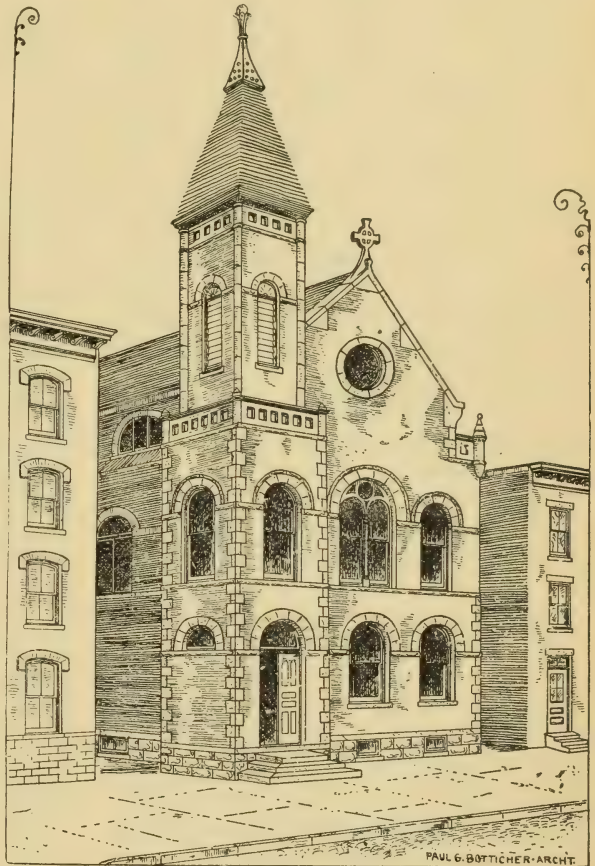
How can we expect the people that come here with the habit of drinking to give up that habit entirely? In my judgment, only the power of the precious Gospel of Jesus Christ is able to heal this terrible disease.

The Italians, as I said, are very saving. No matter what small money they earn, they always save some of it for the time of need, or out of work. It is not true, as some people think, that they save money to go back to Italy and stay there. If they do go, it is to take their family, bring them here and stay for good. This is proved by the city records, where thousands of dollars worth of property is registered as of the Italians.

These people are very good-hearted, with kind and noble sentiment; they help each other brotherly, even those who have different opinions in religion and so on.

The Italians are anxious to learn. They appreciate the kind efforts of the American people, and they are trying to apprehend more and more the life and customs of this country.

Of course they are nearly all born Catholics, but not one-tenth attend that Church, and the reason is because they are tired of papacy. The true religion of Jesus Christ is entirely unknown to them, because the Bible has been



a buried book to them; but as soon as they have the opportunity to be instructed about the right and true salvation, with happiness and joy, they accept it and are faithful to their Master. On this point, allow me to give my personal experience of the work accomplished in Jesus' name in this city of Newark.

THE FIRST ITALIAN PRESBYTERIAN CHURCH.

In October, 1889, I was called to break the bread of the eternal life to my countrymen

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here, and in the very beginning the work was surrounded by a thousand obstacles and difficulties. The Italian colony (then about 12,000, now 20,000) being entirely ignorant of the true religion of Christ. After two years of sacrifice and toil, efficiently aided by good Christian friends, the work grew to the point of interesting the Presbytery. The interest increased, and on May 13, 1891, in accordance with a petition to the Presbytery signed by a considerable number of converts, an Italian Church was organized with 31 members. Evangelistic services have been held every little while, and the dear Italians have been in attendance in very large numbers, from three to five hundred every night. The result of these meetings is, that in the city of Newark, by the grace of God, is a church, numbering 158 communicants. I have baptized 23 children of church member; solemnized 18 marriages and attended 12 funerals. The people are very faithful to their Master and his Church, and have shown the interest they have for the cause by giving towards the work about \$300 a year, and considering the condition of the people I think the contribution remarkable. There is also a very interesting Sunday-school attended by about 80 children. The church in which we worship is a beautiful temple of fine structure, costing over \$18,000.

There is a branch too of the church in another part of the city directed by a very devoted young man, who is my assistant, and working harmoniously a great success is noted.

I have purchased a magic lantern with a good number of slides illustrating the life of Christ, and hold revival meetings not in this city only, but everywhere I may have a call. The result is most happy. Many and many souls come to Christ.

A good deal has been done for the welfare of my countrymen in this country, but a great work more is to be done, and I trust that the dear Christian American friends will go forward in Jesus' name, bringing more souls to his feet!

May God give faith and courage to his people to fight the good battle for the glory of our Divine Master! Amen!

CHINESE OFFICIAL COURTESY.

REV. F. H. CHALFANT.

An incident of missionary life has just occurred at Wei Hien which shows how careful the Chinese authorities are to keep us from fanatical violence. A report started in some unknown way that we were accumulating cannon and feed for calvary horses to aid the Japanese. As this sort of suspicion was abroad at other places against other foreigners, we paid no special attention to it, but treated it as a kind of joke. On Sunday morning (December 23), just as the bell was ringing for Chinese worship, the gate keeper came into my house waving the red card of the the local magistrate. Sure enough, he was already at my gate in his sedan chair borne by red-hatted bearers, a la mode. He entered clad in the superb raiment characteristic of his class, and was duly ushered into my Chinese reception room where my colleagues assisted in the entertainment. After the usual civilities, the "great man" ordered all his retinue to "stand at a distance," and made known to us the purpose of his call, to wit, to search the place for munitions of war. He explained that he knew the missionaries to be honest and law abiding people, and harbored no suspicions himself, but owing to the current rumors and the fact that he had just come into office from a distant part of the land, he was constrained to make an investigation in order to satisfy the city gentry. As we learned afterwards, the gentry had planned an assault upon the premises, and had prevailed upon the officer to come out first and find a cannon or two to strengthen their position.

We at once volunteered to take the officer over the whole place. After going through several rooms, he asked if there was anything on the compound that had the shape of a cannon. We suggested various furniture, such as stove-pipe, tin cups, flour barrels, and finally Mr. Fitch mentioned a cylinder stove in his study. Upon seeing it the magistrate exclaimed, "That's it! That's the cannon. May I borrow it to exhibit to the people? Never mind the base—only the top is needed." So we called two men and while we showed our visitor through the hospital, where lay a

poor unfortunate victim of the battle at Port Arthur, the unoffending stove was bound with ropes and immediately carried off in triumph behind the official chair. True to his word, the officer exhibited the mysterious piece of furniture, as will appear from the proclamation appended below. Next day Dr. Faries, Mr. Fitch and I procured chairs and went in state to return the "great man's" call. At his request, we presented him with a copy of the several tracts and books commonly used among our church members and inquirers, and in addition gave him a copy of the New Testament, and a year's issue of a scientific magazine published at Shanghai. These were done up in red paper and presented in due form. We found that a proclamation had already been posted at the city gates and Yamen (court) entrance. I append a literal translation of this official notice, to show how China disposes of any threatened lawlessness when once she takes a notion:

PROCLAMATION concerning the Search of the Foreign Premises by the Local Magistrate:

The people in the neighborhood have seen the foreigners bring in a *round iron stove*, and without stopping to ascertain what it was, invented scandalous reports and circulated them—a thing most reprehensible! To day the local magistrate has gone in person and searched the Foreign Premises, and, entering the house, room by room, has thoroughly inspected the whole com-

pound [a pardonable exaggeration]. With the exception of this stove, there is on the place no other sort of furniture having the form or semblance of artillery. The self-same day we carried it [the stove] to the East Suburb Market and thence to the Yamen entrance where all eyes could behold it and be rid of suspicion. But fearing lest the untutored rabble might entertain and spread this scandal, WE PROCLAIM without delay—and let all classes military and civil take heed—that every man is to mind his own business. If any have a cause, let him inform the magistrate who alone shall decide it, and not go to inventing reports that will lead astray the multitudes. Examine and find, that in time of war he who circulates riot-breeding suspicions is amenable to martial law. If therefore any person again maliciously invent scandalous reports, upon his conviction, we will inform the Governor *by telegraph* and punish according to martial law. Let no one say he has not had warning, and having opened his mouth, repent it when it is too late!

Done this 20th year of Kwong Hsü, 11th Moon, 27th day.

While there is no doubt but the desire to avoid further complication with other nations prompts China to exercise herself to protect her "foreign guests," still we cannot but feel that God has used this for our preservation.

"Why do the heathen rage, and the people imagine a vain thing? Blessed are all they that put their trust in Him."

—As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centres—too much blood about the educational and religious centres. "In union is strength," is the world's maxim; "in diffusion is strength," is the motto of Christianity. Diffusion or death is the alternative which faces us.—A. J. Gordon in *Missionary Review*.

—Christ came to preach not the love of kindred, but of humanity, writes Edward Bellamy in the January *Ladies' Home Journal*. He came not to teach men to love the children of their own bodies, but the children of God's spirit, their brothers by virtue of the breath of the one Father in their nostrils, their fellow-men. So far was Christ from seeking to lay an added emphasis on the duty of family devotion that again and again by example and by precept he warns us not to permit the ties of the lesser family to interfere with our duty and devotion to the greater family of mankind. Always He was seeking to call men out of the narrow paradise of selfish loves and interests, and make them realize the larger ties and greater duties that were theirs as sons, not of men, but of man, as brothers, not of this man or that man, but of all men.

Christian Endeavor For Christ and the Church.

CHRISTIAN ENDEAVOR PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

TO SUPPORT MY OWN CHURCH IN EVERY WAY.

Two sets of obligations are suggested by this clause of the pledge, those toward the local church with which we are connected and those toward the denomination to which that church belongs.

We are writing now for young Christians, for those who have settled the question of their personal relation to Christ as the Head of the Church and, having recognized the duty of public profession of their love for Him and of their purpose to serve Him, have, by this voluntary act, entered into covenant relations with some branch of the household of faith.

Several elements may influence the choice of a church home. The child of Christian parents, still continuing a member of their household, will naturally accompany them to the church of their choice and, except in rare cases, should let their preference decide the questions of his church connection. But on leaving home for purposes of education or self-support, or as new households are established, the question with what church shall I connect myself, becomes an important one. Location, opportunities for useful service, local and spiritual advantages are all properly to be taken into account and the question should be decided conscientiously, unselfishly, prayerfully.

But this once settled, the obligation suggested by the clause of the pledge now under consideration becomes a binding one upon every church member. There can be no vigorous church life where these obligations are delegated to a little

band of the more spiritually minded of the church membership; there can be no really healthy spiritual life in the individual who does not recognize such obligations and to the best of his ability fulfil them.

The one specification of the pledge under this head may be considered illustrative, "especially by attending all her regular Sunday and mid-week services." The support of personal presence, to fill a seat and count one more, is no small part of the duty of the consistent church member. The influence of numbers is one to which we are all susceptible, and every pastor can give testimony to the strengthening help of which he is conscious from just this support—the faithful regular attendance of his people upon the appointed public services of the church. The striking contrast between the attendance upon the Sabbath morning and evening services and especially the failure of the large majority of the church membership to be present at the mid-week service are facts that cannot be satisfactorily explained. Two or three Christian women in a city church some time ago, wishing to help their fellow church members in this respect, gave personal invitations to between twenty and thirty families not usually represented at the weekly prayer-meeting, asking them to join in providing a pleasant surprise for their pastor by being present at the next prayer meeting. The evening proved not altogether favorable and the only apparent result of their effort was the presence of one schoolboy whose studies were usually made the excuse for absence. Subsequently, however, there were further indications that the effort had not been altogether in vain.

It would be a mistake to emphasize this duty only from the side of Christian responsibility toward the pastor or the church. The spiritual life of most of us is not strong enough to be independent of the helpful influence of Christian fellowship; our hungry souls need frequent feeding; our ignorance needs the educating, upbuilding instruction which we can look for from our pastor and more experienced Christians; most of all, we need the atmosphere of prayer that should pervade the house of God. For our own sake, we cannot afford to miss these opportunities.

Do you say of the prayer-meetings that they are dull and stupid? Think carefully whether your pledge of "support" does not lay upon you a responsibility not only to see that there is one less empty seat, but that the singing is stronger by one more voice, the pauses filled by one more prayer or testimony. Think, again,

whether your influence may not multiply this support. Concerted action by the members of a Christian Endeavor Society may be most helpful in all these directions.

The pledge of support may find its fulfilment in many other ways which come properly within the sphere of the young Christian. The pastor will gladly suggest lines of service, and every young people's society should become in the highest sense a Pastor's Aid. Welcoming strangers, visiting the sick, Sabbath-school and mission work are forms of useful activity that tell quickly upon the church life. This pledge will be a restraint upon the spirit of criticism that injures the pastor's influence and destroys the effect of his words; it will guard the reputation of the church and its members; it will be a peace making power, having its foundation in that love that "seeketh not her own, is not easily provoked, thinketh no evil." It will recognize financial obligations, and to the extent of his ability, the young Christian will contribute of his means to the support of the church and its benevolence. Neither will it neglect the loving ministry of prayer "for the peace of Jerusalem," and for its spiritual progress, in which even the "shut-in" may have a share.

Outside of the local church with which our lot is cast, there is a degree of responsibility resting upon every Christian toward his own denomination. We may not be able to answer argumentatively the question, "Why am I a Presbyterian?" But birth, or location, or some other cause has given us a place within that fold, and in return we owe to the denomination such support as it is within our power to give. Perhaps there is no phase of that responsibility that has more direct bearing upon the duty of the young Christian than that which relates to financial support. The variety of objects which are urged upon us for our benevolence, is bewildering, and perhaps a failure to recognize the claims of our own Church, and to make ourselves intelligent upon them is one of the causes that is crippling its missionary work at home and abroad. The intelligent, loyal, prayerful recognition of these claims by all the young people of the Presbyterian Church would mark an epoch in the history of missions, and the progress in just this direction within recent years is one of the signs of the times that ought to be thankfully acknowledged.

During the last seven years, through the labors of our Sabbath-school Missionaries, 68 Presbyterian churches were organized in Minnesota.

NOTES.

The first Christian Endeavor Convention of Scotland will be held April 22d.

"Advance, Endeavor! Go back-ward never," is the war cry of a Methodist Society.

"Fortiter, Fideliter, Feliciter" — Strongly, Faithfully, Happily, was the motto a pastor gave his society.

"The Christian Endeavor Outlook for 1895," was the subject of Dr. Clark's stirring address before the Rhode Island Convention.

Rhode Island, though small in size, is large in Christian Endeavor work. 592 associate members accepted Christ during the past year.

Christian Endeavorers who are interested in the promotion of good citizenship will do well to read each week the column in *Public Opinion* devoted to the Extension Department of the American Institute of Civics.

The Christian Endeavor movement, writes Rev. A. R. Stevenson in the *Golden Rule*, has brought into the Church not only earnest workers, but glad, joyous, shining faces. Keep your soul glad; let it shine out and up through your glad eyes.

Miss Brain in her "Fuel for Missionary Fires" tells of a small boy who has a great many grown up relations. He was a member of a mission-band, and confessed with shame that a quarter for peanuts looked as big as a pinhead, and a quarter for missions as big as a cart-wheel.

By recommendation of the last General Assembly the week beginning April 7 is to be observed as a special season of prayer for Foreign Missions. Leaflets and self-denial envelopes are ready at 53 Fifth Avenue, New York, and the young people are requested to aid in their distribution.

That Christian poet, the late Christiana Rosetti, had a right appreciation of the self-denial which makes an offering acceptable. She was accustomed to put on the offertory plate at public worship pieces of jewelry that were not only of intrinsic value, but were held personally dear because of their associations.

"Tell us now and again," wrote a correspondent soon after the first number of *THE CHURCH AT HOME AND ABROAD* appeared, "something about the other churches, so as to help us keep in mind that we are not the only people who are trying to make the world better; and that the Church of God is a grander thing than can be all squeezed into one denominational form." That is what we are attempting to do, to present in concise form many facts regarding the work of the church universal.

The questions on page 461 may serve as a bill of fare. While it would be impossible at one missionary meeting to consider all the points of interest covered by the questions, the leader certainly has a rich variety from which to select.

Why should not every Christian Endeavor Society possess a copy of the *CHURCH AT HOME AND ABROAD* for general use. Let each member give a dime, and the sum required for the subscription is quickly secured. It pays to invest in missionary literature.

Send a copy of the *CHURCH AT HOME AND ABROAD* to one who has not yet become interested in reading it. Mark a few of the questions, and request that the substance of the fact or incident be presented orally at the meeting. We are always more interested in those facts which have been secured by personal effort.

When I entered Dartmouth College as a timid and bashful boy, says Dr. Francis E. Clark, on the first Sabbath at the prayer meeting in college I said I loved the Lord and wanted to serve him. It was not an eloquent testimony, but it was something that committed me to Christ, and it was a blessing to me all through my college course.

The series of *Home Mission Heroes*, appearing this year in *THE CHURCH AT HOME AND ABROAD* is attracting wide attention. The articles are of permanent historical value, and throw much light on the development and growth of the Presbyterian Church. Readings from these articles may have a place in the program of missionary meetings.

The Christian Training Course, mentioned in our March issue, is to have a place hereafter in *THE CHURCH AT HOME AND ABROAD*. Arrangements are being made to begin, probably next month, the presentation of this outline in our pages. Turn again to the paragraph on page 218 of the March number, and send to The Library, 53 Fifth Avenue, New York, for a copy of the "Outline."

"Where no wood is, there the fire goeth out," Prov., 26-20. Miss Belle M. Brain of the First Presbyterian Church in Springfield, Ohio, furnishes a good supply of "Fuel for Missionary Fires," in her little volume with that title, just published by the United Society of Christian Endeavor. Leaders of missionary meetings will find in that book, which costs fifty cents, many bright, fresh, helpful suggestions.

The "Descriptive Catalogue of Books on Missions and Mission Lands," compiled by E. M. Bliss, and published by the Presbyterian Board of Publication and Sabbath-school Work, is a

manual of great value. Its 52 pages contain not merely a list of books, but such a description of each as will enable the reader to choose the volume best adapted to his purpose. The manual will be sent free to any who ask for it.

"Let us stop howling and saw more wood," says Bishop Turner to the Negroes. In his letter to the *New York Age*, which is written from a Christian Endeavor point of view, he adds: "We must stop complaining about lack of opportunity and make the most of such opportunity as presents itself; and when no opportunity presents itself turn to and turn up opportunity." This may have been suggested by St. Paul's phrase, "buying up the opportunity."

There is great need, says *Zion's Herald*, of a fuller supply of large-type Christians, who can be read at a glance, whose good qualities are so pronounced that no one can possibly mistake them. The eyes that see Christian character are blurred by sin and dimmed by prejudice. If it is demanded of them that they look close and long, that they take much pains to make out the meaning of our lives, they will fail to see us as we wish. We must make it easy for them to behold the message.

The *Budget of Missionary News*, prepared for the monthly meeting of a society of young people called the "Missionary Conversazione," is one of the many suggestions made by Miss Brain in the "Fuel for Missionary Fires." Two editors are appointed for each number, which consists of short editorials, a poem, a missionary letter, news from the field, brief items, and any novel features which the editors are bright enough to introduce. A sample table of contents for each month is given, with reference to many sources of information.

A Christian is incomplete for service without Christ as his partner, says the *Sunday School Times*. But there are two way of taking Christ as a partner in the Christian life. The wise way is to look to Christ for help and wisdom in everything that pertains to our spiritual progress, and to do all our work with that help and guidance. The foolish way is to try to divide the spiritual life into separate provinces, and to give to Christ only his share, while we hold ourselves responsible for the remainder. One of the commonest blunders of this kind, is to look to Christ for the forgiveness of sin and assurance of acceptance with God, while we of ourselves undertake the purification of heart and life. Some of God's best saints have made this blunder for a time.

SUGGESTIONS FOR STUDY OF INDIA.

[Books of Reference. Dr. George Smith's *Conversion of India*, price \$1.50; Bishop Hurst's *India*, price \$3.75; Dr. Gracey's *India: Country, People and Missions*, price \$1.00, are recommended for the missionary library.]

CURRENT LITERATURE.

In the Concert of Prayer Department, page 308, reference is made to many recent articles.

Illustrated articles in *Harper's Magazine* by Edwin Lord Weeks, contain fine descriptions of cities in India. See "Lahore and the Punjab," October, 1894; "A Painter's Impression of Rajputana," November, 1894; "Oudeypore, the City of the Sunrise," February, 1895.

In the *Forum*, September, 1894, Purushotam Rao Telang, a native of India, writing on "Home Life in India," explains the anxiety of a Hindu father to provide for the marriage of his daughter at an early age.

The *Golden Rule* for October 18, and November 22, 1894, contained valuable material for the study of the life of Carey and Missions in India.

Those who did not use the "Suggestive Hints" last year, may find them useful now. See CHURCH AT HOME AND ABROAD, April, 1894, page 336.

FACT AND INCIDENT.

There are in India, according to Dr. R. N. Cust no less than forty peoples, speaking different languages, and divided into distinct races, the Aryan, Dravidian and Kolarian.

What India wants to-day, said a learned Brahmin, is not so much preaching and theological teaching, but men and women among us who will simply live out the life of Jesus Christ.

Said a converted Hindo priest, who walked one hundred miles to receive baptism: My parents named me for a heathen god, Waradappa, but now I wish to be called Yesu Dasa, the slave of Jesus.

An old man in Orissa, India, always addressed Rev. Z. F. Griffin as *Dharma Avatar*, that is, "the Incarnation of Religion." The missionary felt at first like chiding the old man, but finally said: "He is right, I ought to be the incarnation of religion."

To lie is considered an accomplishment in some parts of India, writes a missionary. A father will take his son to a shop keeper and say: "You would do well to engage him. He can tell a lie so cleverly that no one would ever suppose he was not speaking the truth."

Dr. George Smith in *The Conversion of India*, points out that the proportion of Christians in the doubled population of the world, has risen since Carey's *Enquiry* in 1789, from one in

six to one in three, while the proportionate growth of Christianity in India during the last ten years has been still more remarkable.

At the National Congress lately held at Madras, India, the seven hundred delegates spoke among themselves nine different languages, yet the speeches and proceedings were all in English. Noting this, the *Free Church Monthly* says: The English language is to become the missionary language of the world.

Describing the difficulties of Hindu women, Miss Swift of Madura, writes in the *Missionary Herald*: "I wonder how many of our professing Christian women in America would attend a cottage meeting or a church service if they were perfectly sure of a merciless beating and a thousand petty persecutions from the men in whose power they live."

Mr. John Campbell Oman, Professor of Natural Science in the Government College at Lahore, has undertaken to present to the English-reading public in his *Great Indian Epics*, a summary of the stories of the Ramayana and Mahabharata, combining narrative and commentary in a form which he justly considers likely to be both useful and entertaining.—*The Critic*.

The missionary should not expect in India any other than the Indian type of Christianity—he should not attempt to reproduce there the English type. No two men, even in America, have the same type; natures far apart in history, traditions, temperament, climate, cannot be alike in their expressions of Christianity. Christ is to be reproduced in the people. Get God into the heart of India, and let Him make the type of Christianity that He will.—*James G. K. McClure, D. D.*

A Moulvie in the Punjab, angry because his school boys were reading portions of the New Testament, demanded that the books be given up. Collecting them in a heap he set them on fire. This unusual proceeding attracted a crowd of people who asked: "What is bad in the book that he burns it?" Many were filled with a desire to possess the book that they might see for themselves what was wrong in it, and the people now take every opportunity to hear and read the Scriptures.

Says Mr. John Campbell Oman in his *Great Indian Epics*: "These great poems, the Ramayana and Mahabharata, have a special claim to the attention even of foreigners if considered simply as representative illustrations of the genius of a most interesting people,—their importance being enhanced by the fact that they are, to this day, accepted as entirely and literally

true by some 200,000,000 of the inhabitants of India; and they have the further recommendation of being rich in varied attractions, even when regarded merely as the ideas and unsubstantial creations of Oriental imagination.

More than half a century ago, says a writer in *The Chronicle*, the lace industry was introduced in the Christian missions of India by the late Mrs. Mault. The lace manufactured by the Christian women of Nagercoil, where the work began, has been of sufficient excellence to gain medals at three exhibitions—London in 1851; Madras in 1855; Paris in 1867. The *Madras Times*, speaking in December, 1886, of the Kensington Exhibition, said: "The best collection of lace is certainly that sent from Nagercoil." By this employment Christian women are able to earn something towards the support of themselves and their children. While thus laboring they are taught to assist others. A small sum is subscribed by each laceworker every month, and at the end of the year the whole is expended in purchasing cloths and jackets for the poor. The lace is useful in promoting cleanly and industrious habits, and valuable as a means of bringing the women under Christian influence. The profits of the lace are devoted to the promotion of the education of women in the Mission. Many of our most intelligent women received their education in schools supported wholly or in part by the lace profits, and several schools at present are maintained by money thus realized.

BRIEF READINGS.

The following terse paragraphs from *THE CHURCH AT HOME AND ABROAD* may be used as brief readings to vary the program:

The Parsees, Vol. 15, pages 77, 167. A Religious People, 15: 166, 342. The Character of Hindu Literature, 15: 434. The Pipal Tree, 17: 255.

Knowledge of the English Language, 16: 258. Educational Methods, 15: 524. The High School at Mainpuri, 16: 165. Work Among Students, 16: 105. Well-trained Missionaries Needed, 16: 448. The Need of Denominations, 15: 526.

No Word for Home, 15: 342. Education of Women, 16: 163. The Idols Worshipped by Women, 16: 256. Woman's Influence, 15: 433. Belief in Transmigration, 15: 344. A Mother and Her Lost Child, 15: 256. A Woman's Prayer, 15: 432. Wasted Lives, 16: 255. Origin of the Zenana Mission, 17: 139. Conversion of Women, 15: 167. The Daughter of a Sweeper, 15: 77.

The Baptism of a Young Sikh, 16: 232. A Brahmin Convicted of Sin, 15: 255. The Con-

fession of a Hindu, 15: 253. Hindrances, 15: 434. Secret Faith, 15: 433. Change of Feeling in Cawnpore, 15: 343. Fifty Conversions a Day, 15: 432; 16: 107. An Educated Bengali Christian, 15: 167.

The Influence of Christianity, 16: 106. Effect of Christ's Love, 15: 76. Christ a Rest Stone, 15: 343.

Scripture Texts in Street Cars, 16: 106. Fascination of the Scriptures, 17: 72. The First Chapter of John's Gospel, 15: 344. The Bible in Bengali, 16: 450.

WORTH READING.

THE CHURCH AND MEN, by W. H. Roberts, D. D., LL. D. *The Independent*, January 31; February 7, February 14, 1895.

THE EVOLUTION OF CITIES, by Elisee Reclus. *Contemporary Review*, February, 1895.

ARMENIA, by Francis Seymour Stevens, M. P. *Contemporary Review*, February, 1895.

TURKEY AND ARMENIA, by Richard Davey. *Fortnightly Review*, February, 1895.

ANCESTOR WORSHIP IN CHINA, by R. S. Gundry. *Fortnightly Review*, February, 1895.

INDIANS OF MINNESOTA, by Bishop Whipple. *Lend a Hand*, February, 1895.

THE DEVELOPMENTAL STATUS OF THE AMERICAN NEGRO, by George R. Stetson. *Public Opinion*, February 21, 1895.

THE CALL TO BE A FOREIGN MISSIONARY, by Henry H. Jessup, D. D. *The Student Volunteer*, February, 1895.

MISSIONS IN THE WEST INDIES, by Rev. W. J. Mornan. *The Missionary Review*, March, 1895.

TEN DAYS IN BURMAH, by Lady Sykes. *Pall Mall Magazine*, March, 1895.

THE LITERARY LANDMARKS OF JERUSALEM, by Lawrence Hutton. *Harper's Magazine*, March, 1895.

IMMIGRATION AND NATURALIZATION, by H. Sydney Everett. *Atlantic Monthly*, March, 1895.

Children's Christian Endeavor.

DYING TO LIVE AGAIN.

SOME THOUGHTS FOR EASTER.

You have all seen cocoons and you know that each one of them is, or once was, the home of one of the little creatures that God has made. This little creature had lived for some time as a worm, but one day it knew, by a power that God had given it, which we call *instinct*, that

its life as a worm must end. So it went away and spun all around its little body this pretty cocoon, and there for months it has hung, waiting for the time for it to come out again in a different form.

THE BUTTERFLY.

At last, when the sunshine and air have done their work, one day the covering will burst open and out will come a beautiful butterfly, far more lovely than the poor little worm that spun the cocoon. How much more pleasure it gives us to see the butterfly, with its beautiful colors and graceful motions, than it does to watch the worm crawling slowly about, unable to rise into the air or flit about in the sunshine! But, if there had been no worm, there never would have been any butterfly, and the worm had to die before the butterfly could be born.

SEEDS.

Your mothers and teachers have taught you about seeds, and I think you have all learned that, inside the hard covering, lies something which we call the germ—the little plant itself which is to grow from that seed—all folded up ready to come to life when the time comes. If we keep the seed in the air where we can see it, it may be a very pretty seed, but it will never be anything else. If we put it into the ground and water it, the moisture will rot and destroy it, and the seed will die. But at the same time, the little plant which the seed held so carefully, will begin to live and grow. The plant is much more beautiful than the seed, but there could never have been a plant without a seed, and the plant could never have lived unless the seed had died.

BODIES AND SOULS.

And now, dear children, inside of these little bodies which you can see and handle, you know there is a precious treasure hidden out of your sight, far more valuable than the butterfly in the cocoon, or the tiny plant in the seed. It is the soul which God made to live forever. It is worth so much that Jesus gave His life and shed His precious blood to save it. Some day the time will come for us to lay aside these bodies of ours, as the seed is laid away in the cold and dark ground. Our bodies will die, but these souls that are worth so much more will not die, but rise up into the beauty and light of heaven, if we love Jesus and have Him for our friend and Savior. We need not be afraid of death if we have given our souls to Him to keep, for He will surely take care of them for us. And some day He will come, and we, whose bodies [are] lying in the grave, will

hear the same voice that said to Lazarus, "Come forth." And though no other voice could make us hear, we shall know that voice just as Lazarus did, and out of our graves we shall come with beautiful bodies that can never suffer nor die any more, far more beautiful than the butterfly, more full of life and vigor than the plants, to be alive and happy forever. M.

ANSWERS TO BIBLE QUESTIONS in our March number have begun to come, and they come very pleasantly. The first says :

The March number of CHURCH AT HOME AND ABROAD received this evening, and in looking over its contents I saw the questions on page 249. Although a pastor I always take pleasure in Bible Questions, and as I endeavor to be also a Christian Endeavorer, I send answers :

"What is truth?"—Pilate. (John xviii : 38.)

"God save the king."—Hushai. (II Samuel xvi : 16.)

"Here am I, send me."—Isaiah. (Isaiah vi : 8.)

"We would see Jesus."—Certain Greeks to Philip. (John xii : 21.)

"I am doing a great work."—Nehemiah. (Nehemiah vi : 3.)

"Great men are not always wise."—Elihu. (Job xxxii : 9.)

"Whatsoever he saith unto you do it."—Mary. (John ii : 5.)

"Give me neither property nor riches."—Agur. (Proverbs xxx : 8.)

"It is more blessed to give than to receive."—Paul quotes these as the words of the Lord Jesus. (Acts xx : 35.)

"Let me die the death of the righteous."—Balaam. (Numbers 23 : 10.)

The second letter answers all the questions. The third letter says :

Dear Sir:—I want to answer the questions in March number of the CHURCH AT HOME AND ABROAD, so that I may have one of Dr. Good's pictures. I am a Junior Endeavorer and have read about Dr. Good and Bertie in the *Over Sea and Land*. I feel so sorry for him to lose his papa.

The picture of Dr. Good has been sent to all these, and will be sent to all others who send answers to the questions.

We thank the kind pastor, who has encouraged our effort to promote the study of the Bible, by putting himself so gracefully among the young whom he and we would thus encourage.

Gleanings

At Home and Abroad.

—No church can take root without a native clergy.—*Bishop Patteson*

—It was said of a successful preacher, that he "lived his sermons and preached his life."

—When Christians are knocking, God is always opening doors, said Dr. Cyrus Hamlin.

—Altruism, says *Harper's Bazaar*, is the word used by those who do not want to say Christianity.

—The mission of the ideal woman, says Frances Willard, is to make the whole world homelike.

—*Woman's Work* for February contains a map of a portion of China and Korea, showing the seat of the war.

—"Municipal government is business, not politics—motto of Conkling's *City Government in the United States*.

—There are now 55 mission societies at work for the Jews, employing 399 missionaries at 127 stations, mostly in the East.

—Eighty thousand copies of the Hebrew New Testament translated by Professor Delitzsch have been used by Eastern Jews.

—If the missionaries ever come into the Chinese heart the physicians will open the door, said Li Hung-chang to John Russell Young.

—The programme for missionary meeting which appears in *Woman's Work* one month in advance, is always suggestive and helpful.

—According to Pastor le Roi, a convert from Judaism, 100,000 Jews have during the present century come into the Church of Christ.

—The pages of missionary history literally sparkle with romance, with which no other field of human effort can compare.—*Quarterly Review*.

—"The Life of the Christian home is the best treatise on Christianity," says Mrs. Paton in her "Letters and Sketches from the New Hebrides."

—It was said of Dr. Nevius, that in any company men would soon recognize him as one of God's noblemen, with the kingly gifts of leadership and control.

—Dr. Geo. H. Schodde writes in *The Treasury* that there are more Israelites in our day using the sacred tongue of the Old Testament as a means of literary inter-communication than spoke that tongue when Moses led the people of Israel through the Red Sea.

—Dr. Barnes, in his *Canonical and Uncanonical Gospels*, describes the Gnostics as "bankrupt philosophers, who floated their philosophy on Christian credit."

—Cardinal Manning once told General Booth that the self denying work of the sisters of the Salvation Army always made him think of the angels in heaven.

—"The doctor was as kind to me as if I had been a man," said an old Bedouin woman, returning to her tribe after she had been restored to health in a Christian hospital.

—The statement was made at the Indian Medical Congress in December, 1894, that during the last thirty years nearly every city of India has been supplied with pure water.

—"Send more gospel and less rum," wrote Ugalla, a native of Congo, to the Archbishop of Canterbury, whom he addressed as "great and good chief of the tribe of Christ."

—The Bishop of London tells his clergy that they are bound to instruct their people about missions, not as an outside matter, but as an integral element in religious life.

—Mr. Mohun, who has spent two years in the Congo Free State as commercial agent of the United States, expresses the opinion that there are in that region, 20,000,000 who eat human flesh.

—For the crime of translating into Turkish a portion of the Bible which referred to the coming of the Kingdom of Christ, Mr. Mahdissian was banished for life to an oasis in the desert of Sahara.

—Both Signor Crispi, the Italian Prime Minister, and Signor Carducci, a professor in Bologna University, have recently expressed the emphatic opinion that what Italy needs is to return to God.

—To believe in Christ and not to believe in the Golden Rule as the only plan for social organization is a moral and rational impossibility, writes Edward Bellamy in the *Ladies' Home Journal*.

—"Why do you do this?" asked a Chinaman of a medical missionary in the Hankow hospital. "I never had any one treat me like this." "It is not I that do it, but the Christ dwelling within me," was the reply.

—The difference between a bit of carbon and a luminous lamp, is the electricity which passes through the carbon. This is religion—a divine current making luminous a common life. Bringing God into everyday life makes every day a sacred day, and every life a divine life —*The Outlook*.

—The general represents our victorious arms, the governor our triumphs of administration, but the missionary displays our virtues, our patience, our Christian charity, and shall we not be proud of him?—*Dr. Robert N. Cust.*

—In the Fukien Province, when a storm arises, the fishermen pray to the goddess of the sea. If, however, this does not avail they pray to the "Great-grandfather in Heaven." This term, in their estimation, represents the Supreme.

—When St. Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings, there is nothing which Theresa cannot do."—*Archdeacon Farrar.*

—"Tell Park Church to send more missionaries to take my place." These were among the last words of Mrs. Laffin, who died last November in Batanga. The Sunday-school Missionary Society of Park Presbyterian Church, Syracuse, N. Y., which sent Dr. and Mrs. Laffin to Africa, issues a *Laffin Missionary Quarterly*.

—The minister of an English-speaking church in Chile, who is the only one who can devote any time to the Araucanians, makes this appeal: "Oh that a rivulet at least of the great current of missionary zeal displayed in England might find its way to the untouched fields of Araucanians! How long shall I be left there alone?"

—A Hindu Christian who had grumbled much about the hard times one day gave a rupee for the mission. As he appeared more cheerful after this offering he was asked for an explanation and replied: "I never knew what it was to be grateful to God for what He gave me, until I began to give something, and that makes me happy."

—For half a century after white men had made acquaintance with the fierce and murderous dispositions of the Samoans, the island of Samoa was left to itself. Traders shunned it. Yet within 28 years of the landing of the missionaries, the islanders were importing goods from England, Australia and America valued at £35,000 per annum.—*The Christian.*

—The *Missionary Herald* reports the plan of a Connecticut pastor, who asked from old and young, gifts "in kind." So on a certain evening the people came bringing potatoes, pumpkins, nuts, beans, apples, etc., which were sold, and the sum added to the gifts in money. As a result, many persons, to whom foreign missions was a cold, unrecognized term, now claim kinship with it.

—"The increase of population in the United States since 1788," writes Dr. R. M. Patterson in the *Independent*, "has been seventeen fold, while that of Presbyterian ministers has been over fifty fold, and of congregations, nearly twenty-eight fold. Since 1807, the increase of population has been ten fold, and that of Presbyterian communicants about sixty-three fold."

—Max Müller's expurgated edition of the religious books of the East gives Hindus and Buddhists the erroneous idea that such books are popular in Europe; and by leaving out what is impure and much of what is trash, he deceives the English readers of these books among the natives of India. He gives the natives utterly erroneous and misleading ideas of their contents.—*The Dawn in India.*

—Christianity means more than simply instruction in the vital elements of the Gospel. It enters into the entire life of man; and the wisest culture is that which considers him in his intellectual and social, as well as his spiritual life. It is only as the man and the whole man is developed, that Christianity vindicates its claim to the sovereignty of human hearts.—*Secretary N. G. Clark.*

—There ought to be more missionaries in India, says Dr. G. F. Pentecost, and they ought to be better supplied with the sinews of work. About one missionary to every half million people is not a large force. Think of New York City with just three Christian workers in it, a preacher, a zenana worker and a Christian doctor, and you get an idea of what we are doing on the mission field.

—"The Beacon of Truth," by an Arabic writer, is a collection of passages from the Koran in which Christianity is referred to, with arguments to show that a believer in the Koran is bound to accept the Bible as divine, and to acknowledge the divinity of the Messiah whom it reveals. Sir W. Muir, who has translated the work, affirms that no apology of the Christian faith carrying similar weight and cogency has ever been addressed to the Mohammedan world.

—It is the lingering likeness of God in us that raises us above the brute. Those who sin knowingly and willfully, strip from themselves this majestic image, and cast away their regal crown. We, who would not dream of letting the picture of a beloved friend be taken into places of infamy to be defaced and made sport of, unconcernedly and headlessly permit those who are made in the image of God to go unwarned and unchecked into places of sin and defilement.—*Rev. W. B. Jennings.*

—In disproving the charges made by the Russian press against the Jews, Professor Errara in his "The Russian Jews" produces these statistics: The rate of interest paid by the peasants to Jewish money lenders is less than that demanded by the Russian tradesmen in those provinces closed against the Jews; the manufacture of spirits in the settlement is proportionally less than in other parts of Russia; the Jews furnish more than their share of soldiers; there are more artisans among them than among the non-Jews.—*Literary World*.

—Joseph E. Alexander writes in the *Church Missionary Intelligencer* that the consumption of opium in British India during the financial year ending in 1891 was 6752 chests. The average number of chests of Indian opium annually imported into China during the ten years ending 1891 was 67,418. But on a very moderate computation, China grows for herself at the present time fully five times as much opium as she imports from India, while 4,500 chests are annually imported from Persia. The total amount consumed in China is forty times as much per head as in British India.

—Said William C. Burns: "Unless the Lord, the Spirit, continually uphold and quicken, how benumbing is daily contact with heathenism," Quoting this, Rev John G. Tagg, of Amoy, adds in the *Missionary Review*: We have not become all at once and forever superior to the withering influence of a hard, irresponsible heathenism by wearing the name missionary. Who in foreign lands has not felt his spiritual life at times ebbing away, with the powerful undertow of a cold and widely prevailing indifference and unbelief? The brightest lamp will burn dim in a carbon-charged atmosphere.

—During the five years ending June, 1841, there were received to the church in Hilo, Hawaii, 7,557 persons. When Titus Coan left Hilo, in 1870, he had himself received and baptized 11,960 persons. Christian history presents no record of Divine power more thrilling than this of the great revival at the Hawaiian islands from 1836 to 1842. When, in 1870, the American Board withdrew from this field they left behind nearly sixty self-supporting churches, more than two thirds having a native pastorate and a membership of about 15,000. That year their contributions reached \$30,000.—*Missionary Review*.

—What songs belong to the American, and appeal more strongly to him than any others? asks Antonin Dvorak, in the February *Harper's*. What melody could stop him on the street if he

were in a strange land and make the home feeling well up within him, no matter how hardened he might be, or how wretchedly the tune were played? Their number is limited, but the most potent, as well as the most beautiful among them, according to my estimation, are certain of the so-called plantation melodies and slave songs, all of which are distinguished by unusual and subtle harmonies, the like of which I have found in no other songs but those of old Scotland and Ireland.

JAPAN.

—It is reported that Japanese capitalists, if they can secure a guarantee of eight per cent. from the Korean and Japanese Governments, will build a railway from Fusan to Seoul, and thence to Vladivostok.

—By her training in the past and the wonderful present day providences of God in her behalf, Japan is destined to become a missionary nation. Work for her to-day means work for a larger land to-morrow. She has long been regarded as the key of the Orient. She is already applying herself to the rusty lock of Asian prejudice and superstition. Let her be made truly and thoroughly golden.—*Rev. J. H. Pettie in North and West*.

—Said Nobuta Kishimoto at the Parliament of Religions: In Japan three different systems of religion and morality are not only living together on friendly terms, but are blended together in the minds of the people, who draw necessary nourishment from all these sources. One and the same Japanese is both a Shintoist, a Confucianist and a Buddhist. Shintoism furnishes the object, Confucianism offers the rules of life, while Buddhism supplies the way of salvation.

—The Japanese possess natural intelligence, but lack stability of character. This is the opinion of Mr. Henry Savage-Landor in an article reproduced in *Littell's Living Age*. When, as years go on, their capricious and childish nature shall have somewhat altered and become more serious; when, instead of taking things lightly they adapt western civilization to themselves instead of adapting themselves to western civilization, it is certain that, both as individuals and as a nation, the Japanese will have a great future before them.

—"We are a clever people," said President Kato of the Imperial University, Tokyo, "but to be clever only is to lack strength. Cleverness and steadfastness of purpose rarely go hand in hand. The former is apt to taper away into shallowness and fickleness, and the shallow, fickle mind can rarely carry through to its end

any great undertaking. While there are undoubted exceptions, yet I think this is our weakness, that we have not the endurance, the indefatigable spirit of the men of the West."—Quoted by Professor Ladd in *Scribner's Magazine*.

—The impulsive, unsteady will, in connection with a quick susceptibility to variety of sentiments, makes itself manifest in all the daily work and daily life of the Japanese people. This is one reason why, as every traveler in the East knows, it is the Chinese rather than the Japanese who are sought and trusted in mercantile and commercial affairs of every kind. Their unsteadiness of purpose disqualifies them for business according to western standards. Nor is this failing manifest in business alone; in politics, in devotion to a life-plan, in education, in religion, the same thing appears.—*Prof. Geo. T. Ladd in Scribner's Magazine*.

—Rev. J. H. Pettee, in *North and West*, points out one difference between old and new Japan. Formerly her soldiers were "samurai," a high class by themselves, now they are commoners. Aside from generals in command, the half dozen special heroes of the present war are from the peasant ranks. "One opened a castle gate; another, mortally wounded, blew his bugle with well-nigh super-human strength until he fell dead at his officer's side. Two others swam across a wide, swift river in the face of a watchful foe, in order to anchor a pontoon bridge. Still another, a scout, ran back alone among the astonished Chinese to rescue his sword.


—So far as Shinto is a religion, Christianity meets it not as a destroyer, but fulfiller; for it too believes that cleanliness is not only next to godliness, but a part of it. Jesus as perfect man and patriot, captain of our salvation and prince of peace, would not destroy the Yamato damashū—the spirit of unconquerable Japan—but rather enlarge, broaden and deepen it, making it love for all humanity. Reverence for ancestral virtue and example, so far from being weakened, is strengthened; and as for devotion to king and ruler, law and society, Christianity lends nobler motives and grander sanctions, while showing clearly, not indeed the way of the eight thousand million gods, but the way of God, the one living only and true, even through Him who said, "I am the way."—*Dr. W. E. Griffiths*.

—As Paul addressed the Athenians on Mars' Hill, so one might stand before an audience of Japanese and say. "Ye men of Nippon, I perceive that in all things ye are altogether superstitious." For most faithfully and devoutly do

the mass of the Japanese worship their innumerable deities, estimated with the indefinite expression, "eighty myriads." The relation between men and gods is so familiar that the former when calling the latter to receive homage and hear prayer, use the same method, the clapping of the hands, that is employed in summoning servants. And these Japanese gods are so numerous, so ubiquitous, and so democratic, that Mr. Percival Lowell, in his new book on "Occult Japan" is "tempted to include them in the census, and to consider the population of Japan as composed of natives, globe-trotters and gods."—*Ernest W. Clement in The Dial*.

—In spite of the conservative power of the ancestral influences, the patriotic incentives and the easy morals of Shinto, under which lying and licentiousness shelter themselves, it is doubtful whether, with the pressure of Buddhism, and the spread of popular education and Christianity, Shinto can retain its hold upon the Japanese people. Dr. W. E. Griffiths, while expressing his opinion, adds: "It is but fair and it is our duty to judge every religion by its ideals and not by its failings. The ideal of Shinto is to make people pure and clean in all their personal and household arrangements; it is to help them to live simply, honestly and with mutual good will; it is to make the Japanese love their country, their honor, their imperial house, and obey the emperor. Narrow and local as this religion is, it has had grand exemplars in noble lives and winning characters."

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BROWN, GEORGE.—Born at Monaghan, Ireland, October 27, 1823; graduated from Queen's College, Belfast, 1846, and studied at Edinburgh in the Theological Seminary of the Free Church, 1849; ordained, 1851. In 1851 sent as missionary to Presbyterian Church in Canada. In 1852 supplied different churches in Pennsylvania. In 1854 came to Delaware County, N. Y., and supplied for a season in Delaware and Otsego Counties; pastor of Presbyterian Church in Hamden, N. Y., 1854-1891. Died October 25, 1894.

Married in 1852, Miss Eliza Browne, who died leaving an infant daughter. October, 1856 married Miss Mary McLaren of Hamden, who with his four sons and three daughters survives him.

CLUTE, N. MARCELLUS, D. D.—Born at Schenectady, N. Y., February 2, 1819; graduated from Union College, 1839, and New Brunswick Theological Seminary, 1848; ordained by the Presbytery of Niagara; pastor of Presbyterian Church, North Bergen, N. Y., 1849-1854; Middleport, 1854-1858; Byron, N. Y., 1859-1863; Oakfield and Clarkson, N. Y., 1863-1869; Olean, N. Y., 1869-1874; Deposit, N. Y., 1874-1878; Congregational Church of Charles City, Iowa, 1878-1881; First Presbyterian Church, Davenport, Iowa, 1881-1885; Presbyterian Church, Afton, Iowa, 1886-1889. Died at Charles City, Iowa, January 4, 1895.

Married, July 6, 1845, Miss Amanda Clute, who died March 25, 1883. Married again April, 1884, Mrs. Mary A. Whitney, who survives him. There were five children by the first marriage, three are living.

HUNT, TIMOTHY DWIGHT.—Born in Rochester, N. Y., March 10, 1821; graduated from Yale College, 1840, and from Auburn Theological Seminary, 1843; ordained at Perry, N. Y., by the Presbytery of Genesee; missionary at Honolulu, Sandwich Islands, 1843-48, California, 1848-57; organized in San Francisco the first church in the state; pastor at Ithaca, N. Y., 1858-59; Waterville, 1859-65; Niles, Mich., 1865-71; Nunda, N. Y., 1872-76; Sodus, 1876-79; Raisin, Mich., 1879-80; Fenton, Mich., 1880-84; Chili, N. Y., 1884-88; Westerville, 1888-94; then honorably retired. Died, February 7, 1895, at Whitesboro, N. Y.

Married, November 1, 1843, to Miss Mary Hedges, of Newark, N. J.; December 4, 1862, to Miss Mary E. Preston, of Waterville, N. Y., and August 11, 1864, to Miss Mary Nash, of Marshall, Mich., who survives him. Mr. Hunt had twelve children, of whom the living are James R. Hunt, of Ottawa, Ill., Rev. George E. Hunt and Stephen Hunt, of Chicago, T. Dwight Hunt, Jun., of Colorado; Mrs. Emily Robinson, of Nunda, N. Y., Mrs. Gertrude C. Knapp, of Sodus, N. Y., Miss Mary H. Hunt, of New York City, Miss Elizabeth H. Hunt, of Whitesboro, N. Y.

KIRK, JAMES.—Born at St. Field, Ireland, 1817; instructed in Gill Academy, Allegheny Co., Pa.; studied theology in Princeton; attended lectures at the Jefferson Medical College, Philadelphia; principal of a classical school, Alexandria, Va., 1855-1858; ordained by the Presbytery of Cedar Rapids, June 22, 1858; pastor of churches of Vinton and Sand Prairie, 1858-61; stated supply, church of Concord, Presbytery of Pittsburgh, 1861-64; pastor, Concord, and Mt. Washington churches, 1864-68; stated supply, church of Long Island, Presbytery of Pittsburgh, 1868-72; church of Concord, 1872-75; chaplain, Pittsburgh City Home, 1876-78; pastor, Harrison City and Manor, 1879-82;

chaplain of City Home, 1882-95. Died January 31, 1895.

Married, 1849, Miss Abbie Morrill. Three sons and two daughters survive.

LOOCK, GEORGE.—Born at New York, 1849; graduated from Bloomfield Theological Seminary, 1874; ordained by the Presbytery of Newark, 1874; pastor of Clarkstown Presbyterian Church, 1874-1878; Myersville German Presbyterian Church, 1878-1894. Died, July 5, 1894.

Married, Louisa F. Ziller (Pfeifer) August 4, 1874, who died December 27, 1890, leaving eight (8) children.

MACDONALD, SAMUEL HIGGINS.—Born at Kingston, N. J., October 8, 1809; graduated from Princeton College, 1828; and Princeton Theological Seminary, 1834; ordained by the Presbytery of New Brunswick October 7, 1835; stated supply, Cumberland, Md., Carlisle Presbytery then, from 1834 to 1842; stated supply, Millerstown, Pa., Carlisle Presbytery, 1842 to 1844; stated supply, West Kishacoquillas, 1845; installed pastor of it June, 1846, resigned June 12, 1855; stated supply Fairmount, West Virginia, 1856-1858; taught at Haysville, Ohio, for some time; also in Kishacoquillas Seminary, Pa. Died at Lewisburg, Pa., January 18, 1895.

Married, April 1844, Mrs. Ann Eliza Beaver, daughter of Abram Adams, Esq., of Millers-town, Pa., who died June 28, 1880. They had five children. Two daughters, Katharine and Anna, of Lewisburg, Pa., and one son, Wm. H. MacDonald, M. D., Pueblo, Colorado, survive.

ROBERTS, ROBERT MITCHELL.—Born at Jonesboro, Tenn., May 30, 1822; graduated from Washington College, East Tennessee, and from New Albany (now McCormick) Theological Seminary; licensed by the Presbytery of New Albany, June 30, 1848, and ordained by the same Presbytery, September, 1849; pastor Presbyterian Church, Bedford, Md., 1849-1852; pastor at Hillsboro, Ill., 1852-1859; acting also as professor of languages in Hillsboro Academy and preaching at some neighboring places and organizing churches at two of them; pastor at Litchfield, 1859-1868; stated supply at Arcola, Ill., 1868-1873, and at Paris, Ill., 1873-1879; pastor again at Arcola, 1879-1885, preaching also and organizing a church at Bethel; removed to Minneapolis, in impaired health, 1885, but continued to preach as his health permitted whenever needed; supplied pulpit of Shiloh Church, Minneapolis, six months; stricken with paralysis, December, 1889, after which he was an invalid. Died December 8, 1894.

Married, August 28, 1850, Mary Ray Monfort, eldest daughter of Rev. David Monfort, D. D. She died, January 16, 1889. Of the five children two survive—Mr. Y. M. Roberts and Mrs. Charles W. Knight, both of Minneapolis.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.— <i>South Florida</i> —Kissimmee sab-sch, 65 cts.; Tarpon Springs, 2 65	cts.; West Town, 6. <i>Lyons</i> —Lyons, 13 08. <i>Nassau</i> —Huntington 1st, 34. <i>New York</i> —New York Adams Memorial, 5;—Brick, 806 13. <i>North River</i> —Newburgh 1st, 11 79;—Calvary, 1 94; Pleasant Plains, 1 75. <i>Rochester</i> —Rochester Westminster, 13; Sweden, 6 50. <i>St. Lawrence</i> —Gouverneur, 20 11. <i>Steuben</i> —Arkport, 68 cts. <i>Troy</i> —Schaghticoke, 2 51. <i>West Chester</i> —Darien, 25. 1,387 15
CALIFORNIA.— <i>Benicia</i> —Vallejo (including sab-sch, 7) 15. <i>Los Angeles</i> —Calvary, 23; Pomona, 7 45; Redlands, 23 50; San Fernando, 3. <i>Oakland</i> —Valona (including sab-sch, 2), 5. <i>San Jose</i> —Boulder Creek, 2 50; Wrights, additional, 75 cts. <i>Stockton</i> —Sanger, 5. 85 28	NORTH DAKOTA.— <i>Fargo</i> —Elm River, 2. <i>Minnewaukon</i> —Rolla, 3. <i>Pembina</i> —Gilby, 3. 8 00
CATAWBA.— <i>Yadkin</i> —Mocksville 2d, 1. 1 00	OHIO.— <i>Athens</i> —Syracuse, 1. <i>Bellefontaine</i> —Bellefontaine, 2 49; Urbana, 15 28. <i>Chillicothe</i> —Marshall, 2 50. <i>Cincinnati</i> —Cincinnati 1st, 11 40;—5th, 5 50; Pleasant Ridge, 12. <i>Cleveland</i> —Northfield, 5. <i>Dayton</i> —Dayton Park, 10. <i>Huron</i> —Bloomville, 58 cts; Huron, 6 06. <i>Lima</i> —Leipsic, 1. <i>Mahoning</i> —Clarkson, 4 66. <i>Marion</i> —Marion, 2 65. <i>Maumee</i> —Antwerp, 4 50; Toledo Westminster, 4 17. <i>Portsmouth</i> —Portsmouth 1st, 32 85. <i>St. Clairsville</i> —New Athens, 7; St. Clairsville, 12. <i>Steubenville</i> —Annapolis, 3; Beech Spring, 6; Yellow Creek, 5. 154 62
COLORADO.— <i>Boulder</i> —Berthoud, 6 66; Valmont, 28 cts. <i>Denver</i> —Denver Central, 51 74. <i>Pueblo</i> —Colorado Springs 1st, 5 78; Pueblo 5th, 1. 65 46	OREGON.— <i>East Oregon</i> —Monkland, 5 10; Moro, 4. <i>Southern Oregon</i> —Myrtle Point, 5. 14 10
ILLINOIS.— <i>Alton</i> —Blair, 3; Steelville, 2 10. <i>Bloomington</i> —Cooksville, 6 53; Pontiac, 80 cts.; Watseka, 4. <i>Cairo</i> —Bridgeport, 3. <i>Chicago</i> —Chicago 1st, 32 53;—Jefferson Park, 23 36; Evanston 1st, 40 79. <i>Freeport</i> —Freeport 1st, 25; Galena German, 4. <i>Mattoon</i> —Kansas, 3; Vandalia, 5. <i>Peoria</i> —Farmington, 14 35. <i>Rock River</i> —Centre, 5; Woodhull, 5. <i>Schuyler</i> —Elvaston, under Minutes of Assembly of 1888, 60; Prairie City, 7. <i>Springfield</i> —Pisgah, 1 13; Unity, 2 40. 247 99	PENNSYLVANIA.— <i>Allegheny</i> —Bakerstown, 7 30; Pine Creek 1st, 3; Rochester, 4; Sharpsburgh, 15 75; Springdale, 5. <i>Blairsville</i> —Murrysville, 6; Union, 2 40. <i>Butler</i> —Concord, 5 01; New Salem, 4. <i>Carlisle</i> —Chambersburgh Falling Spring, 60; Gettysburgh, 1 25. <i>Chester</i> —Coatesville, 19; Fairview, 4 50. <i>Clarion</i> —New Rehoboth, 3 63; Sugar Hill, 3. <i>Erie</i> —Atlantic, 4 13; Waterford, 3. <i>Huntingdon</i> —Mann's Choice, 2; Mount Union, 2. <i>Kittanning</i> —Elder's Ridge, 8 73. <i>Lackawanna</i> —Canton, 12; Mehoopany, 4; Meshoppen, 3; Pittston, 10. <i>Lehigh</i> —Allen Township, 6; Pottsville 2d, 4. <i>Northumberland</i> —Derry, 2; Milton, 65; Mountain, 1; Mount Carmel, 14 48; New Columbia, 2; Northumberland, 6; Washington 1st, 15. <i>Philadelphia</i> —Philadelphia Kensington 1st, 15. <i>Philadelphia North</i> —Fox Chase Memorial and sab-sch, 5; Frankford, 10; Hermon, 25; Pottstown, 8 50. <i>Pittsburgh</i> —Bethany, 10 50; Mount Carmel, 2; Pittsburgh Bellefield, 45;—East Liberty (including sab-sch, 23 06, 47 60;—McCandless Avenue, 2;—Shady Side (including sab-sch, 25), 82. <i>Redstone</i> —Fairchance, 2. <i>Shenango</i> —Sharpsville, 1 84. <i>Washington</i> —Allen Grove, 7; Frankford, 7; Limestone, 5; Lower Ten Mile, 4 10; Pigeon Creek, 1 75. <i>Wellsboro</i> —Wellsboro, 10 14. <i>Westminster</i> —Leacock, 8; Slateville, 10. 604 61
INDIANA.— <i>Crawfordsville</i> —Delphi, 8 72; Rockville Memorial, 3 63. <i>Indianapolis</i> —Spencer, 2 85. <i>Muncie</i> —Elwood, 2. <i>New Albany</i> —Jeffersonville, 11 70. 28 90	SOUTH DAKOTA.— <i>Aberdeen</i> —Uniontown, 5. <i>Black Hills</i> —Sturgis, 1 30. <i>Central Dakota</i> —Artesian, 5. <i>Southern Dakota</i> —Bridgewater, 5; Turner Co. 1st German, 4. 20 30
INDIAN TERRITORY.— <i>Choctaw</i> —Apeli, 2 85; Bethel, 2; Pine Ridge, 2; San Bois, 2. <i>Sequoyah</i> —Achena, 2. 10 85	TENNESSEE.— <i>Kingston</i> —Bethel, 3 30. <i>Union</i> —Rockford, 4; South Knoxville, 1 25. 8 55
IOWA.— <i>Corning</i> —Lenox, 7. <i>Council Bluffs</i> —Atlantic, 10. <i>Des Moines</i> —Indianola, 5 40. <i>Iowa</i> —Burlington 1st, 8; Keokuk Westminster, 35 30. <i>Waterloo</i> —Cedar Falls, 7. 73 70	UTAH.— <i>Boise</i> —Caldwell, 2 15. <i>Utah</i> —Springville, 5. 7 15
KANSAS.— <i>Emporia</i> —Howard, 7 41. <i>Osborne</i> —Phillipsburg, 3. <i>Topeka</i> —Idana, 1 97. 12 38	WASHINGTON.— <i>Olympia</i> —Tacoma 1st, 6 85. <i>Spokane</i> —Spokane River, 1; Wellpinnit, 1. <i>Walla Walla</i> —Kamiah 1st, 2. 10 85
KENTUCKY.— <i>Ebenezer</i> —Flemingsburgh, 4 89; Ludlow, 8 68; Newport, 4 35. 17 90	WISCONSIN.— <i>Chippewa</i> —Bayfield, 2. <i>La Crosse</i> —New Amsterdam, 2. <i>Milwaukee</i> —Horicon, 5; Milwaukee Immanuel, 76 95. <i>Winnebago</i> —Neehan, 21 68. 107 63
MICHIGAN.— <i>Detroit</i> —Brighton, 5. <i>Flint</i> —Marlette 1st, 5. <i>Grand Rapids</i> —Grand Haven, 11 58; Grand Rapids 1st, 13 78. <i>Lake Superior</i> —Pickford, 3 50. 38 86	Contributions from Churches and Sabbath-schools..... 3,931 54
MINNESOTA.— <i>Minneapolis</i> —Minneapolis Stewart Memorial, 8 77. <i>St. Cloud</i> —Kerkhoven, 2. <i>St. Paul</i> —St. Paul Westminster, 7 15. <i>Winona</i> —Austin, 5 06; Fremont, 4 50. 27 48	
MISSOURI.— <i>Kansas City</i> —Westfield, 3 50. <i>Ozark</i> —Mount Vernon, 10; Ozark Prairie, 8. <i>Palmyra</i> —Hannibal, 25. <i>St. Louis</i> —Kirkwood, 8; St. Louis 1st, 42 80;—1st German, 5. 102 30	
NEBRASKA.— <i>Kearney</i> —Clontibret, 2. <i>Nebraska City</i> —Beatrice 1st, 13 76; Plattsmouth German, 5. 20 76	
NEW JERSEY.— <i>Corisco</i> —Benita, 2; Evune, 1. <i>Elizabeth</i> —Basking Ridge, 59; Elizabeth 1st, 59 04; Plainfield 1st, 23 84; Roselle, 7 20. <i>Jersey City</i> —Jersey City Claremont, 3; Paterson Redeemer, 67 98; Rutherford, 33 15. <i>Monmouth</i> —Jacksonville, 2; Manasquan, 20; Providence, 2. <i>Morris and Orange</i> —Morris Plains, 8; Orange Central, 160;—1st German, 20; Pleasant Valley German, 5 79. <i>Newark</i> —Newark 1st, 150;—2d, 26 56;—3d, 88 89;—Park, 14 93;—Wickliffe, 6 63;—Woodside, 15 53. <i>New Brunswick</i> —Amwell 1st, 7; Dayton, 5 09; Kirkpatrick Memorial, 2; Trenton 3d, 27 43. <i>West Jersey</i> —May's Landing, 10. 833 05	
NEW MEXICO.— <i>Arizona</i> —Florence, 5; Sacaton, 3. <i>Santa Fe</i> —Los Valles, 1. 9 00	
NEW YORK.— <i>Albany</i> —Albany State Street, 46 61; Princetown, 6. <i>Boston</i> —Antrim, 5 04; Londonderry, 3. <i>Brooklyn</i> —Brooklyn Memorial, 75;—Westminster, additional, 5. <i>Buffalo</i> —Buffalo Lafayette Street, 9 95;—Westminster, 14 64. <i>Cayuga</i> —Aurora, 18 48. <i>Champlain</i> —Malone, 8 32. <i>Chemung</i> —Elmira 1st, 24. <i>Columbia</i> —Catskill, 18 97; Centerville, 1; Hudson, 40. <i>Geneva</i> —Geneva North, 63 69; Seneca Falls, 56 06. <i>Hudson</i> —Florida, 4 80; Livingston Manor, 5; Middletown 2d, 19 35; Ridgebury, 65	

A friend, 5; A member of Casey Church, 1; A minister's tithe, Athens Presbytery, 87 cts.; A minister's tithe, Fargo Presbytery, 87 cts.; A minister's tithe, Parkersburg Presbytery, 87 cents.; Cash, 500; Rev. Ezra F. Mundy, Everett, Wash., 10; C. Penna, 4; Rev. Moses D. A. Steen, Woodridge, Cal., 5;

Rev. W. L. Tarbet and wife, 80 cts..... 528 41

\$ 4,459 95

MISCELLANEOUS.

Interest on Investments, 612 50; Premiums of Insurance, 667 68; Sales of Book of Designs, No. 5, 51 cts.; Sales of Church Property, 1 50; Total loss recovered from Insurance Co., 400..... \$ 1,682 19

PAYMENTS ON CHURCH MORTGAGES.

MISSOURI.—*St. Louis*—*St. Louis Grace*, 600.
PENNSYLVANIA.—*Parkersburg*—*Parkersburg*
1st, 616..... \$ 1,216 00

SPECIAL DONATIONS.

ILLINOIS.—*Chicago*—*Chicago Hyde Park*, 25.
NEW JERSEY.—*Elizabeth*—*Lamington*, 100;
Lower Valley, 22.
NEW YORK.—*Troy*—*Waterford*, 7 06; *White-*
hall, 2..... 156 06

\$ 7,514 20

Church collections and other contributions,
April, 1894—January, 1895..... \$31,431 03
Church collections and other contributions,
April, 1893—January, 1894..... 34,589 14

RECEIPTS FOR EDUCATION, JANUARY, 1895.

ATLANTIC.—*South Florida*—*Eustis*, 6; *Kissimmee* (sab-
sch, 46 cts.), 3 96.
BALTIMORE.—*Baltimore*—*Baltimore 1st sab-sch*, 5; —
Grace, 1; — *Park*, 12 18; *Brunswick*, 1; *Ellicott City*, 7 07.
New Castle—*Green Hill*, 4; *Westminster*, 3. *Washington*
City—*Washington City 1st*, 4 63; — *Westminster*, 20.
57 88

CALIFORNIA.—*Benicia*—*Lakeport*, 2 55; *Vallejo* (sab-
sch, 10), 15. *Los Angeles*—*Riverside Calvary*, 40. 57 55
CATAWBA.—*Yadkin*—*Mocksville 2d*, 1. 1 00
COLORADO.—*Boulder*—*Longmont Central*, 4; *Valmont*.
18 cts. *Pueblo*—*Colorado Springs 1st*, 4 63. 8 81
ILLINOIS.—*Alton*—*Edwardsville*, 10 50. *Bloomington*—
Pontiac, 50 cts.; *Watska*, 6. *Cairo*—*Bridgeport*, 7.
Chicago—*Austin*, 15 92; *Chicago 1st*, 21 70; — *Englewood*,
18 10; *Evanston 1st*, 33 99. *Freeport*—*Freeport 1st*, 25;
Galena German, 2; *Ridgefield*, 7 20. *Mattoon*—*Kansas*,
5. *Peoria*—*Princeville*, 20 13. *Rock River*—*Centre*, 8 83;
Woodhull, 10. *Springfield*—*Pisgah*, 85 cts; *Unity*, 1 50.
189 21

INDIANA.—*Crawfordsville*—*Delphi*, 5 70; *Ladoga*. 5;
Rockville Memorial, 2 27. *Logansport*—*Crown Point*,
1 50. *New Albany*—*Jeffersonville*, 4 63. *Vincennes*—
Evansville Walnut Street, 20; *Koleen* (per J. C. Fer-
guson), 2. *White Water*—*Rushville*, 8. 49 13

INDIAN TERRITORY.—*Sequoyah*—*Wewoka*, 1. 1 00
IOWA.—*Cedar Rapids*—*Marion*, 13 76; *Mount Vernon*, 7.
Council Bluffs—*Casey*, 2. *Iowa*—*Burlington 1st*, 5; *Keo-*
kuk Westminster, 15 65. *Iowa City*—*Davenport 1st*, 29 21;
Iowa City, 14; *Montezuma*, 3. *Sioux City*—*O'Brien Co*.
Scotch, 3. *Waterloo*—*Morrison*, 5. 97 65

KANSAS.—*Emporia*—*Emporia 1st*, 48. *Neosho*—*La*
Cygne, 1 33. 49 33

KENTUCKY.—*Ebenezer*—*Newport*, 16 42. *Louisville*—
Pewee Valley, 4 75. 21 17

MICHIGAN.—*Detroit*—*Ann Arbor*, 28 17. *Flint*—*Flush-*
ing, 2. *Grand Rapids*—*Ewart*, 3. *Monroe*—*Raisin*, 2.
Saginaw—*Ithaca*, 6 11. 41 28

MINNESOTA.—*Duluth*—*Tower St. James*, 2. *St. Paul*—
St. Paul House of Hope, 25; — *Knox*, 2. *Winona*—
Winona 1st, 16 50. 45 50

MISSOURI.—*Palmyra*—*Hannibal*, 25. *Platte*—*Oregon*,
6; *St Joseph Hope*, 3. *St. Louis*—*Emmanuel sab-sch*, 2;
Kirkwood, 8; *St. Louis 1st sab-sch*, 13 45; — *1st German*,
5; *Zion German*, 1 50; *Zoar sab-sch*, 3. 66 95

MONTANA.—*Butte*—*Dillon*, 6 15. *Helena*—*Pony*, 1.
7 15

NEW JERSEY.—*Corisco*—*Bata Ekuku*, 1; *Benita*, 2.
Elizabeth—*Perth Amboy*, 15 65; *Roselle*, 4 50. *Jersey*
City—*Jersey City Claremont*, 2. *Monmouth*—*Englishtown*,
5; *Farmingdale*, 2; *Freehold*, 20 47; *Jacksonville*,
2 35; *Long Branch*, 17 76; *Providence*, 1 05. *Morris* and
Orange—*Orange Central*, 50. *Newark*—*Newark 2d*, 13 46;
— *Park*, 9 27; — *Wickliffe*, 6 63; — *Woodside*, 5 92. *New*
Brunswick—*Amwell 1st*, 6; *Dayton*, 3 18. *Newton*—
Oxford 2d sab-sch, 6 90; *Wantage 1st*, 6. *West Jersey*—
Fairfield, 1; *May's Landing*, 6; *Vineland*, 10. 198 14

NEW MEXICO.—*Santa Fé*—*Los Valles*, 1. 1 00

NEW YORK.—*Albany*—*Albany 3d*, 6; — *State Street*,
29 13; *Tribe's Hill*, 4. *Brooklyn*—*Brooklyn Lafayette*

LOAN FUND.

Interest.....\$ 2,710 10
Payments on mortgages..... 1,256 80

\$ 3,966 90

MANSE FUND.

IOWA.—*Corning*—*Lenox* 5.
NEW YORK.—*North River*—*Newburgh Cal-*
vary, 4 50..... \$ 9 50

MISCELLANEOUS.

Installments on Loans.....\$1,943 28
Interest..... 128 97
Premiums of Insurance..... 33 75

\$2,106 00

\$2,115 50

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

Avenue, 2500. *Buffalo*—*Buffalo Lafayette Street*, 9 05;
— *Westminster*, 21 41. *Champlain*—*Malone*, 8 31; *Peru*,
1. *Chemung*—*Elmira 1st*, 15. *Columbia*—*Catskill*, 18 97;
Centerville, 1; *Hudson*, 20; *Hunter*, 6. *Geneva*—*Gorham*,
6 89. *Hudson*—*Florida*, 3; *Ridgebury*, 70 cts.; *West*
Town, 4. *Long Island*—*Bridgehampton*, 16. *Nassau*—
Smithtown, 8 51. *New York*—*New York Central sab-*
sch, 15; — *Harlem sab-sch*, 8 65. *North River*—*Pleasant*
Plains, 2 38. *Steuben*—*Arkport*, 43 cents. *Syracuse*—
Marcellus, 9; *Syracuse Park Central*, 25 13. *Troy*—*Water-*
ford, 7 06. *Utica*—*Waterville*, 2 44. 2,749 06
NORTH DAKOTA.—*Pembina*—*Rolla*, 1. 1 00
OHIO.—*Athens*—*Cutter*, 1; *Decatur*, 1 10. *Bellefontaine*—
Bellefontaine, 1 56; *Galion*, 4 50. *Chillicothe*—*Green-*
field 1st, 7 24. *Cincinnati*—*Cincinnati Poplar Street*,
4 20; — *Walnut Hills*, 58 64; *College Hill*, 46 27. *Cleve-*
land—*Cleveland Calvary*, 13. *Dayton*—*Clifton*, 11 84;
Dayton Park, 7 50. *Huron*—*Bloomfield*, 35 cts. *Lima*—
Leipsic, 1. *Marion*—*Brown*, 2; *Marion*, 1 25. *Maumee*—
Toledo Westminster, 7 90. *Portsmouth*—*Hanging Rocks*,
4 96. *St. Clairsville*—*New Athens*, 4; *New Castle*, 2 20;
Woodsfield, 1 19. *Steubenville*—*Amsterdam*, 5; *Beech*
Spring, 5; *Carrollton*, 10; *Hopedale*, 3; *Island Creek* (sab-
sch, 70 cts.), 4 50; *Steubenville*, 2d, 21 39. *Wooster*—
Homesville, 1 35; *Shreve*, 1 25. 233 19

OREGON.—*South Oregon*—*Medford*, 3. 3 00
PENNSYLVANIA.—*Allegheny*—*Bakerstown*, 8 25; *Clifton*,
2 75; *Glenfield*, 16 37; *Sharpsburg*, 16 75; *Springdale*, 4.
Blairstown—*Greensburg*, 3 61; *Murrysville*, 6; *Pine Run*,
11; *Turtle Creek*, 5 04; *Union*, 1 41. *Carlisle*—*Bloomfield*,
9 18; *Shermansdale*, 3. *Chester*—*Kennett Square*, 4;
Marple, 6. *Clarion*—*Penfield*, 4; *Richland*, 2; *Sugar Hill*,
3. *Erie*—*Atlantic*, 3 44; *Fairview*, 3; *Greenville*, 14;
Salem, 1; *Stoneboro*, 3; *Waterford*, 3. *Kittanning*—
Boiling Spring, 2; *Glade Run*, 9; *Strader's Grove*, 3 30;
Washington, 15. *Lackawanna*—*Nanticoke*, 3; *Pittston*,
10; *Sayre*, 1 22; *Wilkes Barre 1st*, 1. *Lehigh*—*Easton 1st*,
54; *Mauch Chunk*, 14 86; *Pottsville 2d*, 2 50. *Northum-*
berland—*Derry*, 1; *Mount Carmel*, 19 51; *New Columbia*,
1 25; *Shiloh*, 1; *Washingtonville*, 2. *Philadelphia*—*Phila-*
delphia Calvary, 178 49; — *Union Tabernacle*, 20. *Phila-*
delphia North—*Doylstown sab-sch*, 2 75; *Fox Chase*
Memorial and sab-sch, 5; *Frankford*, 14; *Overbrook*,
45 40; *Pottstown* (sab-sch, 3 66), 23 13; *Torresdale*
Macalester Memorial, 4. *Pittsburgh*—*Hebron*, 1 25; *In-*
gram, 8 45; *Mansfield*, 17 16; *Montours*, 3; *Mount Pisgah*,
11; *Oakdale*, 17 45; *Pittsburgh Bellefield*, 45; — *East*
Liberty, 69 34; — *McCandless Avenue*, 2; — *Mt. Washing-*
ton, 7 70; — *Shady Side* (sab-sch, 31 25), 102 51; — *Taber-*
nacle, 35 22; *Raccoon* (sab-sch, 5 25), 37 50; *Sharon*, 12 04.
Red Stone—*Fairchance*, 2 48; *Mount Vernon*, 2. *Wash-*
ington—*Frankford*, 6; *Pigeon Creek*, 2. *Wellsboro*—*Wells-*
boro, 6 34. *Westminster*—*Mount Joy* (sab-sch, 82 cts.),
18 26; *Stateville*, 8. 981 91

SOUTH DAKOTA.—*Central Dakota*—*Miller*, 3. 3 00
TENNESSEE.—*Union*—*Clover Hill*, 1; *Rockford*, 4 50

UTAH.—*Boise*—*Caldwell*, 1 34. *Utah*—*Hyrum Imman-*
uel, 1. 2 34

WASHINGTON.—*Olympia*—*Chehalis*, 6. *Spokane*—*Cully*
Memorial, 1; *Kettle Falls*, 1. 8 00

WISCONSIN.—*La Crosse*—Bangor, 2; New Amsterdam, 4; West Salem, 4. *Milwaukee*—Horicon, 1 20; Milwaukee Immanuel, 51 03. 62 23

Receipts from Churches in January..... \$4,837 52
Receipts from Sabbath-schools and Christian Endeavor Societies in January..... 113 89

LEGACIES.

Estate Mary Stuart, N. Y. (add'l)..... \$9,961 54

REFUNDED.

A. S. O'Brien, 25; Rev. N. N. Skinner, 300..... 325 00

MISCELLANEOUS.

Mrs. Jane B. Worth, Tallula, Ill., 1; Rev. S. W. Boardman, Jr., 1; "Cash," 500; "Aided," 10; Rev. M. H. A. Steen, D.D., Woodbridge, Cal., 5; Rev. Geo. W. Fulton, Japan, 25; Miss S. S.

Davidson, Chicago, 2; C. Penn., 2; Rev. W. L. Tarbet and wife, 60 cts.; Miss Jane Aikman, Burlington, N. J., 50..... 596 60

INCOME ACCOUNT.

75; 360; 200; 19..... 854 00

Total receipts in January..... \$16,488 55
Total receipts from April 16th..... 76,230 14

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Phila.

NOTE.—In August (1894) number of THE CHURCH AT HOME AND ABROAD, *May receipts*, Zanesville Presbytery, Ohio Synod, "Rendville church," appears with a credit of \$2 24 in error. Should read, "Unity church," same Presbytery.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1895.

ATLANTIC.—*South Florida*—Kissimmee, 3; sab-sch, 42 cts. 3 42

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5; Brown Memorial, 146 99; Hampden, 2 75. *New Castle*—Cool Spring, 1; Georgetown, 1; Green Hill, 2. *Washington City*—Washington City 1st, 3 85; Westminster, 10, 173 59

CATAWBA.—*Yadkin*—Mocksville 2d, 1. 1 00

COLORADO.—*Boulder*—Valmont, 21 cts. .21

ILLINOIS.—*Bloomington*—Minook, 4 51; Pontiac, 60 cts.; Watseka, 4. *Chicago*—Chicago 1st, 32 53; Forty-first Street, 100 15; Englewood, 5; West Division Street, 2 30; Evanston 1st, 34. *Freeport*—Freeport 1st, 75; Galena Ger., 3. *Peoria*—Prospect, 13 25. *Rock River*—Woodhull, 10. *Schuyler*—Prairie City, 6. *Springfield*—Pisgah, 1 13; Unity, 1 80. 293 27

INDIANA.—*Crawfordsville*—Delphi 6 54; Ladoga, 3; Rockville Memorial, 2 73. *New Albany*—Livonia, 1 50. 13 77

IOWA.—*Des Moines*—Grimes, 4. *Iowa*—Burlington 1st, 6. *Iowa City*—Montezuma, 2 80. *Sioux City*—Ida Grove, 7. 19 80

KANSAS.—*Topeka*—Pleasant Ridge, 88 cts. .88

MISSOURI.—*Kansas City*—Kansas City 4th, 5. *Ozark*—Mount Vernon, 3; Ozark Prairie, 2. *Platte*—Oregon, 5. *St. Louis*—St. Louis 1st, German, 5; Zion German, 1. 21 00

MONTANA.—*Helena*—Pony, 1. *Great Falls*—Havre, 3 10. 4 10

NEBRASKA.—*Nebraska City*—Fairbury, 3. 3 00

NEW JERSEY.—*Corisco*—Benita, 2; Ekukus, 1. *Jersey City*—Jersey City Clairmont, 3. *Monmouth*—Moorestown, 7. *Newark*—Newark 2d, 12 06;—Fifth Avenue, 18;—Park, 13 18;—Wickliffe, 3 32;—Woodside, 5 60. *New Brunswick*—Dayton, 3 81; Trenton 3d, 28 14. *Newton*—Blairstown, 49 66, sab-sch, 4 93. *West Jersey*—Mays Landing, 4. 155 70

NEW MEXICO.—*Rio Grande*—Socorro Mexican, 1. 1 00

NEW YORK.—*Albany*—Albany State Street, 34 96. *Brooklyn*—Brooklyn Memorial, 58 38. *Buffalo*—Alden, 2; Buffalo La Fayette Street, 6 78;—Westminster, 5 90; Silver Creek, 1 93; Tonawanda, 4 14. *Cayuga*—Aurora, 9 24. *Chemung*—Big Flats, 5 50; Elmira 1st, 18. *Columbia*—Catskill, 18 97; Centerville, 1; Hudson, 25. *Hudson*—Florida, 3 60; Hopewell, 7; Ridgebury, 1; West Town, 3. *Long Island*—Mattituck, 2 50. *Lyons*—Lyons, 16 15; Wolcott 1st, 4 56. *Nassau*—Glen Cove, 1. *New York*—Adams Memorial, 5; West End, 42 35; Westminster West 23d Street, 55 27. *North River*—Pleasant Valley, 8. *St. Lawrence*—Hope Chapel, 1 83. *Steuben*—Almond, 2; Arkport, 51 cts. *Troy*—Cohoes, 16 65; Hoosick Falls sab-sch, 7 50; Waterford, 7 06. *Utica*—Waterville, 2 44. *Westchester*—Mount Vernon 1st sab-sch, 28 24; Yonkers Westminster, 18 16. 425 62

NORTH DAKOTA.—*Pembina*—Rolla, 1. 1 00

OHIO.—*Chillicothe*—Concord, 3 20. *Cincinnati*—Cincinnati 1st, 8. *Cleveland*—Cleveland Calvary, 7. *Huron*—Bloomville, 42 cts. *Lima*—Blanchard, 16. *Convoy*, 2 25; Leipsic, 1; McComb, 5. *Maumee*—Toledo Westminster, 8 60. *St. Clairsville*—Buffalo, 5 25; St. Clairsville, 7. *Steubenville*—Amsterdam, 5; Yellow Creek, 5. 73 72

PENNSYLVANIA.—*Allegheny*—Bellevue, 6 94. *Blairsville*—Johnstown, 18 44; Murrysville, 6; Turtle Creek, 3 37; Union, 1 54. *Butler*—Centerville, 5. *Carlisle*—Shermansdale, 3 53. *Chester*—Downingtown Central, 5 29. *Clarion*—Du Bois, 24; Edenburg, 3 55; Greenville, 8 08; Sugar Hill, 2. *Erie*—Salem, 1; Waterford, 3. *Kittanning*—Boiling Springs, 2; Glade Run, 7. *Lackawanna*—Canton, 10; Pittston, 10; Rushville, 4; Stevensville, 3. *Lehigh*—Allen Township, 6; Mauch Chunk, 14 39; Pottsville 2d, 3. *Northumberland*—Milton, 60. *Philadelphia*—Philadelphia 3d, 23 88; Gaston, 18 42; Kensington 1st, 20. *Philadelphia North*—Fox Chase Memorial and sab-sch, 5; Germantown Market Square, 17 01; Hermon, 25; Morrisville, 7 58. *Pittsburgh*—Bethel, 22; Fairview, 3, Mount Carmel, 2; Pittsburgh Bellefield, 45; East Liberty, 46 28, sab-sch, 23 06; Shady Side, 28 50, sab-sch, 12 50. *Redstone*—Fairchance, 1 50. *Shenango*—Unity, 5. *Washington*—Claysville, 15 61. *Wellsboro*—Wellsboro 7 60. *Westminster*—Mount Joy, 2, sab-sch, 1; Slateville, 10 20. 553 27

TENNESSEE.—*Union*—Rockford, 2. 2 00

UTAH.—*Boise*—Caldwell, 1 66; Payette, 4; Utah—American Fork, 3. 8 66

WASHINGTON.—*Olympia*—Hoquiam, 3 05. *Spokane*—Cully Memorial, 1; Kettle Falls, 1. 5 05

WISCONSIN.—*Chippewa*—Bayfield, 2. 2 00

Unclassified—Florence, Colorado, 63 cts. .63

Total from Churches and Sabbath-schools..... \$1,761 69

PERSONAL.

C. H. Kelsey, East Orange, N. J., 20; J. C. A., Washington, D. C., 1; A member of Casey Church, Council Bluffs Presbytery, 1; Rev. W. L. Tarbet and wife, 80 cts.; C. Penna, 3; Mrs. Louis R. Fox, Philadelphia, 10..... 35 80

PROPERTY FUND.

"Cash"..... 500 00

Total receipts for January, 1895..... \$ 2,297 49
Previously reported..... 17,975 83

Total received from April 1, 1894, to February 1, 1895..... \$20,273 32

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1895.

ATLANTIC.—*East Florida*—St. Andrew's Bay sab-sch,* 1 40; Weirsdale sab-sch,* 4 03. *Fairfield*—Camden, sab-sch,* 2; Hermon, 2; Pleasant,* 44 cts. *South Florida*—Crystal River, 12 44; Kissimmee sab-sch, 42 cts.; Tarpon Springs, 4. 26 73

BALTIMORE.—*Baltimore*—Annapolis sab-sch,* 5 48; Baltimore 1st sab-sch, 25, Hope Institute, 5;—Aisquith Street sab-sch, 25;—Brown Memorial, 274 74; Mitchell Memorial Fund, 3, sab-sch, 124 08;—Fulton Avenue, 18 50, sab-sch,* 13;—Park, 26 63, sab-sch,* 17 25; Bethel, 7; Brunswick,

2; Emmitsburgh, 55 11; sab-sch, 33 38; Fallston, 5; Franklinville, 6. *New Castle*—Dover, 69 66; sab-sch, 23 99; Manokin sab-sch,* 3; New Castle, 250 91, sab-sch, 8; Fort Penn, 7 39; Westminster, 7; Zion sab-sch, 2 50; Y. P. S. C. E., 2 50; Rev. W. Taylor, 4. *Washington City*—Clifton, 5; Falls Church, 19 14, sab-sch,* 11 00; Hermon, 7; Lewinsville, sab-sch,* 11 20; Vienna sab-sch,* 10; Washington City 1st, 24 34;—4th, 50 30;—15th Street sab-sch,* 5 39; Covenant, 525 57;—Garden Memorial, Y. P. S. C. E., support Mr. Finley, 13 50;—Gunton Temple Memo-

rial, 33 50; — Metropolitan, 50; — Peck Memorial sab-sch, 12; — Western, 60; — Westminster, 80, sab-sch, 20
1,962 12

CALIFORNIA.—*Benicia*—Headsburgh, 3, sab-sch, 3; San Rafael sab-sch, * 10 25; Two Rocks sab-sch, * 8; Vallejo, 30, sab-sch, 15. *Los Angeles*—Burbank, 8 26, sab-sch, 6; Carpinteria, 11; Glendale sab-sch, birthday, 7 89; Hueneme, 100; Los Angeles 3d, 22 35; — Boyle Heights, 8 75, sab-sch, 8 75; North Ontario, 16 80, sab-sch, 5 20; Ojai Y. P. S. C. E., 4 70; Pacific Beach sab-sch, * 5 35; Point Loma, * 2 25, sab-sch, * 2 50; Rivera, 7 15; Riverside Arlington sab-sch, * 45 67; San Geronima, 2; Santa Ana sab-sch, * 5 24; Santa Paula sab-sch, * 1 66; Ventura, 31 20, sab-sch, * 7 10; birthday, 12 51. *Oakland*—Oaklandist Telegraph Avenue sab-sch, 9 03; Oakland Prospect Hill, 4 05, sab-sch, * 1 75. *Sacramento*—Roseville, * 2 05; Sacramento 14th Street sab-sch, * 8 50; — Westminster sab-sch, * 15; Vacaville sab-sch, * 5. *San Francisco*—San Francisco Memorial sab-sch, * 5 25; — Mizpah sab-sch, * 18. *San José*—Templeton sab-sch, * 3 25, Y. P. S. C. E., 3; Watsonville sab-sch, * 5 40. *Stockton*—Woodbridge, 3. 474 96

CATAWBA.—*Catawba*—Davidson sab-sch, 81 cts.; Lincolnton, * 1; Matthew's Chapel, * 5 30; Westminster, 3 60. *Southern Virginia*—Newport News sab-sch, * 1. *Yadkin*—Lloyd, 2; Sanford sab-sch, * 3. 16 71

COLORADO.—*Boulder*—Berthoud sab-sch, 3 65; Boulder, 70, sab-sch, 10; Brush sab-sch, * 4; Longmont sab-sch, * 11; Newcastle, 11; Slack, 1 45; Vailmont, 1 16; Wolf Creek, 2. *Denver*—Denver Westminster, 6; Highland Park sab-sch, * 7 48. *Gunnison*—Grand Junction, 9 50, sab-sch, * 10 50. *Pueblo*—Alamosa, 4 47, sab-sch, 2 24; Antonito sab-sch, * 2 05; Canon City sab-sch, * 20; Colorado Springs 1st, 21 32; — Spruce Street sab-sch, * 1 30; Durango sab-sch, * 15 25; Huerfano Canon, 50 cts.; La Junta sab-sch, * 6 25; Pueblo 1st, 54 12; — Westminster, 6, sab-sch, 6; Rocky Ford, 4 85, sab-sch, 4 84; Silver Cliff, * 10. 296 93

ILLINOIS.—*Alton*—Alton sab-sch, * 6; Brighton sab-sch, * 2 54; Chester, 6, Y. P. S. C. E., 5; East St. Louis sab-sch, 9 85; Greenville sab-sch, 5 86; Y. P. S. C. E., 4 84; Hillsboro, 33; Jerseyville, 56; Moro, 5. *Bloomington*—Alvin sab-sch, * 2; Champaign sab-sch, * 15 08; Chenoa, 24; Fairbury, 5; Gilman sab-sch, 6; Normal, 7 40; Onaga sab-sch, * 12 84; Philo sab-sch, 12; Pontiac, 3 30, Y. P. S. C. E., 15; Rossville sab-sch, * 13; Selma, 6 57; Wenona sab-sch, * 5, Y. P. S. C. E., support Mr. Hyde, 5. *Cairo*—Carmi, 38, Y. P. S. C. E., 5; Eagle Creek, 1 10; Enfield, 8 50; Mount Vernon 4 25; Potter Memorial, 1; Tamaroa, 23 98. *Chicago*—Cabery, 15 28; Chicago 1st, 100 57; — 3d, 33; — 4th, 923 30; — Jefferson Park, 4 31; — Normal Park, Y. P. S. C. E., 10; — Ridgeway Ave. Y. P. S. C. E., 2; — Scotch, 10; Evanston 1st, 169 97; Hyde Park sab-sch, * 50; Joliet 1st sab-sch, 13 83; La Grange, 41 85; New Hope sab-sch, * 6 63; River Forest, 17 66; South Chicago, 2 50. *Freeport*—Freeport 1st, 225; Galena German, 16; sab-sch, 10; Oregon sab-sch, * 9; Prairie Dell sab-sch, 12; Ridgefield sab-sch, * 5; Willow Creek, 76 05; Winnebago sab-sch, 2 83. *Mattoon*—Kansas, 10; Newton, 4; Pana, 2 45. *Ottawa*—Mendota, 68, sab-sch, 12, * 10. *Peoria*—Brunswick sab-sch, * 2 40; Eureka, 34 84; Galesburg, * 32; John Knox, 2 50; Lewistown sab-sch, 32 85; Peoria 2d, 136 60. *Rock River*—Albany sab-sch, * 2 28; Aleido, 61 67, sab-sch, * 22, Y. P. S. C. E., support two native helpers, 25; Ashton Y. P. S. C. E., support Graham Lee, 12 50; Centre Y. P. S. C. E., support Graham Lee, 8 75; Dixon Y. P. S. C. E., support Graham Lee, 7 50; Edgington sab-sch, * 11, Y. P. S. C. E., support Graham Lee, 15; Franklin Grove Y. P. S. C. E., support Graham Lee, 3 75; Fulton, 25, sab-sch, for Mexico, 11; Garden Plain, 25, Y. P. S. C. E., for Mexico, 43; Hamlet Y. P. S. C. E., support Graham Lee, 7 50; Kewanee sab-sch, * 5; Milan, 25, Y. P. S. C. E., support Graham Lee, 8 75; Millersburg sab-sch, 6, Y. P. S. C. E., support Graham Lee, 9; Morrison sab-sch, 4 70, Y. P. S. C. E., support Graham Lee, 18 75; — Jr. Y. P. S. C. E., support Graham Lee, 2 50; Newton sab-sch, 2 50, Y. P. S. C. E., support Graham Lee, 14; Norwood Y. P. S. C. E., support Graham Lee, 6 25; Princeton Y. P. S. C. E., salary Mr. Silsby, 15; Rock Island Central sab-sch, * 20; Spring Valley Y. P. S. C. E., support Graham Lee, 5; Sterling Y. P. S. C. E., support Graham Lee, 18 75; Viola, 10; Woodhull, 20. *Schuyler*—Augusta, 25; Ebenezer, 14 75; Hersman Y. P. S. C. E., support Mr. Hyde, 49 23; Mount Sterling, 45 98; Quawka sab-sch, * 10; Quincy 1st Y. P. S. C. E., support Mr. Hyde, 12 50; Warsaw Y. P. S. C. E., support Mr. Hyde, 5. *Springfield*—Brush Creek, 15; Lincoln sab-sch, * 4 50; North Sangamon Y. P. S. C. E., 15; Petersburg sab-sch, 46 61, sab-sch, * 9 10; Pisgah, 3 95; Springfield 1st, Brainerd sab-sch, * 2; — 2d Portuguese sab-sch, * 1 75; Unity, 9 90. 3,154 95

INDIANA.—*Crawfordsville*—Darlington, 10; Delphi, 35 97; Ladoga, 22; Lexington, 40; Rockville, 14 98; Waveland, 6 50. *Fort Wayne*—Fort Wayne Bethany, 6 40; Hope-well, 8 80; Huntington sab-sch, * 10. *Indianapolis*—Indianapolis 1st, 17 50; — Tabernacle Y. P. S. C. E., sup-

port Chinese teacher, 25. *Logansport*—La Porte sab-sch, * 21 70; Logansport 1st Y. P. S. C. E., 14; South Bend Trinity sab-sch, * 6 28; Union, 4 40. *Muncie*—Wabash sab-sch, * 15. *New Albany*—Seymour 81 45, Jr. Y. P. S. C. E., 4. *Vincennes*—Koleen, 4; Mount Vernon, 1 14; Vincennes, 32, sab-sch, 1 55, Y. P. S. C. E., support Mr. Drummond, 6 80; Worthington, 18 25. *White Water*—Richmond 1st sab-sch, * 13 20; — 2d, 12 20; Shelbyville German, a friend of missions, 10. 433 12

INDIAN TERRITORY.—*Choctaw*—McAlester, * 9 10. *Cimarron*—Deer Creek sab-sch, 60 cts.; Winview, 26 cts. *Oklahoma*—Newkirk sab-sch, 3 95; Stillwater, 14, sab-sch, * 4. *Sequoyah*—Claremore, 8 10; — Mound, 1 25; Ft. Gibson sab-sch, 8; Pleasant Valley sab-sch, * 10; Talleguah, * 4, sab-sch, * 2 70. 65 96

IOWA.—*Cedar Rapids*—Anamosa, 2; Bethel, 3; Cedar Rapids 3d sab-sch, 22 08; — Central Park, 10 57; Clinton, 88 93; Endeavor Mission sab-sch, * 1 25; Garrison, 8; Monticello, 5; Mount Vernon, 25; Onslow, 4 50; Vinton sab-sch, * 18. *Corning*—Clarinda Y. P. S. C. E., 4 65, Jr. Y. P. S. C. E., 25; Creston, 38 55; Essex sab-sch, * 3 01; Lenox Mitchell Memorial Fund, 10, sab-sch, * 4 39; Prairie Chapel, 3, sab-sch, * 1 30, Y. P. S. C. E., 1 65. *Council Bluffs*—Atlantic, 10; Avoca, 7, Y. P. S. C. E., 5; Greenfield sab-sch, * 6; Hardin Township, 3 75; Logan sab-sch, 5; Shelby sab-sch, 9 19; Woodbine sab-sch, * 9 97. *Des Moines*—Albia sab-sch, * 7 93; Derby, 2; Humeston, 5 20; Indianola sab-sch, 5 56, * 2 69; Leon sab-sch, * 5; Newton, 20; Pella Holland, 4; Unionville sab-sch, * 5 05. *Dubuque*—Farley, * 4; Lansing German, 10; Sherrill's Mound German sab-sch, support J. C. Melrose, 21. *Fort Dodge*—Armstrong sab-sch, * 1 74; Bethel, 6 20; Boone sab-sch, * 10 50; Esterville, 9, sab-sch, * 3; Fonda, 5, sab-sch, 1; Lohrville, 8, Y. P. S. C. E., 3 80; Rolfe 2d sab-sch, * 8 62; Spirit Lake sab-sch, * 55 cts. *Iowa*—Burlington 1st, 33; Fairfield sab-sch, * 43 24; Keokuk Westminster, 90 30, sab-sch, * 13 55, Bank Street sab-sch, * 6 41; Lebanon, 5; Libertyville, 2 73; Mediapolis sab-sch, * 1 50; Mount Pleasant 1st, 38; Troy, 3 30. *Iowa City*—Brooklyn, 10 15; Columbus, * 11 60; Fairview sab-sch, * 4; Iowa City sab-sch, * 7; Montezuma, 10, Y. P. S. C. E., 5; Summit, 5. *Sioux City*—Alta, 6 75; Early sab-sch, * 1 60; Sac City sab-sch, * 4 94; Sanborn F. M. S., 16 10; Schaller sab-sch, * 3 40. *Waterloo*—Holland German, 63; State Centre, 10; Waterloo sab-sch, 10. 892 20

KANSAS.—*Emporia*—Caldwell, 31; Cedar Point, 6; Conway Springs sab-sch, * 5 55; Council Grove, 35 50; Elmdar, * 2 87; El Paso, 3 25; Emporia Arundel Avenue, 7; Florence, 9 20, sab-sch, 6 30, Y. P. S. C. E., 1 50; Howard, 14; Indianola sab-sch, * 90 cts.; Maxon sab-sch, * 1 20; Peabody Jr. Y. P. S. C. E., 10; Sedan sab-sch, * 3; Wilsie, 5. *Highland*—Effingham, 2 25; Holton, 57 87; Huron, 2 13; Lancaster sab-sch, * 6 70; Troy, 5 70. *Larned*—Kingman, 5. *Neosho*—Moran sab-sch, 5; Neodesha, 10, Princeton, 9, sab-sch, * 12; Richmond, 10; Toronto, 10; Yates Centre, 5. *Osborne*—Bow Creek sab-sch, 1; Long Island, 4 05, sab-sch, * 1 50; Osborne sab-sch, * 3 90. *Solomon*—Abilene, 27 59; Burr Oak, 1; Clyde, 20 64; Concord, 58 20; Culver, 12; Delphos, 8; Lincoln, 10 50, sab-sch, 4 25, Y. P. S. C. E., support Mr. Labaree, 3 50; Poheta, 4; Providence, 1 75; Sylvan Grove, 1 93, sab-sch, 1 92; Wilson, 2. *Topeka*—Junction City Y. P. S. C. E., salary Mr. Griswold, 5; Kansas City 1st Y. P. S. C. E., for debt, 13 42; Manhattan, 26 50; Perry sab-sch, 1 34; Topeka Westminster, 3 25; Vinland, 4. 507 16

KENTUCKY.—*Ebenezer*—Austinburg 1st Cottage Mission, * 8; Greenup, 6 75. *Louisville*—Hopkinsville 1st Y. P. S. C. E., support Mr. Silsby, 10; Louisville 4th sab-sch, * 5; Warren Memorial, 10. *Transylvania*—Burksville L. M. S., 12; Danville 2d sab-sch, * 35; Richmond 2d, 11 50. 98 25

MICHIGAN.—*Detroit*—Ann Arbor, 50 54; Birmingham sab-sch, * 3; Detroit 2d Avenue sab-sch, 30; — Bethany sab-sch, * 8 41; — Forest Avenue sab-sch, * 21 37; — Jefferson Avenue, 75; — Trumbull Avenue sab-sch, 100, support boy in Peking, 12 50; — Westminster, 17; East Nankin sab-sch, * 5; Mount Clemens, 5 29, sab-sch, * 4 25, W. B., 5 46; Stony Creek, 7 50; sab-sch, 7 50; Unadilla Union sab-sch, 9 50; Ypsilanti, 9 40. *Flint*—Bad Axe sab-sch, * 12 41; Flushing sab-sch, 9 24; Verona sab-sch, 2. *Great Rapids*—Ionia, 55. *Kalamazoo*—Buchanan sab-sch, * 9; Niles, 56 54; Richland, 23 50. *Lake Superior*—Crystal Falls sab-sch, 2; Iron Mountain, 4 54, sab-sch, 1 19; Iron River sab-sch, 1; Stambaugh Christ sab-sch, * 3. *Lansing*—Albion, 75. *Monroe*—Adrian, 84 85; Palmyra Y. P. S. C. E., 15; Tecumseh, 25. *Petoskey*—Mackinaw City, 2 20. *Saginaw*—Bay City 1st, 60; — Memorial Y. P. S. C. E., 16; Saginaw West Side 1st, 73 44. 911 63

MINNESOTA.—*Duluth*—Duluth 1st, 50 98; — Hazlewood Park, 3 50, sab-sch, * 3 65; Lake Side, 11 77, sab-sch, * 3 78; Tower St. James, * 3. *Mankato*—Blue Earth City, 10, sab-sch, * 6 91; Cottonwood sab-sch, * 4 42, Y. P. S. C. E., * 1 27; Mankato 1st Y. P. S. C. E., support Mr.

Labaree, 12 50; Shetek Y. P. S. C. E., 5; Swan Lake sab-sch.* 4 05; Wells, 34 65; Worthington Westminster sab-sch.* 5 85; *Minneapolis*—Minneapolis Franklin Avenue sab-sch.* 8; — Westminster sab-sch., 75 10, birthday, 14 50. *Red River*—Angus sab-sch. 1 25; Fergus Falls sab-sch.* 15 24; Rev. George Johnson, 5. *St. Cloud*—Litchfield, 27 10. *St. Paul*—North St Paul, 6; Stillwater sab-sch. 6 92; St. Paul 9th, 9 25; — Dans Norwegian, 1 70; — Goodrich Avenue sab-sch.* 10; — House of Hope, 150; — Knox, 2; — Merriam Park, 10. *Winona*—Caledonia sab-sch.* 4 17; — Hope.* 6 21; Chester Y. P. S. C. E., salary Mr. Eckels, 3 80; Henrytown sab-sch., 4; Oakland, 3; Winona 1st Sugar Loaf sab-sch.* 2. 526 57

MISSOURI.—*Kansas City*—Holden, 9 93; Y. P. S. C. E., 10; Jefferson City, 13 09 sab-sch. 10 82; Raymore sab-sch.* 7. *Ozark*—Carthage, 23 87; Ebenezer sab-sch.* 5 59; Eureka Springs, 25; Fairplay sab-sch.* 4; Joplin, 19 10. *Palmyra*—Bethel sab-sch.* 2; Brookfield sab-sch.* 9. *Platte*—Akron, 2; Albany, 6 45; Grant City, 4 42; King City, 10, sab-sch. 4 25; Marysville, 55, sab-sch.* 9 61; Parkville, 65. *Lakeside* sab-sch.* 4; St. Joseph 3d Street, 4 14, sab-sch. 7 86; Tarkio sab-sch. 10. *St. Louis*—Cuba sab-sch.* 5; Rock Hill, 25; St. Louis 1st, 99 28, sab-sch. 13 45; — 1st German, 15; — 2d German sab-sch.* 6 50; — Clifton Heights, 11 83; — Cote Briliante Y. P. S. C. E., 2 10; — McCausland Avenue Y. P. S. C. E.,* 1 50. *White River*—Fordyce,* 1 00. 507 70

MONTANA.—*Butte*—Deer Lodge, 65 25, sab-sch. 5, Y. P. S. C. E., 15, Jr. Y. P. S. C. E., 5. *Great Falls*—Great Falls, 15. 105 25

NEBRASKA.—*Hastings*—Holdrege, 5 50; Wilsonville, 4. *Kearney*—Central City, 29; Kearney 1st native helper in China, 15. *Nebraska City*—Auburn, 8 03, sab-sch.* 13 82; Humboldt sab-sch.* 17; Lincoln 2d sab-sch. for Truth Hall, Peking, 27 08; Palmyra sab-sch.* 3 50; Platts mouth, German, 5; York sab-sch.* 11. *Niobrara*—Madison sab-sch.* 8 10. *Omaha*—Bellevue, 20, Y. P. S. C. E., salary R. Irwin, 12 50, salary C. H. Bandy, 12 50; Fremont sab-sch.* 25; Omaha 1st sab-sch., salary Mr. Bannerman, 100; — Lowe Avenue sab-sch.* 26 36; Osceola, 5. 352 41

NEW JERSEY.—*Corisco*—Bata, 3; Benita, 30. *Elizabeth*—Clinton, 600; Connecticut Farms sab-sch.* 15; Cranford, 46 56, sab-sch. 25 61; Elizabeth 1st, 20 62; Lamington, 170, sab-sch.* 15; Liberty Corner Y. P. S. C. E. for the debt, 5; Plainfield Crescent Avenue sab-sch.* 37 35; Roselle, 29 63, Y. P. S. C. E., support E. P. Dunlap, 10; Springfield, 13, sab-sch.* 25 33. *Jersey City*—Arlington Y. P. S. C. E., 20; Carlstadt sab-sch.* 5; Englewood, 300; Garfield sab-sch.* 15; Highland Union sab-sch.* 11 72; Jersey City Claremont, 15, sab-sch.* 5; Newfoundland sab-sch.* 21; Passaic, 350, sab-sch. 5; Paterson Redeemer, 113 03. *Monmouth*—Allentown, 50; Bordentown sab-sch., 9 36; Burlington sab-sch.* 17 19; Cream Ridge sab-sch. 10 30; Farmingdale, 3; Freehold sab-sch.* 19 85; Jacksonville, 3 50; Lakewood, 83 33; Long Branch, 14 85; Manasquan, 5; New Gretna,* 15 65; Perrineville, 3 65; Tuckerton sab-sch.* 3. *Morris and Orange*—East Orange 1st Elmwood sab-sch.* 111; Flanders sab-sch.* 5; New Providence, 7; Orange Central Y. P. S. support Linkha Singh, 25; Parsippany sab-sch.* 22 50; Schooley's Mountain sab-sch.* 10; South Orange 1st sab-sch. 50; Succasunna, for Teheran School, 50; West Livingston sab-sch.* 3 75. *Newark*—Caldwell, 8; East Newark Knox sab-sch.* 17 11; Lyon's Farms, 50 57; Montclair 1st, 50, "Aid," 150; — Grace Y. P. S. C. E., salary Mr. Silsby, 25; — Trinity, salary Dr. Good, 100; Newark 2d, 109 31; — 3d sab-sch.* 50; — High Street, 345 64, sab-sch.* 16 20, Y. P. S. C. E., 16 12; — Park sab-sch.* 88 55, Y. P. S. C. E., support Dr. Taylor, 25; — Roseville Avenue Y. P. S. C. E., support Dr. Taylor, 25; — South Park, 15 27; — Wickliffe, 46 41; — Woodside, 5. *New Brunswick*—Alexandria Mt. Pleasant sab-sch.* 2 86, Little York sab-sch.* 2 22; Amwell 1st, 22; — 2d, 10 50; Dayton, 21; Lambertville sab-sch. 54 45; New Brunswick 1st sab-sch. 26 91; — 2d sab-sch. 9 50; Princeton 1st sab-sch. 93, Queenstown sab-sch. 15 40; Trenton 1st, 316; — 3d, 187 58, sab-sch.* 16 40; — Bethany,* 21 17; — Prospect Street sab-sch.* 26 04, two little girls, 75 cents; — Brookville sab-sch.* 7 35. *Newton*—Asbury sab-sch.* 6; Belvidere 1st, a friend, 30, sab-sch.* 25 83; — 2d sab-sch. 20 40; Deckertown sab-sch.* 7 03; Franklin Furnace, 10, sab-sch. 10; Hackettstown sab-sch.* 40 60; Oxford 2d, 12 07, sab-sch. 6 63, Y. P. S. C. E., 3 72; Phillipsburgh 1st, 10 33, sab-sch. 10 03; — Westminster sab-sch.* 30; Wantage 1st, 20. *West Jersey*—Atlantic City German, 6 30, sab-sch. 1 80, Y. P. Soc., 1; Blackwoodtown, 30; Bridgeton 1st, sab-sch.* 25; — 2d, 34 05, sab-sch. 28 48; — Irving Avenue Mission, 5; — West sab-sch. 100; Cedarville 1st, 9 88; May's Landing, 20; Salem sab-sch. 82 58,* 9 45, 4 987 34

NEW MEXICO.—*Arizona*—Florence, 10; Sacaton, 5; Pima and Papago Indian, 2. *Rio Grande*—Socorro Spanish, 5, sab-sch.* 5. *Santa Fé*—Santa Fé sab-sch.* 5 85; Taos sab-sch.* 60 cts. 33 45

NEW YORK.—*Albany*—Albany 6th sab-sch.* 30; — State Street, 192 26; — West End Mission sab-sch.* 4 50; Broad-albin, 3; Charlton sab-sch. thanksgiving, 30; Esperance, 21 16; Gloversville 1st Y. P. S. C. E., 18 66, Berkshire sab-sch.* 5 50; — Kingsboro Avenue sab-sch.* 18 51; Menands Bethany, 80 76, sab-sch.* 5; Sand Lake, 8, sab-sch.* 8 50; Tribe's Hill, 10; Voorheesville, 2; West Galway sab-sch.* 8 76. *Binghamton*—Afton, 40; Binghamton 1st Immanuel sab-sch.* 9; — Ross Memorial, 10 75, sab-sch.* 9 25; — West Y. P. S. C. E., support Mr. Drummond, 12 50; Coventry 2d 25 50; McGrawville, 8 27; Owego sab-sch.* 4 75. *Boston*—Boston 1st sab-sch. 33 48; — Scotch Y. P. S. C. E., salary Mr. Clark, 5; Newburyport 2d sab-sch.* 5 65; Roxbury, 42 31; Woonsocket support native missionary, 52. *Brooklyn*—Brooklyn 1st, 1 136; — Bethany 16 68; — Central a friend, 5; — Classon Avenue Y. P. S. C. E., support Mr. Silsby, 5; — Cumberland Street sab-sch.* 5; — Friedenskirk, 25; — Hopkins Street sab-sch., salary Mr. Schnatz, 20; — Lafayette Avenue, 5,519 96 sab-sch. Missionary Association* 64 15; — Memorial 103 62; — Mount Olivet sab-sch.* 25; — Prospect Heights sab-sch.* 20 35; — South 3d St., 25 25; — Throop Ave., 47; — Trinity sab-sch.* 29 27; — Westminster* 18; West New Brighton Calvary sab-sch.* 40 15. *Buffalo*—Akron sab-sch.* 3 75; Buffalo Calvary sab-sch.* 4 97; — East sab-sch.* 5; — Lafayette St., 86 63; — North sab-sch.* 40; — Westminster, 51 06; Ellicottville, 10; Olean sab-sch.* 14 02; United Mission, 3; Westfield sab-sch.* 4 64. *Cayuga*—Auburn 1st sab-sch. student in India, 35; — itinerary in Siam, 72; — 2d, sab-sch.* 8 94; — Central sab-sch.* 6 32; Aurora, 36 96; sab-sch.* 15. *Champlain*—Brandon* 34 cts; Constable sab-sch.* 2 65; Malone 63 81; Port Henry sab-sch.* 17. *Chemung*—Big Flats, 2 50, sab-sch. 15; Elmira 1st, 99; — North sab-sch.* 6 51; Havana, 31; Rock Stream sab-sch. 5; Spencer sab-sch.* 4. *Columbia*—Ancram Lead Mines sab-sch.* 2; Canaan Centre, 3; Catskill, 41 03; Centerville, 12; Durham 1st, 7 25; Greenville, 29 40; Hillsdale, 6; Hudson, 300; Windham 60, sab-sch. 25. *Genesee*—Batavia sab-sch.* 31 80; North Bergen sab-sch. 2 69,* 7 52; Warsaw, 37; Wyoming sab-sch.* 9. *Geneva*—Bellona, 12; Geneva 1st, 25 43; — North, 100; sab-sch. 21 55,* 29 41; Romulus, 52 14; Seneca Falls Y. P. S. C. E., salary Mr. Eckels, 12 50. *Hudson*—Briscoe sab-sch.* 1; Florida, 19 80; Goshen, 132 65; sab-sch. 50; Haverstraw 1st, 6 45; sab-sch. 10; — Central 40; sab-sch. 23; Middletown 2d, 59 64; Montgomery,* 10; Nyack sab-sch.* 17 85, Y. P. S. C. E., salary Mr. Jessup, 20; Otisville 14, sab-sch. 5; Palisades sab-sch. 35 75; Ridgebury, 2 64; Stoney Point sab-sch. 7 87; West Town, 24,* 12. *Long Island*—Amagansett, 9 50; Bridgehampton, 20 36; East Hampton Freeport sab-sch. for Laos, 2 Franklinville sab-sch.* 3; Greenport sab-sch.* 12 84; Mattituck, 2, sab-sch.* 7. Moriches Y. P. S. C. E., salary Mr. Campbell, 1 25; Port Jefferson 1st Y. P. S. C. E., salary Mr. Campbell, 7 38; Setauket sab-sch.* 7; Southampton Y. P. S. C. E., sal. Mr. Campbell, 3 54; West Hampton sab-sch. sal. Mr. Campbell, 5; — *13, and Quogue sab-sch. for Sangli school, 25. *Lyons*—Lyons, 75; Marion* 35 07; Newark sab-sch. 20; Rose, 14 16; Sodus sab-sch.* 9 46; Wolcott 1st, 6 34, sab-sch.* 11 46. *Nassau*—Brentwood sab-sch.* 6; Comac sab-sch.* 3; Hempstead Christ Church Y. P. S. C. E., salary Mr. Chalfant, 5 53; Mineola sab-sch. Jumna High school, 30; Whitestone sab-sch.* 10 25; A Pastor, 4 60. *New York*—New York 7th sab-sch. 20; — 5th Avenue, 7,293 31; — 13th Street sab-sch.* 21 14; — 14th Street, 23 27; — Adams Memorial, 5 50; — Allen Street Youth's Missionary Society, 5; — Central, 1,172; — Chinese sab-sch. 80; — Emmanuel Chapel, 27 07; — Faith sab-sch. 50, Y. P. S. C. E., 25; — Grace Chapel sab-sch. 20; — Harlem Y. P. S. C. E., support Mr. Fulton's helper, 5; — Morrisania 1st sab-sch. 9; — New York, 56 40; — North Y. P. S. C. E., 10; — Park, 117 36; — Rutgers Riverside, 356 08; — Scotch, 503 50; — Sea and Land* 32 82, Circle of Workers for native helper in China, 10; — Spring Street sab-sch. 27 32; — Westminster West 23d Street sab-sch.* 50 18; — Woodstock sab-sch. 5. *Niagara*—Lockport 1st, 36 58; — 2d Ward sab-sch.* 2 50; Wilson sab-sch.* 4 30. *North River*—Amenia Y. P. S. C. E., support Mr. Finley, 11; Cornwall on Hudson sab-sch.* 15; Little Britain sab-sch. 9; Marlborough sab-sch.* 6 57; Matteawan, 39 42, sab-sch. 5, Y. P. S. C. E., Jr. Y. P. S. C. E., 2 50; Millerton, 4 50; Newburgh Calvary, 9 31; — Union, 65; Poughkeepsie sab-sch. 75 23,* 60; Smithfield, 79. *Otsego*—Delhi 2d, 100; Oneonta, 20 cts., sab-sch.* 6; Springfield, 28 31. *Rochester*—Brookport, 90 67; Chili, 11 07, sab-sch.* 4 86; Genesee 1st sab-sch. 4; Lima, 81 30; Mount Morris, 11; Ogden Y. P. Society, salary of Boon Boon 1st, 17 90; Rochester Central sab-sch. 56; — Emmanuel, 2 79; — Grace,* 6 36; — Mt. Hor Y. P. S. C. E., 16 50; — Westminster sab-sch.* 21; Sparta 1st sab-sch.* 12 59; — 2d, 16 67; Victor sab-sch.* 7 40. *St. Lawrence*—Canton, 22 10; Cape Vincent, 15 60, sab-sch. 3; Gouverneur, 75; Potsdam, 90; Sackett's Harbor Y. P. S. C. E., 3; Waddington Scotch, 5; Water-

town 1st Y. P. S. C. E., 75; — Hope sab-sch.* 6 83. *Steuben*—Arkport, 2 82; Painted Post, 9; Prattburgh sab-sch.* 7 49. *Syracuse*—Canastota Y. P. S. C. E., salary Mr. Cooper, 10; Mexico sab-sch.* for the debt, 20; Oswego 1st, 7; Syracuse 1st Y. P. S. C. E., 10; — Memorial, 24 15. *Troy*—Hoosick Falls sab-sch.* 24 14; Lansingburgh 1st sab-sch.* 19 84; Middle Granville sab-sch.* 5 08; Troy Oakwood Avenue sab-sch.* 10; — Second Street, 893 05; — Woodside, 124 51, sab-sch.* 18 66; Waterford, 28 27. *Utica*—Clinton sab-sch.* 5; Holland Patent, 49; Oriskany sab-sch.* 5; Redfield sab-sch.* 3 05; Rome 36 32, *25; Sauquoit, 15 38, sab-sch., 2 25; Utica Memorial sab-sch., 36 76; Vernon Centre sab-sch., 9 94; Waterville, 26 87, sab-sch.* 15 38; West Camden sab-sch.* 6; Whitesboro sab-sch.* 6; Williamstown sab-sch.* 2. *Westchester*—Croton Falls sab-sch.* 5; Darien, 60; Gilead sab-sch.* 6; Hartford sab-sch.* 3 81; Mahopac Falls sab-sch., 20; New Rochelle 1st sab-sch., support student in India, 50; Peekskill 1st, 96 91, sab-sch., 100; South East Centre, 16 05; South Salem, 23 75; Stamford 1st sab-sch.* 23 14; White Plains, 71 72; Yonkers 1st 136 65; G. M. Adams scholarship at Tabriz, from Mrs. H. W. Adams, 30; — Dayspring, 10; — Westminster, 33 57, sab-sch., 50; Yorktown sab-sch.* 11. 23,322 23

NORTH DAKOTA.—*Fargo*—A minister's tithe, 2 45; A minister's tithe, 1 18. *Pembina*—Larimore sab-sch.* 9 39; Rolla, 3. 16 02

OHIO.—*Athens*—Bashan, 2; Beech Grove Y. P. S. C. E., 5; Logan, 60, sab-sch.* 10; New Matamoras, 10, sab-sch., 5; Syracuse, 3; Utley, 1 55; Watertown, 7 50; A minister's tithe, 2 45; A minister's tithe, 1 19. *Bellevue*—Belle Centre, 10, Y. P. S. C. E., 2; Bellefontaine, 30 29, sab-sch.* 207 73; Bucyrus, 45; Crestline sab-sch., 9 38; Forest, 5; Patterson, 1; West Liberty sab-sch.* for work in China, 2 40. *Chillicothe*—Belfast, 4; Bloomingsburg, 36 50, sab-sch., 4 67; Concord sab-sch.* 8; Marshall sab-sch.* 4. *Cincinnati*—Bethel, 8; Cincinnati 5th, 41 15; — 6th, Westminster League,* 10; — Bethany sab-sch.* 18 28; — Clifton, 14 13; College Hill, 121 71; Glendale sab-sch.* 7, Y. P. S. C. E., support Gurditti Singe 31; Loveland, 37, sab-sch.* 15; Madeira Y. P. S. C. E., 2 50; Madisonville Y. P. S. C. E., 4; Montgomery sab-sch.* 3 25; Springdale sab-sch.* 14; By William McAlpin, Treasurer Board of Trustees, interest on Baxter bequest, 365. *Cleveland*—Cleveland Calvary, 48; — Woodland Avenue Memorial, Circle K. D. and S., salary J. J. Walsh, 12; Guilford sab-sch., 2 *8; Kingsville sab-sch.* 7 70; Milton, 4; Northfield, 15; North Springfield sab-sch.* 4; Rome,* 8 72; Solon sab-sch.* 7; Willoughby sab-sch.* 7 12. *Columbus*—Columbus 1st sab-sch.* 7 80; — Westminster sab-sch., 3 20; Westerville sab-sch., 10. *Dayton*—Bethel, 7 35; Franklin, 3; Middletown sab-sch., 21 10; New Jersey sab-sch.* 3 85; South Charleston, 46 75; Springfield 2d sab-sch., 20 87. *Huron*—Bloomville, 2 31; Huron, 29 11. *Lima*—Bluffton, 3; Leipsic, 2; Lima Main Street, 20; New Stark, 1; Rockford 10, sab-sch.* 4; Rushmore, 2 10; Sidney, 38 86, sab-sch.* 10; Wapakoneta, 13. *Mahoning*—Brookfield, 1 50; Canton 60 38, sab-sch., 12 40; Ellsworth sab-sch.* 41; Massillon, 35 10, sab-sch.* 15; New Lisbon sab-sch., 26 96; Vienna, 3; Youngtown, 53 40, sab-sch., 25. *Marion*—Ashley, 1; Berlin sab-sch.* 1 75; Delaware sab-sch.* 6 65; Iberia, 4 55; Liberty, 8; Marysville 45 04,* 7 62; Mount Gilead sab-sch., 4; Trenton, 12, sab-sch.* 6. *Maumee*—Defiance 1st sab-sch.* 10 07; Paulding, 6 87, sab-sch.* 10 13; Scott, 2 05; Toledo 1st Y. P. S. C. E., 4; West Bethesda, 50. *Portsmouth*—Manchester, 16, sab-sch., 5; Mount Leigh sab-sch.* 8 36; West Union sab-sch.* 2 50; Wheat Ridge sab-sch.* 1 25. *St. Clairsville*—Bannock Y. P. S. C. E., support Mr. Clark, 11 40; Bellaire 2d, 18; Farmington, 8 30; Lore City sab-sch., 5 30; Pleasant Valley, 80 cts.; Rock Hill, 14 25,* 3 60. *Steubenville*—Beech Spring, 25; Bethel sab-sch.* 5 62; Corinth sab-sch., 63; Deersfield sab-sch.* 8; East Liverpool 1st sab-sch., 45,* 45 25, West End sab-sch., 15, North Side sab-sch., 9 82, — 2d, 1 22; Feed Spring sab-sch., 5; Madison sab-sch.* 40; Minerva, 3; New Hagerstown, 2; New Harrisburgh sab-sch.* 5 50; Pleasant Hill, 5 50; Wellsville sab-sch., 28,* 50. *Wooster*—Ashland, 14; Belleville, 10 15; Congress,* 8 44; Creston,* 6 50; Doylestown, 5; Jackson sab-sch.* 7 14; Lexington, 8, sab-sch.* 5; Loudonville, 12; Orrville, 3; Perryville, 3; West Salem sab-sch.* 2 36; Wooster Westminster sab-sch.* 20 21. *Zanesville*—Brownsville sab-sch., 33; Clarksville, 15, sab-sch.* 3, Y. P. S. C. E., 2; Dresden, 5 08; Fairmount sab-sch., 2 25; Keene sab-sch., 4 15; Madison sab-sch.* 2; Mt. Vernon sab-sch.* 15; Unity sab-sch.* 11 11; Zanesville 1st, 131 51. 2,831 81

OREGON.—*Portland*—Bethany Germany, 10; Oregon City sab-sch.* 2; Portland Chinese for China, 5 40; — Mizpah sab-sch.* 9; — St. John's, 3; Sellwood sab-sch.* 2 75; Pleasant Home,* 10 cts. *Southern Oregon*—Medford sab-sch.* 5, Phoenix sab-sch.* 3 50. 40 75

PENNSYLVANIA.—*Allegheny*—Allegheny City sab-sch., 5; — 2d, 16 60; — Bethel, 8 92; — Central Y. P. S. C. E., support Du Ping Shing, 15; Aspinwall, 1 94; Avalon

sab-sch.* 15 50; Bellevue sab-sch., 3 25; Concord, 2; Evans City, 31; Fairmount, 5 85; Hiland sab-sch.* 2; Hoboken sab-sch., 9 20; Leetsdale, 114 26, sab-sch.* 39 06; Plains, 6 05. *Blairsville*—Armagh Y. P. S. C. E., support Mr. Dunlap, 5; Arnold Y. P. S. C. E., support Mr. Dunlap, 4 09; Beulah, 36 50; Blairsville Y. P. S. C. E., support Mr. Dunlap, 5; Braddock 1st sab-sch., 8 85,* 7 30, Y. P. S. C. E., support Mr. Dunlap, 2 50; — 2d Y. P. S. C. E., support Mr. Dunlap, 2 50; Conemaugh sab-sch.* 3 50; Cross Roads, 6; Ebensburg Y. P. S. C. E., support Mr. Dunlap, 10 83; Greensburgh Y. P. S. C. E., support Mr. Dunlap, 5; Irwin, 6 25, Y. P. S. C. E., support Mr. Dunlap, 2 69; Jeanette Y. P. S. C. E., support Mr. Dunlap, 4 25; Johnstown, 76 60, Y. P. S. C. E., support Mr. Dunlap, 1; Latrobe, 200, sab-sch.* 21, Y. P. S. C. E., support Mr. Dunlap, 7 26; Liongion, 5 74; Livermore Y. P. S. C. E., support Mr. Dunlap, 5 53; Manor Y. P. S. C. E., support Mr. Dunlap, 3 05; Murrysburg, 18, Y. P. S. C. E., support Mr. Dunlap, 4 80; New Alexandria sab-sch.* 6 30; New Florence Y. P. S. C. E., support Mr. Dunlap, 5; New Salem Y. P. S. C. E., support Mr. Dunlap, 8 25; Turtle Creek, 8 73, Y. P. S. C. E., support Mr. Dunlap, 10; Union Y. P. S. C. E., support Mr. Dunlap, 4 86. *Butler*—Harrisville, 4 13, sab-sch.* 9 50; North Washington sab-sch., 6 30; Pleasant Valley, 4 31; Prospect, 9. *Carlisle*—Big Spring sab-sch., 10,* 7 39; Bloomfield sab-sch.* 13; Burnt Cabins, 3; Duncannon sab-sch.* 13; Gettysburg sab-sch.* 17 03; Lower Path Valley, 21; Fannettsburg sab-sch., 24 50; Mechanicsburg sab-sch., for Tung Chow School, 40 14; Mercersburg, 68 57, Y. P. S. C. E., 5 46; Middle Spring sab-sch., for Tung Chow School, 100; Monaghan sab-sch.* 9 14; Robert Kennedy Memorial, 5 09, sab-sch., 2 71, Y. P. S. C. E., 5; Silver Spring sab-sch., 5. *Chester*—Ashmun sab-sch.* 4; Avondale, 14; East Whiteland, 5; Marple, 15; New London,* 3 75, sab-sch.* 3 75; Ridley Park, 41 53; Wallingford, 21. *Clarion*—Academia, 8 42, Y. P. S. C. E., 5 25; Clarion sab-sch.* 7 63; Du Bois, 8 87,* 16 26; Penfield sab-sch.* 8; Richland, 4 75; Sligo, 11; Sugar Hill, 18; Tionesta, 44; West Millville Y. P. S. C. E., 1 23; Wilcox sab-sch., 8. *Erie*—Bradford sab-sch.* 26 46; Cambridge, 38 26; Cochran, 6; Concord, 10; Cool Spring Infant Class, 3 14; Erie 1st, 50 27; — Chestnut Street, 17 17; Fairfield, 7; Garland, 10 67; Girard, 22 75; Miles Grove, 4 05; Greenville, 32; Irvineton sab-sch., 5; Kendall Creek,* 25 cts.; Meadville 1st, 20 96; Mill Village sab-sch.* 28 cts.; North East, 114; Oil City 1st, 28 10; Pittsfield, 12 75, sab-sch., 7 48; Pleasantville, 76 50, sab-sch.* 10; Salem, 2; Venango, 2; Warren, 129 69. *Huntingdon*—Alexandria sab-sch.* 6 50; Altoona 2d, 5; Bedford, 49 30; Bellefonte, support Mr. Peoples, 200; Fruit Hill sab-sch.* 7; Hollidaysburg, 60 85, sab-sch., 9 55, Y. P. S. C. E., 12 25; Houtzdale sab-sch.* 20; Juniata sab-sch.* 5 82; Little Valley sab-sch.* 4 20; Lower Spruce Creek, 9 25; Lower Tuscarora, 18; Mann's Choice, 4; Mount Union sab-sch.* 25 03; Osceola, 18 66; Shirleysburg, 9, sab-sch., 2, Y. P. S. C. E., 1; Sinking Valley, 10, sab-sch., 20; Spruce Creek, 114 50; Tyrona, 142; Williamsburg, 43 40, sab-sch.* 5 37; Winburn, 8 25. *Kittanning*—Leechburg, 26; Nebo, 4; Worthington, 13. *Lackawanna*—Carbondale, salary Mr. Fitch, 36, sab-sch.* 31; Carbondale 2d, 1; Great Bend, 8; Kingston, 56 23, sab-sch., 10; Montrose, 75, sab-sch.* 26 78; Pittston, 30 83; Plains sab-sch., 6 60; Scranton 2d Y. P. S. C. E., support Mr. Watson, 210; — Petersburg German, 17 35; — Sumner Avenue, 1; Silver Lake sab-sch.* 2; Towanda, 200, sab-sch., 150; Troy, 67 11; Wilkes Barre Memorial sab-sch.* 151 24; Wysox sab-sch., 4. *Lehigh*—Allen Township, 12, sab-sch., 2 50; Audenreid, support Chinese evangelist, 41 93; — Y. P. S. C. E., support B. Labaree, 33 75; — Jamesville sab-sch., Tabriz Boy's School, 57 47; Catasqua Bridge Street sab-sch.* 5 50; Easton 1st, 135; — Brainerd, 683 54; Mahanoy City sab-sch.* 10; Middle Smithfield sab-sch.* 5; Pottsville 2d, 16 50, sab-sch.* 27; Reading 1st sab-sch., 18 34; — Olivet sab-sch.* 36 59; Shenandoah, 5 18; South Bethlehem, 45. *Northumberland*—Berwick sab-sch.* 5; Buffalo sab-sch., 3 70; Lewisburg, 115; Montoursville, 6 02; Mount Carmel, 32 67, sab-sch.* 15; New Berlin, 26; Renovo 1st sab-sch., 21; Washington, 35 70. *Parkersburg*—Hughes River,* 8 50; A minister's tithe, 2 45; A minister's tithe, 1 18. *Philadelphia*—Philadelphia 1st, special contribution in gold through one of its members, 200; — 2d, 176 58; — Arch Street sab-sch.* 42 11, Y. P. S. C. E., support Mr. Denman, 75, Jr. Y. P. S. C. E., support Mr. Denman, 18 35; — Bethany sab-sch., 42 91; — Cohocksink sab-sch., 6 25; — Grace sab-sch., 25; — Green Hill sab-sch.* 7 84; — Hebron Memorial Y. P. S. C. E., 10; — Kensington 1st, 100; — Richmond sab-sch.* 15, Y. P. S. C. E., 6, Jr. Y. P. S. C. E., 2; — South, 10, sab-sch., 5 63; — Tabernacle, 428 60; — West Arch Street, 402 96; — West Spruce Street, 1,441 42, salary Dr. Corbett, 300; — West Spruce Y. P. S. C. E., support Mr. Finley, 25; — Woodland, 1,181 38, sab-sch.* 52 34; — Wylie Memorial sab-sch.* 33; — Zion 67th Street, 25 52.

Philadelphia North—Abington, Mr. and Mrs. J. M. Colton, 100; Bridesburg, 15; Bristol, 21 30; Chestnut Hill, 97; Conshohocken, 14, sab-sch,* 4 07; Y. P. S. C. E., 2 79; Doylestown, 36 26; Fox Chase Memorial, 16 45, sab-sch, 16 44; Frankford, 34, Y. P. S. C. E., 3 25; Germantown 1st, 1,093, Teachers' Association,* 10; — 2d, 50; — Market Square sab-sch, 25, *18 04; — West Side sab-sch,* 40; Jeffersonville Centennial sab sch, 5; New Hepe, 19 35; Thompson Memorial sab-sch,* 15 50. *Pittsburgh*—Bethany, 15; Cannonsburg 1st, 19, sab-sch, 15 35; Shuportown sab-sch,* 3 40; — Central, 5 25; Crafton sab sch,* 11 56; Fairview, 8; Hebron sab-sch, 10; McDonald 1st, 55 21; Middletown, 14 50; Miller's Run sab-sch,* 10; Mingo, 7; Mount Carmel, 5; Mount Pisgah sab-sch,* 12; Oakmont 1st, 17; Pittsburgh 3d 822 31, for the debt, 500; — 4th, Y. P. S. C. E., 6; — 6th, D. A. Carter, 100; — Bellefield, 235; — Central, 100; — Franklin Street, work in Laos, 11 06; — East Liberty, 122 69, sab-sch, 115 32, Class No. 20, for support Hira Zall, 19 50; — Knoxville West Lebanon Mission, 7 04; — Shady Side, 171, sab-sch, 75; — South Side sab-sch,* 34 51; — Tabernacle Y. P. S. C. E., 8; Sharon sab-sch, 6; Swissvale sab-sch,* 13 89; Wilkingsburg, 2 25. *Redstone*—Connellsville sab-sch,* 4 57; Dunbar, 16, sab-sch,* 7; Fairchance, 2; Laurel Hill sab-sch, 76 04; Mount Moriah,* 3 49; New Providence, 7; Scottdale, 3 35; Smithfield, 2, sab-sch, 2 23; Somersett, 3; Suterville sab-sch, 10 30. *Shenango*—Hopewell,* 16 45; Mahoning sab-sch, 25; Moravia, 2 45, sab-sch, 2 50; Mount Pleasant sab-sch,* 19 52; New Galilee sab-sch, 10 32; Neshannock, 7, sab-sch, 20; New Brighton, 84 33; Rich Hill sab-sch,* 6 20; Sharpsville, 1 54, sab-sch,* 11 75; Wampum, 6 25; Westfield Y. P. S. C. E., 13 50. *Washington*—Claysville sab-sch, 42 35; Cross Roads sab-sch, 12; Frankfort, 12, sab-sch, 32; Hookstown, 12, *11 35; Washington 2d, 150; — 3d sab-sch, 20 94; West Alexander, 143 25, sab-sch, 10 62; West Liberty, 13; Wheeling 1st, 220 11. *Wellsboro*—Wellsboro, 41 83, sab-sch, 21 26, *18 77. *Westminster*—Center,* 20 31; Chestnut Level, 48 98, sab-sch, 10 26; Leacock Black Horse sab-sch, 1 57; Williamstown sab-sch, 5 15; Marietta, 56, sab-sch,* 9; York Westminster sab-sch,* 10. 15,487 01

SOUTH DAKOTA.—*Aberdeen*—Groton, 11 43. *Black Hills*—Whitewood, 3 50. *Central Dakota*—Bancroft, 2 33; Manchester, 2. *Dakota*—Lake Traverse, 1. *Southern Dakota*—Alexandria sab-sch,* 5; Mitchell sab-sch,* 5 17; Turner Co. 1st German, 6. 36 43

TENNESSEE.—*Holston*—Hendersonville sab-sch,* 5; Johnson City Watanga Avenue sab-sch, 1; Mount Bethel sab-sch,* 9 02. *Kingston*—Hill City North Side sab-sch,* 4 06; Sherman Heights, 4 75. *Union*—Clover Hill, 3; Knoxville 2d Y. P. S. C. E., salary Jos. Dunlap, 10; Meadow sab-sch,* 1 88; New Providence, 40 50; Rockford, 14; Spring Place Y. P. S. C. E., 2; St. Paul's sab-sch,* 6 68; Westminster sab-sch,* 4. 105 89

TEXAS.—*Trinity*—Albany, 17 40, sab-sch,* 20 70; Waskom, 1. 39 10

UTAH.—*Boise*—Caldwell, 8 89, Y. P. S. C. E., 2 25. *Utah*—American Fork, 5, sab-sch,* 10; Mendon, 5; Nephi Huntington, 3 10, sab-sch,* 3 38; Ogden 1st sab-sch,* 5 60; Pleasant Grove sab-sch,* 2; Salt Lake Westminster Y. P. S. C. E., Mr. Fulton's work, 7 89; Smithfield, 11 85, Y. P. S. C. E., support R. Irwin, 2 50; Springville sab-sch,* 6; Union, 6 70. 79 86

WASHINGTON.—*Olympia*—Olympia sab-sch,* 5; Tacoma 1st sab-sch,* 7 53; — Westminster,* 4 52. *Puget Sound*—Deming, 2; Ellensburg, 17 35, sab-sch, 4 25, Y. P. S. C. E., 2 55; Nooksack City, 3; Snohomish, 17. *Spokane*—Cortland, 1 70, sab-sch,* 2 30; Kettle Falls, 2. *Walla Walla*—Kamiah 1st, 5; Moscow, 15 70. 89 90

WISCONSIN.—*Chippewa*—Baldwin sab-sch,* 10 87; Bayfield, 2, sab-sch, 3 45; Chippewa Falls, 17 35; Eau Claire 1st sab-sch,* 15 57; Hudson, 25 25; Phillips sab-sch,* 27 36. *La Crosse*—New Amsterdam, 17, sab-sch, 3. *Madison*—Baraboo, 12 19; Cottage Grove sab-sch,* 4; Janesville sab-sch,* 14 87; Lodi sab-sch,* 9 45; Madison Christ, 97; Marion German, 6; Platteville German sab-sch,* 10 10; Richland Centre sab-sch,* 2 29. *Milwaukee*—Cedar Grove Y. P. M. Society, 8; Manitowoc 1st sab-sch,* 7; Milwaukee Grace sab-sch,* 15 57; — Holland, 10 67, sab-sch,* 11 33; — Immanuel, 498 08; — Westminster sab-sch,* 5 65; Racine 1st sab-sch,* 5, for Batanga Mission, 6 77; Stone Bank sab-sch,* 3 68, Jr. Y. P. S. C. E., *3 67; Waukesha, 22 50, sab-sch,* 14. *Winnebago*—Amberg, 6; Little River, 3 85; Neenah sab-sch, 10; Oconto, 22, sab-sch, 34 44; Oxford, 3 31; Pioneer Bangs Street Mission school,* 2 46; Stevens Point sab-sch,* 15 47; Stiles Couillardville, 4 10; Westfield, 4 25, Y. P. S. C. E., 2 20. 997 75

WOMEN'S BOARDS.

Women's Board of New York, 4,800; Women's Board of North Pacific, 744 32; Women's Board of the Northwest, 5,502 60; Women's

Board of Philadelphia, 6,196 04; Women's Occidental Board, 1,498 70..... \$18,741 66

LEGACIES.

Estate of Mary C. Chamberlain, dec'd, 500; Estate of Susan M. Dixon, dec'd, 1 50; Estate of Jane R. White, 555; interest on Charles Wright estate, 76; Estate of Sarah M. Douglas, 10,348 12; Estate of Royal P. Wilbur, 250; Estate of Miss Eliza Hyde, 1,134 76; Estate of Sarah A. White, 731 25; Estate of Sophia C. Duncan, 500; Estate of Miss Anna Nivin, 469 35..... \$14,565 98

MISCELLANEOUS.

E. J. Rathbun, Madison, N. J., for work in Africa, 1, for Korea, 1,424 99; M. Stewart, Titusville, Pa., 500; Mrs. A. M. Lyon, 84th birthday offering, 5; Mrs. S. R. Queen, for Howard annex of Oroomiah Hospital, 25; Maria Hergamin, Oswego, N. Y., 5; for the debt, 2; W. M. Griffith, Utica, N. Y., 29 25; Edwin A. Ely, N. Y., 10; Y. P. S. C. E., of York College, 3 77; Miss C. G. Williamson, Phila., 5; M. P. G., 4 16; G. C. Geam, San Diego, Cal., support of preacher in India, 6 25; East Bloomfield Congregational Church, 33 67; a believer in missions, Pittsburgh, Pa., salary of Rev. G. A. Goddahn, 150; Washington and Jefferson College Mission fund 2 50; William Adriance, Poughkeepsie, N. Y., 10; a friend, Maryland, 500; Mrs. Richard Sharpe, for missions in Chili, 50; J. L. Rhea, Knoxville, Tenn., 10; Mrs. E. L. Pickford, Zuckee, Cal., 5; Mrs. Sarah S. Davidson, Chicago, Ill., 20; Cash, 500; Mrs. Caleb S. Green, Trenton, N. J., 200; Lewisburg, Pa., 20; Rev. John Kelly and wife, Chandlersville, O., 2 50; "T. M.," Chicago, 2; Daniel Ogden, Martinsburg, Ia., 12; Rev. J. C. Cowden, Polo, Ill., support of Chinese preacher, 25; E. A. K. Hackett, Ft. Wayne, Ind., support of Mr. Fraser and Dr. Johnson, 83 34; Scotia Seminary Missionary Society, Christmas, 5 66; Frank L. Marshall, Collinsville, Ill., 10; Cornelia U. Halsey, Newark, N. J., 100; John Way, Jr., 100; "T. and M.," Chicago, 8; "K.," 100; Dr. A. H. Kellogg, Bryn Mawr, Pa., 10; a friend, 250; for the debt of the Foreign Board, 5; Rev. and Mrs. H. N. Kellogg, Havana, N. Y., 25; J. E. Beebe, Union City, Pa., 51 79; "H. M.," Newark, N. J., 50; James Ratray, Reading Center, N. Y., 2; C. A. Warren, Colchester, N. Y., 5; George A. Strong, N. Y., 50; "C. C.," Tidoute, Pa., 25; Mrs. H. Wilson, 1; William D. McNair and wife, 3 50; John S. Lyle, N. Y., 2,500; Rev. Brooks Hitchings and wife, Evanston, Wyo., 2 50; Smith's Ferry sab-sch, 2 38; Rev. Moses D. A. Steen, 5; Miss Elizabeth M. Sharpe, Wilkesbarre, Pa., 5; Anonymous, 10; a friend, 150; Rev. Brownhill T. Sheeley, 1; One in Plattsburgh, 5; Misses Caroline and Georgiana Willard, Auburn, N. Y., 1,500; C. M. Mather, N. Y., 25; Isabella and D. H. Wallace, Pittsburgh, Pa., 500; Isabella McKee, Schenectady, N. Y., 5; Received from K., 100; Miss Susan W. Carson, Washington, D. C., 5; Samuel B. Turner, Quincy, Ill., 100; M. E. T. Jacke, Stillwater, O. T., for house at Batanga, 5; James McEwan, Milton, Wis., 5; United Presbyterian Church of New California, O., for Persian Mission, 13; A friend, 5; Mary B. Cratty, Bellaire, O., 5; Rev. and Mrs. John B. Smith, 30; James F. Hutchison, Chicago, Ill., 6 87; Miss Alexander, Lakewood, 400; In memory of Dr. John Herron, for Korea, 10; Family Missionary jug for 1894, 12 51; S. S., of Elizabeth City, N. C., 3 50; "C. E. S.," N. J., 500; Mr. and Mrs. F. L. Schaub, Ottawa, Kans., 3; Mrs. E. T. Halstead, Batavia, N. Y., 50; William A. Demmler, Demmler, Pa., 150; Rev. H. T. Scholl, Big Flats, N. Y., 2; Rev. W. L. Tarbet and wife, 2 80; C. Penna., 22; Rev. James Robertson, Constantia, N. Y., 50; Rev. Ezra F. Mundy, Everett, Wash., 10; Rev. H. T. Scholl, Big Flats, N. Y., 12; A friend, 10; Personal, 5; Wellesley College Christian As-

sociation, 18; W. R. Peterson, 150; George D. Dayton, Worthington, Minn., for salary of W. S. Nelson, 888 89; For general fund, 111 11 \$11,845 94

Total amount received during January, 1895...\$103,618 53
Total amount received from May 1st, 1894, to January 31st, 1895..... 392,719 72

Total amount received from May 1st, 1893, to January 31st, 1894..... 340,440 78

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

*Christmas offerings.

RECEIPTS FOR FREEDMEN, JANUARY, 1895.

ATLANTIC.—*Atlantic*—Hebron, 2 50; Summerville, 1; Wallingford, 3; Zion John's Island, 3. *East Florida*—Green Cove Springs, 5; Jacksonville 3d, 5. *Fairfield*—Cheraw, 50 cts.; Chesterfield, 50 cts.; Good Hope, 65 cts.; Hebron, 1 25; Hopewell, 2 15; Ladson Chapel, 3; Lancaster, 1 25; McKay Chapel, 25 cts.; New Haven, 81 cts., (sab-sch, 78 cts.), 1 59; St. Matthew, 1. *McClelland*—Calvary, 1 60. *South Florida*—Kissimmee, 4. 37 24

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5; Broadway, 3; — Grace, 2; — Hampden, 2 50; — Westminster, 10; Emmitsburgh sab-sch, 16 69; Fallston, 5; Franklinville, 10; Frederick, 7. *New Castle*—Green Hill, 6; Pitt's Creek, 7. *Washington City*—Washington City 1st, 3 85; — Western, 20. 98 04

CALIFORNIA.—*Benicia*—Santa Rosa 1st, 6; Two Rocks, 10 15; Vallejo, 5, (sab sch, 10), 15. *Los Angeles*—Riverside Calvary, 40. *Oakland*—Oakland Brooklyn, 36 05. *Sacramento*—Sacramento Westminster, 8 50. *Stockton*—Grayson, 3; Tracy, 3. 121 70

CATAWA.—*Cape Fear*—Bethany, 1; Simpson Chapel, 1 50; St. Matthew, 2; Wilson, 1 25. *Catawba*—Westminster, 4. *Southern Virginia*—Bethesda, 3, (sab-sch, 1), 4; Crewe, Calvary, 1 50; Christ, 3, (sab-sch, 3), 6; Danville Holbrook Street, 2 50; Ogden Chapel, 1; Russell Grove, 3. 27 75

COLORADO.—*Boulder*—Boulder 1st, 25; (sab-sch, 3), 23; Fort Morgan, 3; Valmont, 17 cts. *Denver*—Brighton, 3 50. *Gunnison*—Delta, 4. *Pueblo*—Colorado Springs 1st, 4 63; Monument, 4; Pueblo Westminster, 4 65. 51 95

ILLINOIS.—*Alton*—Edwardsville, 5 75; Raymond, 2; Sparta 1st, 14 47. *Bloomington*—Bloomington 2d, 75; Clinton, 15, (Y. P. Society, 5), 20; El Paso, 5 78; Galesville, 2 50; Mansfield, 4; Pontiac 50 cts. *Cairo*—Golconda 1st, 1. *Chicago*—Austin, 4 26; Chicago 1st, 54 23; — Normal Park (Y. P. Society), 10; — West Division Street, 3 36; Evanston 1st, 40 79. *Freeport*—Freeport 1st, 25; — 3d, 3; Galena German, 2. *Mattoon*—Beckwith Prairie, 6 87; Kansas, 5; Oakland, 2 50; Taylorville, 5 16; Vandalia, 4 75. *Ottawa*—Waltham sab-sch, 5 50. *Peoria*—Galesburg, 17 06. *Rock River*—Centre, 4 40; Edgington, 7; Fulton, 7; Kewanee sab-sch, 3; Rock Island Broadway, 10 87; Woodhull, 15. *Schuyler*—Carthage, 20 52; Rushville, 13 30. *Springfield*—Pisgah, 1 70; Unity, 1 50. 404 77

INDIANA.—*Crawfordsville*—Crawfordsville Centre sab-sch, 7; Ladoga, 4; Pleasant Hill, 2; Rockville Memorial, 5 27; Rossville, 2; Union, 5. *Fort Wayne*—Fort Wayne 1st, 49 18. *Indianapolis*—Bloomington, 7 13; Brazil, 12; Hopewell, 33 16. *Logansport*—Brookston, 2; Chalmers, 4 20; Crown Point, 1 50; Lake Prairie, 9 81; Logansport Broadway, 8 50; Michigan City, 28 04. *Muncie*—Anderson 1st, 12; Elwood, 1. *New Albany*—Hanover, 17 43; Madison 1st, 20; Sharon Hill, 3. *Vincennes*—Evansville Walnut Street, 18 81. *White Water*—College Corner, 3; New Castle, 8 60. 264 63

INDIAN TERRITORY.—*Choctaw*—Wheelock, 2, Freedman sab-sch, 2 55, 4 55. *Sequoyah*—Nuyaka, 10; Achena, 2; Wewoka, 3. 19 55

IOWA.—*Cedar Rapids*—Anamosa, 2; Cedar Rapids 1st, 24 56; — Central Park, 3 53; Monticello, 3. *Corning*—Lenox 1st, 16. *Council Bluffs*—Council Bluffs 1st, 11; Hardin Township, 2 40. *Des Moines*—Allerton, 4; Dallas Centre, 7 88; Leon, 5; Lineville, 2; Newton Y. P. S., 4 68. *Fort Dodge*—Carroll, 6 50. *Iowa*—Burlington 1st, 5; Keokuk Westminster, 13 68; Kossuth 1st, 4 61; Mount Pleasant 1st, 5 95. *Iowa City*—Columbus Central, 4, sab-sch, 1 57, 5 57; Union, 2 65; West Branch, 6 35. *Sioux City*—Ida Grove, 8. *Waterloo*—Greene, 4 55; Salem, 5 50; Toledo sab-sch, 4 03; Tranquility, 12, sab-sch, 1 32, 13 32; Waterloo 1st sab-sch, 10. 181 76

KANSAS.—*Emporia*—Caldwell, 7; Eldorado, 2 50; Elmendorf, 1 55; Emporia Arundel Avenue, 1; New Salem, 3; Peabody, 20, Y. P. Society, 2, 22; Walnut Valley, 2. *Highland*—Frankfort, 2. *Larned*—Hutchinson 1st, 19 56; Spearville, 1 25. *Neosho*—Chetopa, 5 16; La Cygne, 2 75; Louisburg, 3 55; Miami, 4 37; Neosho Falls, 2 08. *Solomon*—Mankato, 2 83; Minneapolis, 25 06; Salina, 20. *Topeka*—Baldwin, 2 25; Black Jack, 3 66; Idana, 2 82; Kansas City Western Highlands, 9 12; Lawrence, 20; Vinland, 3. 168 51

KENTUCKY.—*Ebenezer*—Flemingsburgh, 4 88; Ludlow, 9 21. *Louisville*—Louisville 4th, 2; Pewee Valley, 4. 20 09

MICHIGAN.—*Detroit*—Brighton, 5; Detroit 2d Avenue sab-sch, 20; — Central sab-sch, 5; — Westminster, 40 02. *Flint*—Bad Axe, 5 63; Columbia, 2 80, (sab-sch, 2), 4 80; Flint, 22 06; Flynn, 1 20; La Motte, 2 90; Marlette 2d, 3 10; Vassar 1st, 5. *Lake Superior*—Detour, 1, (Y. P. Society, 1), 2; Menominee, 21 08. *Lansing*—Marshall, 5. *Monroe*—Tecomseh 1st, 35 45. *Petoskey*—Mackinaw City, 3. 181 24

MINNESOTA.—*Duluth*—Tower St. James, 2. *Mankato*—Beaver Creek, 2 55; Easter, 1 30; Le Seuer, 7; Luverne, 5; St. Peter's Union, 22 20; Wells, 25. *Minneapolis*—Minneapolis Westminster, 87 10; Oak Grove, 3 50. *St. Paul*—Oneka, 42 cts.; St. Paul 9th, 5; — House of Hope, 100; — Merriam Park, 4 50; White Bear, 2 20, (sab-sch, 97 cts.), 3 17. *Winona*—La Crescent, 2 25. 270 99

MISSOURI.—*Kansas City*—Deepwater, 2 50. *Ozark*—Carthage 1st, 9 03; Ebenezer Greenfield, 3; Mount Vernon, 6; Neosho, 9, (sab-sch, 2), 11; Ozark Prairie, 4; Seneca, 2; Westminster, 2. *Palmyra*—Hannibal 1st, 25; Moberly, 2 87, (sab-sch, 3 35), 5 23. *Platte*—St. Joseph 3d Street, 5; Tarkio, 21. *St. Louis*—St. Louis 1st, 46 70, (sab-sch, 13 45), 60 15; — 1st German, 5; — Cote Brillante, 8 72. *White River*—Allen Chapel, 12. 181 62

MONTANA.—*Butte*—Phillipsburg, 3 65. *Helena*—Pony, 1. *Great Falls*—Lewistown, 7. 11 65

NEBRASKA.—*Hastings*—Edgar, 7; Holdrege 1st, 9; Ong, 2. *Kearney*—Central City, 7; North Platte Jr. Y. P. Society, 5. *Nebraska City*—Auburn 1st, 4 51; Beatrice 1st, 21 11; Hopewell, 2 70; Lincoln 1st, 29; — 2d, 12 46; Nebraska City 1st, 3 75; Raymond sab-sch, 1; Sterling 1st, 2 30; Taby Rock, 5. *Niobrara*—Winnebago Indian, 5. *Omaha*—Omaha 1st, 66 94. 183 77

NEW JERSEY.—*Corisco*—Benita, 3; Ekuku, 1. *Elizabeth*—Plainfield 1st sab-sch, 50; Rahway 2d, 20 50; Roselle, 4 50. *Jersey City*—Arlington 1st, 10 72; Jersey City Claremont, 7; Paterson Westminster, 6. *Monmouth*—Farmingdale, 2; Freehold 1st, 41 02; Jacksonville, 3; Lakewood, 40 15; Moorestown, 13; Providence, 1, *Morris* and *Orange*—Chatham, 37 70; New Vernon, 1. *Newark*—Bloomfield 1st, 105 12; Newark Fifth Avenue, 13; — Park, 28 51; — Wickliffe, 9 95; — Woodside, 7 20. *New Brunswick*—Alexandria, 3; Bound Brook, 20; Dayton, 3 18; Lawrence, 11; Pennington, 21 55; Stockton, 4; Trenton 3d, 26 59; — Prospect Street, 38. *Newton*—Belvidere 2d sab-sch, 3 10; Bloomsbury 1st, 6; Harmony, 5; Wantage 1st, 6. *West Jersey*—Atco, 1; Atlantic City German, 2, Y. P. Soc., 1, 3; Berlin, 1; Haddonfield Y. P. S., 3; Janvier, 1; May's Landing, 5; Waterford, 1; Williamstown, 16 18, (sab-sch, 4 88). 20 56. 588 35

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 12 10; Socorro Mexican, 1. *Santa Fé*—Las Vegas 1st, 10 02. 23 12

NEW YORK.—*Albany*—Albany State Street, 29 13; Gloversville Kingsboro Avenue, 16 40; Menands Bethany, 17 29; Schenectady East Avenue, 12 26; Tribe's Hill, 4. *Binghamton*—McGrawville, 4 95; Nichols 1st, 9. *Boston*—Lonsdale, 5. *Brooklyn*—Brooklyn Cumberland Street, 8; — Lafayette Avenue, 1 000; — Memorial, 25; — Throop Avenue, 1 75, (sab-sch, 25) 200. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 11 32; — Westminster, 19 26; Lancaster, 6. *Cayuga*—Auburn Central, 16 55; — Westminster, 2. *Champlain*—Malone 1st, 16 62; Plattsburgh 1st, 36 72. *Chemung*—Big Flats 1st, 5 16; Elmira 1st, 15. *Columbia*—Centreville, 1; Hudson 1st 30; Jewett, 13. *Genesee*—Castile, 26 58; Wyoming sab-sch, 10 50. *Hudson*—Florida, 3; Hamptonburgh, 15; Middletown 2d, 18 40; Palisades, 6; West Town, 4. *Long Island*—Bellport, 3; South Haven, 2. *Lyons*—Lyons 1st, 18; Newark sab-sch, 14 50; Wolcott 1st, 8 69. *Nassau*—Glen Cove, 2; Whitestone, 3. *New York*—New York Fifth Avenue, 25; — Adams Memorial, 5; — Grace Chapel sab-sch, 20. *Niagara*—Holley, 7. *North River*—Highland Falls Jr. Y. P. S., 5. *Otsego*—Buel, 3 50; Stamford, 20. *Rochester*—Rochester Brick 1000. *St. Lawrence*—Gouverneur 1st, 22 22; Hope Chapel, 1 83; Ox Bow, 5 25, (sab-sch, 6), 11 25. *Steuben*—Arkport, 42 cts. *Syracuse*—Baldwinsville, 11 19; Marcellus, 14; Syracuse Park Cen-

tral, 26 82. *Troy*—Brunswick, 4 65; Cambridge, 8 50; Schaghticoke, 1 66; Troy Memorial, 3 98; — Westminster, 10 41; Warrensburg, 1 60; Waterford 1st, 7 06. *Utica*—Augusta, 2 65; Waterville, 4 07. *Westchester*—Gilead, 14 34; Mahopac Falls, 2; Mt. Vernon 1st sab-sch, 26 53; Patterson, 7 50; South Salem, 16 36; Yonkers Westminster, 14 66; Yorktown, 9. 2,048 53

NORTH DAKOTA.—*Pembina*—Rolla, 4. 4 00

OHIO.—*Athens*—Syracuse, 1. *Bellefontaine*—Bellefontaine 1st, 1 56; Upper Sandusky sab-sch, 1 58; Urbana 1st, 15 24. *Chillicothe*—Greenfield 1st, 8 84. *Cincinnati*—Bond Hill, 4 25; Cincinnati 6th, 5 50; — 7th, 61 26; — Clifton, 13 15; — Walnut Hills 1st, 58; Glendale 1st, 30 05; Loveland, 5 12; Montgomery, 8; Springdale, 8; Williamsburgh, 5. *Cleveland*—Cleveland Calvary, 8; East Cleveland 1st, 27 29; Guilford, 6 14; Northfield, 6. *Columbus*—Central College, 3 61; Columbus Westminster, 3. *Dayton*—Camden, 2; Clifton 1st, 15 56; Dayton 1st, 63; — Park, 12 54 sab-sch, 25, 37 54; Greenville, 20; Hamilton Westminster, 15; New Jersey, 4; Osborn, 1; Piqua, 80 16; Troy 1st, 17 51; Xenia, 9. *Huron*—Bloomfield, 35 cts. *Lima*—Leipsic, 1. *Mahoning*—Leetonia, 5 08; Massillon 2d, 35; New Lisbon sab-sch, 12 35; Vienna, 3 40. *Marion*—Mount Gilead, 10 26 (sab-sch, 2), 12 26; Trenton, 4. *Mau-me*—Antwerp, 3; Perryburg 1st and Walnut Street Y. P. Soc., 2 47; — Walnut Street, 4 80; Toledo 1st, 12 70; — 5th, 2; — Westminster, 15 61. *Portsmouth*—Hanging Rock, 6; Manchester, 9 (sab-sch, 1). *St. Clairsville*—Mount Pleasant, 5 34; New Athens, 37; Nottingham, 23 50; Short Creek, 6; St. Clairsville, 13. *Steubenville*—Amsterdam, 10; Bakersville, 2 50; Beech Spring sab-sch, 10; East Liverpool 1st, 60 (sab-sch, 15 14), 75 14; Hopedale, 3; Linton, 2 60; Oak Ridge, 3; Steubenville 2d, 12 47; Ulrichsville, 6; Unionport, 1. *Wooster*—Fredericksburgh, 20; Orrville, 4. *Zanesville*—Muskingum, 25; Utica, 11; Zanesville 1st, 45 82; — Putnam, 9. 967 76

OREGON.—*East Oregon*—Monkland, 2 20; Moro, 2 25. *Portland*—Mount Tabor, 5; Portland St. John's, 3 50. *Southern Oregon*—Medford, 5. *Willamette*—Aurora, 2 55; Brownsville, 2; Independence Calvary, 4 45; Lebanon, 1 50; Octorara, 1 20. 29 65

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch, 60; — McClure Avenue sab-sch, 43; — North sab-sch, 50; — Providence, 40; Beaver, 17; Clifton, 3 09; Cross Roads, 5; Evans City, 3 30; Glenshaw, 9; Hiland sab-sch, 2 91; Sharpshburgh, 52 57. *Blairsville*—Arnold, 2 67; Cone-maugh, 4; Cresson, 2; Greensburg Westminster, 20 76; Ligonier, 4 33; Manor, 4; Murrysville, 15; New Alexandria, 29 54 (sab-sch, 6 41), 35 95; New Salem, 17 25; Union, 2 04. *Butler*—Harrisville, 5; Plain Grove, 10; Pleasant Valley, 1 53; Unionville sab-sch, 5. *Carlisle*—Big Spring, 5 95; Gettysburg, 21; Mechanicsburgh, 2 55; Monaghan, 13 75. *Chester*—Marple, 10; Toughkenamon, 1 64; Unionville, 1; Wayne, 79 43. *Clarion*—Du Bois, 30; Sugar Hill, 7. *Erie*—Atlantic 1st, 2 04; Bradford 1st, 22 94 (Y. P. Soc. 4), 26 94; Cochranton, 6; Cool Spring, 3 58; Fairview, 3; Fredonia, 4; Greenville, 19; Harmonsburgh, 1 50; Sandy Lake, 3; Waterford, 3. *Huntingdon*—Altoona 1st, 1; — 3d, 7 73; Bellefonte, 60; Clearfield, 16 03; Logan's Valley, 9; Millfintown Westminster, 18 62. *Kittanning*—Glade Run, 14; Marian, 6; West Lebanon, 4 10. *Lackawanna*—Camptown, 3; Canton, 12; Carbondale 2d, 1; Honesdale sab-sch, 10; Sayre, 2 13; Scranton 2d, 139 73; Wilkes Barre 1st, 140 22; — Westminster, 10. *Lehigh*—Allen Township, 6; Bangor, 5; Easton 1st, 48; Pottsville 1st, 34 11; — 2d, 2 50; White Haven, 5. *Northumberland*—Derry, 1; Hartleton, 4; Lewisburgh, 27 25; Millfintown 1st, 4; Milton, 65; Mount Carmel, 13 66; New Columbia, 2; Washington, 16; Washingtonville, 4; Watstown, 8. *Parkersburg*—Bethel, 2 10; Long Reach, 2 77; Mannington, 3. *Philadelphia*—Philadelphia Hebrew Memorial, 6 80; — Kensington 1st, 15; — Princeton, 272 70 (sab-sch, 15), 287 70; — Walnut Street, 101 38; — W. Green Street, 75 48. *Philadelphia North*—Ashbourne, 6 65; Bridesburg 1st, 10; Bristol, 9 92; Fox Chase Memorial and sab-sch, 6; Germantown 1st sab-sch, 30 85; — 2d, 89 78; Hermon, 25; Mount Airy, 14 85 (sab-sch, 10), 24 85; Newton, 53 39; Thompson Memorial, 7; Torresdale Macalester Memorial, 2 60. *Pittsburgh*—Ingram, 11 61; McKee's Rocks, 7 (sab-

sch, 5), 12; Mansfield 1st, 16 13; Pittsburgh 1st, 25; — Bellefield, 45; — Central, 4; — East Liberty, 122 69 (sab-sch, 57 66), 180 35; — McCandless Avenue, 3; — Shady Side, 71 24 (sab-sch, 31 25), 102 49; Sheridanville sab-sch, 5. *Redstone*—Fairchance, 2; Laurel Hill, 32 55; Pleasant Unity, 4 75; Uniontown, 49 45. *Shenango*—Hopewell, 25 71; New Brighton L. Soc., 10; Rich Hill, 2; Shippery Rock, 9 (Y. P. S., 1 75) (sab-sch, 1 25) 12; Westfield, 123. *Washington*—Allen Grove, 5 50; Burgettstown 1st, 39 49 (sab-sch, 29 67), 69 16; Claysville, 15 71; Cove, 2 25; Frankfort, 7; Limestone, 4 75; Unity, 4; Wheeling 2d, 20 76. *Wellsboro*—Wellsboro, 6 34. *Westminster*—Marietta, 16 (sab-sch, 2) 18; Middle Octorara, 4; New Harmony, 5 20; Wrightsville, 7; York Calvary, 7 88. 2,963 82

SOUTH DAKOTA.—*Central Dakota*—Bethel, 1 61; Colman, 50 cts.; Flandreau 2d, 3; Miller (Y. P. S., 5), (sab-sch, 5), 10; Wentworth, 1 56. 16 87

TENNESSEE.—*Holston*—Jonesboro, 10. *Kingston*—Pleasant Union, 2. *Union*—Clover Hill, 1; Eusebia, 1; Hopewell, 2; Knoxville 2d, 11 17; Maryville 2d, 2; Rockford, 4. 33 17

UTAH.—*Bo'se*—Caldwell, 1 34. *Utah*—Nephi Hunting-ton, 2. 3 84

WASHINGTON.—*Puget Sound*—Ellensburg, 4 25. *Spokane*—Coeur d'Alene, 2; Cully Memorial, 1; Kettle Falls, 1. 8 25

WISCONSIN.—*Chippewa*—Bayfield, 2. *La Crosse*—Greenwood, 3; New Amsterdam, 3. *Madison*—Janesville, 14 78; Lodi 1st, 6 25; Oregon, 2 74. *Winnebago*—Fort Howard, 5 60; Rural, 4 61; Stevens Point, 10; Wausau 1st, 25; Westfield, 3. 85 98

Receipts from churches during January, 1895, 8,997 90

MISCELLANEOUS.

James W. Smith, Doniphan, Neb., 18; Women's Synodical Society, Indiana, 15; Mr. James A. Freeman, Philadelphia, Pa., 40; Mrs. John Dunlap, Pittsburgh, Pa., 10; "Cash," Santa Clara, Cal., 5; Mrs. Emily Blackman, Montrose, Pa., 1; T. M., Chicago, Ill., 2; Rev. John Kelly and wife, Chandlersville, O., 2; T. and M. Chicago, Ills., 4 50; Cash, Brooklyn, N. Y., 500; Rev. G. A. White, Artesian, S. D., 5; Estate of Mrs. Emeline Norton, Concord, Mich., 900; Estate of Mrs. Mary Stuart, New York, N. Y., 9 961 54; Anna S. Cratty, Bellaire, O., 5; Dr. A. H. Kellogg, Bryn Mawr, Pa., 5; Mrs. A. F. Tutton, East Downingtown, Pa., 25; Mrs. N. F. Parsons, Winnebago, Ills., 60; Mrs. Lydia Ferguson, Antwerp, O., 2; H. L. J. Williamsport, N. J., 20; Estate of Mrs. Jane L. Park, Canonsburg, Pa., 100; Mrs. M. E. Chambers, Albion, Ind., 10; W. B. Jacobs, Chicago, Ills., 25; Miss Florence Stephenson, Asheville, N. C., 10 05; Woman's Society, First Church, Lancaster, Pa., 6 25; Sale of ring, 5; Benj. J. Labarn, New York, N. Y., 10; Rev. M. D. A. Steen, D. D., Woodbridge, Cal., 5; J. G. Junkin, Wyandot, O., 1; "A Member of Carey Presbyterian Church," Council Bluffs, Iowa, 2; Dividend from Cooper Ins. Stock, 250; Katharine J. Vreeland, Pikeville, Ky., 1; New Haven Day School, Fairfield, Presbytery, 1 96; M. Vannie Lemmon, Nolo, Pa., 1; Rev. Ezra F. Mundy, Everett, Wash., 5; Rev. W. L. Tarbet and wife, Springfield, 1 20; "C. Penna," 8; Miss Beatrice A. R. Stocker, Porepine, S. D., 15 05; "A Friend," 5; Mrs. Sarah S. Davidson, Chicago, Ill., 2; Rev. G. W. Fulton, Forkin, Japan, 25. \$12,070 55

Woman's Executive Committee, 5,156 93
Total receipts during January, 1895, 26,225 88
Previously reported, 72,505 98

Total receipts February 1, 1895, 98,731 36

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1895.

ATLANTIC.—*East Florida*—Hawthorne, 7 10. *South Florida*—Auburndale (L. M. S., 2 25), 5 01; Bartow, 8; Centre Hill, 1 46; Kissimmee sab-sch, 3 74; Paola, 6 85. 32 16

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street sab-sch, 25; — Hampden, 23; Deer Creek Harmony, 63 12; Emmitsburgh sab-sch, 16 69; Frederick City, 12 25; Lonaconing, 11; Taneytown, 29. *New Castle*—Dover sab-sch, 21 50; Green Hill (sab-sch, 15), 25; Pitt's Creek (sab-sch, 11), 31; Wilmington Hanover Street, 30 05. *Washington*

City—Washington City 1st, 26 09; — Garden Memorial C. E., 13 50; — Metropolitan additional, 50; — Westminster (sab-sch, 20), 100. 477 20

CALIFORNIA.—*Benicia*—Bolinas, 4 75; Lakeport, 12 50; St. Helena, 19; Vallejo (sab-sch, 10), 40. *Los Angeles*—Anaheim, 8 60; Banning, 2; Burbank, 10; El Cajon, 19 16; Glendale, 7 55; Hueneme, 30; National City, 5; North Ontario, 23; Ojai C. E., 4 70; Orange, 23; Palm Springs Station, 1; Pasadena 1st, 134 50; Rivera, A. Dorman, 1; San Geronimo sab-sch, 50 cts.; Santa Monica 1st, 10;

Rev. F. D. Seward, 14 60. *Oakland*—Alameda, 75; Berkeley 1st sab-sch, 18; Valona (sab-sch, 3), 9. *Sacramento*—Elk Grove, 10; Tremont Westminster, 4 65. *San Francisco*—San Francisco Holly Park, 2. *San José*—Highlands, 14 35; Wrights, 11 65. *Stockton*—Grayson, 13; Hickman, 2; Madera, 30 50; Oakdale, 6; Tracy, 10. 574 01

CATAWBA.—*Yadkin*—Mocksville 2d, 1. 1 00
COLORADO.—*Boulder*—Barrett Station, 2 65; Brush, 10; Cheyenne 1st, 7 60; Fort Steele Station, 1 70; Holyoke, 25; La Salle, 35 84; Newcastle, 2; Vailmont, 1 05. *Denver*—Denver Hyde Park sab-sch, 6; — Westminster, 6; Highland Park, 10; Valverde, 2 50. *Gunnison*—Delta, 10; Grand Junction, 9; Poncha Springs, 5; Salida, 20. *Pueblo*—La Junta, 5 75; Monument C. E., 3 10; Palmer Lake, 1; Pueblo 1st, 1 50; Trinidad 2d, 5; Walsenburgh, 39. 209 69

ILLINOIS.—*Alton*—East St. Louis 1st sab-sch, 9 86; Greenville additional, 15; Plainview Misses Edwards, 5; Raymond, 8. *Bloomington*—Gilman sab-sch, 6; Pontiac, 3 10; Towanda additional, 1. *Cairo*—Ava, 2; Cairo 1st, 11; Flora, 4 25. *Chicago*—Cabery, 9 72; Chicago 1st, 100 57; — 2d, 500; — 3d, 112; — 4th, 150; — 8th, 229 36; — 11th, 3; — Covenant, 120; — Jefferson Park sab-sch, 6 87; — Normal Park C. E., 10; — Scotch Westminster, 9; Herscher, 5; Highland Park, 31 61; Hyde Park sab-sch, 25; Waukegan sab-sch Xmas gift, 12 47. *Freeport*—Belvidere sab-sch, 27 50; Freeport 1st, 200; Galena German (sab-sch, 13 32), 28 32; Galena South, 93 97; Hanover, 14; Winnebago, 35. *Mattoon*—Ashmore, 6; Assumption, 12 25; Kansas, 10; Marvin, 1; Oakland, 3 50; Pana, 1 45; Paris, 125; Pleasant Prairie (Childrens Mission Band, 4 40), 17; Tuscola, 13 77. *Peoria*—Ipava C. E., 4 75; Knoxville, 59 76; Lewistown sab-sch, 33; Peoria 1st, 46 23; Washington, 5. *Rock River*—Centre, 15; Garden Plain, 10 90; Millersburg sab-sch, 6; Morrison (C. E., 11 25), 263 10; Newton sab-sch, 2 50; Peniel, 12; Princeton C. E., 9 46; Woodhull, 25. *Schuyler*—Augusta sab-sch, 10; Prairie City, 7. *Springfield*—North Sangamon C. E., 5; Petersburg sab-sch, 46 61; Pisgah, 3 40; Unity, 9; Rev. W. L. Tarbet and wife, 2 40. 2,558 68

INDIANA.—*Logansport*—La Porte sab-sch, 35. 35 00
INDIAN TERRITORY.—*Choctaw*—Lehigh, 3 55; Talihina, 5. *Cimarron*—Ardmore (L. M. S., 3 50), 6 15; Beaver, 1 20; Purcell, 10. *Oklahoma*—Chandler, (sab-sch, 1), 5; Noble, 1; Norman, 20; Stillwater, 10 50; Rev. John Mordy, 10; Rev. and Mrs. R. C. Townsend, 5. *Sequoyah*—Broken Arrow, 3 05; Claremore, 2; Elm Spring, 23 10; Eureka, 3; Pleasant Valley, 3; Vinita, 8 50. 120 05

Iowa.—*Cedar Rapids*—Blairtown sab-sch, 3 94; Cedar Rapids 1st, 167 38; — 2d, 73; — 3d (sab-sch, 18 16), 25 16; Lyons, 8 35; Marion (sab-sch, 3 94), 65 48. *Corning*—Brooks, 4 30; Corning, 14; Lenox (sab-sch, 1 88), 15 88; Nodaway, 4 30; Prairie Chapel, 12; Shenandoah sab-sch, 27 69. *Council Bluffs*—Atlantic 1st, 20; Carson, 14 63; Columbia, 18 40; Council Bluffs 1st, 100; Logan sab-sch, 12; Shelby (sab-sch, 9 20), 19 85; Woodbine, 30 20. *Des Moines*—Albia sab-sch, 7 92; Centreville 1st, 23 75; Chariton, 46; Des Moines Bethany, 4; — Central C. E., 15; Grimes, 7 60; Indianola sab-sch, 8 25; Milo, 15; Minburn, 2 55; Pella Holland, 7; Promise City, 2 26; Ridgedale, 8. *Dubuque*—Frankville, 15; Independence 1st, 57 25; Lansing German, 5; Lime Spring, 2; Mount Hope, 13. *Fort Dodge*—Carroll (sab-sch, 3), 41 33; Estherville sab-sch, 3; Irvington, 5; Lake Park sab-sch, 1; Lohrville C. E., 3 80; Luerne, 1 75. *Iowa*—Bloomfield (sab-sch, 3 30), 9 30; Burlington 1st, 30; Keokuk Westminster, 152 48; Shunam, 3; Wapella (sab-sch, 2 78), 16 52; Rev. J. W. Stark, 16. *Iowa City*—Columbus Central (sab-sch, 1 46), 6 48; Davenport 2d (M. C., 5 30), 28 60; Montezuma (sab-sch, 5), 10. *Sioux City*—Ida Grove, 22; Inwood, 26 06; Liberty C. E., 60 cts.; Providence 1st, 2; Sioux City 2d, 20; Union Township, 21 70; Woodbury Co. Westminster, 6; Zoar, 13. *Waterloo*—Conrad, 10 64; Tama additional, 5; Waterloo 1st sab-sch, 10. 1,340 40

KANSAS.—*Emporia*—Prainer, 1 65; Burlingame, 5; Cottonwood Falls, 5; El Paso, 2 18; Emporia Arundel Ave., 9; Geuda Springs, 6 15; Indianola, 2 25; Lyndon (sab-sch, D. C. E., 1 90), 14 87; Neosho Rapids, 2; Peabody Jr. C. E., 8 50; Potwin, 1 65; Waverly, 5 09; Wellington, 16 80; Whitewater Sta., 45 cts.; Wichita West Side, 13 27. *Highland*—Corning (L. M. S., 5 25), 9; Effingham, 2 25; Holton Jr. C. E., 8; Horton, 33. *Larned*—Edwin, 2; Ellinwood, 3 13; Fletcher, 2; Halsted, 5; Kingman, 5; Ninnescah, 15; Roxbury, 2; Spearville (sab-sch, 2 69), 8 50; Valley Township 1st, 6. *Neosho*—Neosho Falls, 5 11; Thayer, 4. *Osborne*—Long Island 1st, 4 45. *Solomon*—Barnard, 5; Carlton, 1; Cheever, 3 50; Culver, (C. E., 1 50), 19; Dillon, 16; Fountain, 3 60; Hope, 2 36; Lincoln, 15 28; Manchester, 3 14; Minneapolis, 71 65; Poheta, 4; Union, 5; Rev. R. Arthur tithe, 3 47. *Topeka*—Bethel, 24; Kansas City Grand View Park (sab-sch, 11), 45 50;

Topeka Westminster (sab-sch, 2), 37 50; Willow Springs, 1 50. 470 80

KENTUCKY.—*Ebenezer*—Ebenezer, 10. *Louisville*—Guston, 3; Hodgenville, 3; Louisville Alliance C. E., 3; — Warren Memorial, 12; Penn's Run, 2; Pewee Valley, 10; Plum Creek, 2. 45 00

MICHIGAN.—*Detroit*—Detroit 1st, 789 85; — 2d Avenue sab-sch, 29; — Fort Street "Opportunity Circle," 3 50; — Trumbull Avenue (sab-sch, 50) 150; Marine City, 11 46; Ypsilanti 1st, 9 80. *Flint*—Flushing sab-sch, 8 24; Fort Gratiot Westminster, 10; Mundy, 7. *Kalamazoo*—Niles, 24. *Lake Superior*—Detour, 3; Iron River, 3; Marquette 1st C. E., 20 45; Newberry (C. E., 4 10), (Dollarville Branch C. E., 65 cts.), 18; Stambaugh Christ, 1. *Lansing*—Marshall 1st, 9. *Monroe*—Adrian 1st, 64 85; Reading, 56 50. *Saginaw*—Bay City 1st, 20. 1,229 65

MINNESOTA.—*Duluth*—Duluth Glen Avon, 12 89; Lake Side, 12 31; Pine City, 3; Sandstone, 2; Virginia, 10. *Mankato*—Cottonwood, 2; Morgan, 10; Shetek, 3; Slayton (C. E., 5), 10. *Minneapolis*—Minneapolis Bethany, 11 50; — Westminster in part, 2 80. *Red River*—Angus, 5; Hendrum, 5; Mendenhall Memorial, 15. *St. Cloud*—Brown's Valley, 7. *St. Paul*—St. Paul Arlington Hills, 12; — Dayton Avenue C. E., 12 50; — Goodrich Avenue, 6 60; — House of Hope, 150; — Merriam Park, 4; White Bear sab-sch, 86 cts. *Winona*—Claremont sab-sch, 5; Houston, 6 60; La Crescent (C. E., 1 50), 16; New Hope, 5; Owatonna, 15. 622 26

MISSOURI.—*Kansas City*—Drexel, 5; Lone Oak, 13 50; Vista, 5 50; Warsaw, 6; Westfield, 8. *Ozark*—Carthage, 30 85; Eureka Springs, 25; Mount Vernon, 13; Ozark Prairie, 8; Springfield Calvary, 60 13. *Platte*—Akron, 3; Chillicothe, 10; Parkville Lakeside sab-sch, 1 40; St. Joseph Hope, 7; Tarkio (sab-sch, 5), 67. *St. Louis*—Elk Prairie, 5; Kirkwood (sab-sch, 20), 102 40; Pacific, 2 50; Poplar Bluff 1st, 17 10; Rolla, 25; St. Louis 1st sab-sch, 13 45; — 1st German, 25; — Clifton Heights, 10; — Cote Brillante (C. E., 7), (sab-sch, 3 60), 10 60; — Westminster additional, 5 25; Windsor Harbor, 8. 487 63

MONTANA.—*Butte*—Dillon sab-sch, 2 50; Grantsdale, 1 85. *Helena*—Helena 1st, 39 40. *Great Falls*—KalisPELL (sab-sch, 6), 36. 79 75

NEBRASKA.—*Hastings*—Culbertson, 3 23; Hartwell and sab-sch, 5; Kenesaw (sab-sch, 5), 7; Stockham Thank Offering, 2 50. *Kearney*—Ashton sab-sch, 2; Litchfield, 3 25; North Platte, 16 26. *Nebraska City*—Fairmont (sab-sch birthday gift, 3), 6; Hopewell, 12; Lincoln 3d, 6 25; Sawyer, 2; Seward, 10 15; Staplehurst, 2 15; Table Rock, 28; Tamora, 75 cts.; York, 18. *Niobrara*—Millerboro, 3 67; O'Neill, 4 78; Wayne, 17 83; Winnebago Indian, 5 50. *Omaha*—Bellevue (sab-sch, 10), 27 10; Omaha 1st, 41 73; — Bohemian, 10. 235 15

NEW JERSEY.—*Corisco*—Bata, 2; Benita, 10. *Elizabeth*—Cranford, 8 40; Roselle (C. E., 10) 62 88; Springfield, 12. *Jersey City*—Jersey City Claremont, 20. *Monmouth*—Allentown, 50; Freehold 1st, 14 75; Manasquan 1st, C. E., 5. *Morris and Orange*—Boonton 1st, 20 58; East Orange Arlington Avenue, 76 01. *Newark*—Montclair 1st (Aid, 25), 141 69; Newark 2d, 107 12; — Roseville sab-sch, 25; — Wickliffe, 39 78; — Woodside, 20; Roseland Ladies Aid Society, 11 50. *New Brunswick*—Alexandria, 6; Dayton, 19 72; Kirkpatrick Memorial, 6; Lambertville (sab-sch, 5 84), 69 84; Lawrence, 36 75. *Newton*—Belvidere 1st, A Friend, 30; — 2d, 19 15; Harmony (sab-sch, 26 28), 54 52. *West Jersey*—Bridgeton 2d sab-sch, 28 46; Cape May, 42 05; May's Landing, 17; Pittsgrove C. E., 6; Woodbury, 47 27. 1,013 47

NEW MEXICO.—*Arizona*—Bisbee Station, 6; Kingman Station, 5 15; Pima and Papago Indians, 5 50; Sacaton, 20; Tombstone, I. B. Hamilton, 30; Winston Station, 2 15. *Rio Grande*—Las Cruces 1st, 5; Socorro Spanish, 5. *Santa Fé*—Aztec, 1 75; Biggs Mill Station, 1 76; Catskill Station, 2 10; Johnson's Mesa Station, 22 cts.; — Park Station, 3 10; Los Valles, 1; Mora, 1 10; Maxwell City Station, 5 02; Rincones, 3 50; Santa Fé 1st, 28 80. 116 15
NEW YORK.—*Albany*—Albany 3d, 52 58; — State Street, 174 78; Ballston Spa, 21 07; Batchellerville, 15; Carlisle, 5; Sand Lake C. E., 5; Tribe's Hill, 10; Voorheesville, 12 50. *Binghamton*—Binghamton Ross Memorial, 5; Cortland, 109 86; Deposit 1st, 13 88; Nicholas, 35 17; Freble, 5. *Boston*—Boston 1st, 40 45; New Bedford 1st, 6; New Boston, 21. *Brooklyn*—Brooklyn Bedford, 37; — Classon Avenue (C. E., 5), 7; — Duryea, 95; — Lafayette Avenue additional, 5, 125; — Memorial (special, 50), 299 88; — Olivet Chapel C. E., 5; — Throop Avenue, 50. *Buffalo*—Buffalo Lafayette Street, 30 14; — North, 49 25; — Westminster, 65 14; Jamestown, 89 79; Lancaster C. E., 10; Old Town, 1 63; Mission Family, 5. *Cayuga*—Genoa 1st, 20; Weedsport 1st (sab-sch, 10), 136 45. *Champlain*—Champlain C. E., 5; Chazy, 10; Malone 1st, 23 55; Mooers, 22. *Chemung*—Big Flats (sab-sch, 5), 10 50; Elmira 1st, 30; Watkins 1st (sab-sch, 6 26) 42 46; Rev. J. E. Tinker, 6. *Columbia*—Ancram Lead Mines (sab-sch, 10), 13 70;

Canaan Centre, 1 68; Durham 1st, 3 20; Hillsdale C. E., 5; Hudson 1st, 300. *Genesee*—North Bergen, 12. *Geneva* Ovid, 64 47; Phelps, 19 76; Romulus sab-sch, 25; Seneca Castle, 10 12. *Hudson*—Circleville sab-sch, 7 10; Florida, 18 60; Hamptonburgh, 15; Haverstraw 1st sab-sch, 10; — Central sab-sch, 20; Liberty sab-sch, 8; Livingston Manor, 5; Middletown 2d, 25 55; Mount Hope, 9; Ridgebury, 2 74; Stony Point sab-sch, 15; West Town, 20. *Long Island*—Bridgehampton, 19; Southold, 27. *Lyons*—Marion, 11 41; Newark sab-sch, 14 50; Rose (C. E.), 2 50, 14 75; Sodus Centre, 5; Wayne, 4 27. *Nassau*—Huntington 2d, 20 56; Whitestone, 5. *New York*—New York 1st, 1 94 04; — Fourth Avenue Grace Chapel sab-sch, 20; — Fifth Avenue additional, 200; — 14th Street, 23; — Adams Memorial (C. E.), 5, 12; — Allen Street Youth's Missionary Society, 5; — Covenant — Willing Workers, 15; — East Harlem, 2; — Emmanuel Chapel, 23 84; — Faith sab-sch, 50; — Harlem sab-sch, 8 44; — Hope Chapel Jr. C. E., 5; — Madison Square, 1 236 04; — Puritans, 75; — Washington Heights, 14 31. *Niagara*—Niagara Falls Pierce Avenue C. E., 2; Tuscarora, 95 cts. *North River*—Amenia South, 21 56; Cornwall on Hudson, 2 25; Marlborough, 68 22; Millerton, 4 50; Newburgh Union, 65; New Hamburg (C. E.), (sab-sch, 11 75), 67; Poughkeepsie 1st, sab-sch, 75 73; Rondout Bible school, 24; Westminster C. E., 3. *Osage*—Fly Creek, 10. *Rochester*—Chili, 15 30; Fowlerville, 7; Genesee 1st (sab-sch, 10, 20; Mount Morris sab-sch, 10; Mount Hor C. E., 16 50; Ossian, 5; Rochester Emmanuel, 2 79; Springwater, 8 75. *St Lawrence*—Canton, 22 10; Cape Vincent 1st, 11 33; Gouverneur, 75; Plessis, 2 60; Sackett's Harbor C. E., 3; Waddington Scotch, 72 98; Watertown 1st, 325. *Steuben*—Arkport, 2 57; Painted Post, 13. *Syracuse*—Amboy C. E., 5; Marcellus, 39 53; Mexico 1st, 75 80; Oswego 1st, 7; Pompey Centre, 3. *Troy*—Caldwell C. E., 3 36; Hoosick Falls (sab-sch, 16 59), 38 77; Pittstown, 2 35; Salem 1st sab-sch, 12 40; Schaghticoke, 12 81; Troy Memorial, 30 70; Waterford 1st, 14 14. *Utica*—Augusta, 7 06; Clinton, 90; Glendale 1; Martinsburgh, 10; Vernon Centre sab-sch, 8 24; Waterville, 24 43; Rev. J. Burkhardt and wife, 5. *Westchester*—Peekskill 1st (sab-sch, 50), 100; Poundridge, 4; South Salem, 47; Yonkers Dayspring, 10; — Westminster C. E., 5; Yorktown, 33. 11,936 88

NORTH DAKOTA.—*Bismarck*—Bismarck 1st (sab-sch, 7 45), (Ladies' Aid Society, 10), 32 45. *Fargo*—Durbine, 2; Elm River, 3; Goose Lake, 4; Mapleton, 3; Sheldon, 2 45; "A minister's tithe," 3 30. *Pembina*—Elkmont, 5; Minnewaukon 4; Park River, 5. 69 20

OHIO.—*Athens*—Syracuse, 1; "A minister's tithe," 3 30. *Bellefontaine*—Bellefontaine 1st, 9 36; Urbana 1st, 46 33. *Chillicothe*—Pisgah, 50. *Cincinnati*—Bond Hill, 16 37; Cincinnati 5th special, 22 15; — 7th, 172; — Walnut Hills, 639 24; Loveland, 33 30; Madeira C. E., 1 50; Madisonville C. E., 15; Montgomery, 16 50; Silverton, 4; Springfield, 13 02; Westwood, 4 07; Williamsburgh, 8 30. *Cleveland*—Cleveland Calvary, 10; East Cleveland 1st, 11. *Columbus*—Westerville, 8. *Dayton*—Middletown sab-sch, 21 09; Springfield 2d sab-sch, 10. *Huron*—Bloomville, 2 17; Clyde 1st, 2 50. *Lima*—Leipsic, 2. *Mahoning*—New Lisbon sab-sch, 29 53; Poland, 13 92; Youngstown 1st, 27 04. *Marion*—Delaware, 156; Mount Gilead sab-sch, 3; Pisgah, 6; Radnor and Thompson, 3. *Maumee*—Antwerp, 11; Desher, 2; Milton Centre, 3; Paulding 1st, 5; Toledo 3d C. E., 17 35. *Portsmouth*—Manchester (sab-sch, 5), 21. *St. Clairsville*—Mount Pleasant, 7 49; St. Clairsville 1st (sab-sch, 18), 70. *Steubenville*—Corinth sab-sch, 163; East Springfield, 5 50; Harlem, 10; Madison sab-sch, 39; Steubenville 2d, 56 76; Yellow Creek, 6. *Wooster*—Bellevue, 3 61; Hopewell sab-sch, 10; Shelby C. E., 8 75. *Zanesville*—Brownsville sab-sch, 33 36; Utica sab-sch, 2; Zanesville 1st, 15. 1,790 51

OREGON.—*Portland*—Portland 3d, 13 50; — St. John's (C. E., 6 30), 14 30; Sellwood, 8. *Willamette*—Albany 1st, 20; Salem 1st, 25; Siuslaw, 2. 82 80

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 5 25; — McClure Avenue sab-sch, 11; Bakerstown, 11 25; Bellevue sab-sch, 2 63; Freedom, 7; Glenfield, 21; Hilland, 11; Natrona, 17 12; Pine Creek 1st, 7 55; Sharpsburgh, 64 88. *Blairsville*—Beulah, 38 40; Braddock 1st, 8 85; Cross Roads, 5; New Salem, 16 50; Plum Creek, 54; Turtle Creek, 5 44. *Butler*—Butler sab-sch, 35 65; North Liberty, 44 73; North Washington sab-sch, 6 30. *Carlisle*—Big Spring, 65 44; Lower Path Valley sab-sch, "Thanks-giving," 1; — Metal sab-sch, "Thanksgiving," 2 50; Monaghan, 28 75; Shermansdale, 5 99; Silver Spring sab-sch, 5. *Chester*—Ashmun, 20; Bryn Mawr Jr. C. E., 5; Cratesville, 50; Downingtown Central, 10 20; Fairview, 5; Kennett Square, 7. *Clarion*—Clarion sab-sch, 4 67; Du Bois, 8 87; Sugar Hill, 12; West Millville, 4. *Erie*—Greenville, 48; Meadville 1st, 13 20; Tideout, 39; Warren 1st, 152 61. *Huntingdon*—Altoona 1st, 55; — 2d additional, 5; Clearfield, 24 95; Huntingdon, 178 36; Logan's Valley, 12; Mifflintown Westminster, 42 26; Mount

Union, 18 85; Sinking Valley, 9; Tyrone additional, 31 57; West Kishacoquillas, 45 26. *Kittanning*—Apollo additional, 36; Freeport Children's Mission Band, 5; Kittanning 1st, 110; Slate Lick, 7. *Lackawanna*—Camptown, 6; Carbonade additional, 1; Kingston sab-sch, 20; Montrose, 75; Nicholson, 8; Plymouth, 5; Scranton 2d, 208 70; Towanda, 181; Wilkes Barre 1st, 2. *Lehigh*—Allen Township, 12; Easton 1st, 142; Hazleton C. E. special, 3 65; Port Carbon, 30; Pottsville 1st, 45 55; — 2d, 15 50. *Northumberland*—Buffalo, 34; Derry, 2; Hartleton, 6; Mahoning (sab-sch, 10), 101; Mount Carmel, 20 42; New Columbia, 6 50; Washingtonville, 7; Watsonstown 1st, 6; Williamsport Bethany, 3. *Parkersburg*—"A minister's tithe," 3 30. *Philadelphia*—Philadelphia 1st a member (in gold), 200; — Arch St. C. E., 15; — Bethany sab-sch (Cuyler Class), 10; — Calvary additional, 50; — Cohocksink sab-sch, 10 75; — Covenant sab-sch, 10; — Grace sab-sch, 20; — Hebron Memorial, 6 55; — Kensington 1st, 75; — Mariner's, 6; — Scots sab-sch, 10 61; — Trinity, 13; — Woodland C. E., 83 cents. *Philadelphia North*—Abington Mr. and Mrs. J. M. Colton, 100; Fox Chase Memorial and sab-sch, 21 25; Frankford, 28; Germantown 2d, 321 43; — Market Square sab-sch, 25; Pottstown 1st (sab-sch, 4 50), 30 95; Torresdale Macalester Memorial, 3. *Pittsburgh*—Bethany sab-sch, 31; Centre, 22 23; Crafton, 22 90; Fairview, 4; Forest Grove (sab-sch, 6), 26; McKee's Rocks (sab-sch, 14), 29; Mansfield 1st, 30 62; Monongahela City sab-sch, 20; Montours, 8; Mount Pisgah, 10; Pittsburgh 1st, 1,678 89; — 4th (sab-sch, 9 96), 58 38; — 6th, 112 67; — Bellefield, 225; — East Liberty (sab-sch, 76 88), 158 67; — Shady Side (sab-sch, 50), 164; — Tabernacle C. E., 8; Racoon (sab-sch, 2 78), 37 73; Sharon (sab-sch, 6), 38 16; West Elizabeth, 4 50. *Redstone*—Connellsville 1st, 21 28; Fairchance, 4 27; Laurel Hill sab-sch, 61 91; Long Run, 9; Mount Pleasant Reunion, 27. *Shenango*—Leesburgh sab-sch, 7 20; Little Beaver sab-sch, 13; Mahoning sab-sch, 25; Moravia, 3 95; Rich Hill sab-sch, 3 18; Sharples, 2 55; Slippery Rock (Young Ladies' Band, 14 34), (C. E., 4 66), 48; Wampum, 8 60. *Washington*—Cove sab-sch, 24 67; Forks of Wheeling, 90; Washington 2d, 100; — 3d sab-sch, 20 94; Wheeling 1st, 27 64. *Wellsboro*—Corvinton, 4; Mansfield, 13; Tioga, 7 73; Wellsboro (sab-sch, 21 26), 60 56. *Westminster*—Bellevue, 10 83; Wrightsville C. E., 1 50. 6,630 76

SOUTH DAKOTA.—*Aberdeen*—Andover, 3; Eureka, 15 11; La Grace, 5 05; Leola, 5; Pembroke, 3; Roscoe, 12 46. *Black Hills*—Nashville, 5. *Central Dakota*—Bethel, 1 90; Flandreau 2d 6; House of Hope, 2; Madison, 2 50; Pierre, 5; Wentworth, 87 cts.; Rev. F. D. Haner tithe, 10. *Dakota*—Ascension, 4; Lake Traverse Station, 2. *Southern Dakota*—Hope Chapel, 2 50; Sioux Falls, 5; Turner County 1st German, 7. 102 39

TENNESSEE.—*Union*—Baker's Creek, 1 04; Clover Hill, 3; Eusebia, 10; Spring Place, (C. E.), 17. 31 04

TEXAS.—*Austin*—Austin 1st additional, 51 55; El Paso 1st 11 80. *North Texas*—Bowie, 3; Gainesville, 15; Seymour, 5. *Trinity*—Dalas Bethany, 12; — Exposition Park, 7; Milburn, 2; Pecan Valley, 3; Sipe Springs, 5; Terrell 25; Waskom, 1. 141 35

UTAH.—*Boise*—Caldwell, 8 35; Nampa 1st, 8 50; Payette, 7. *Kendall*—Paris, 7. *Utah*—Hyrum Emmanuel, 5; Mendon, 3; Mount Pleasant, 14 72; Nephi Huntington, 4; Smithfield Central, 12; Wellsville, 2. 71 57

WASHINGTON.—*Ala ka*—Juneau Native 18 25. *Olympia*—Cosmopolis, 2; Stella, 2 50; Tacoma Calvary, 2 50; — Immanuel, 15 55; Wilkeson, 2 66; Woodland, 5 40. *Puget Sound*—Fair Haven, 6; Mount Pisgah, 3; Natches, 5 50; Sumner, 7. *Spokane*—Cully Memorial, 5; Davenport, 2; Fairfield, 3 60; Rockford, 1 25; Spokane River Indian, 1; Wellpinnit, 1. *Walla Walla*—Kamiah 1st, 5; Moscow, 35. 124 21

WISCONSIN.—*Chippewa*—Bayfield (C. E.), 2 35; 4; South Superior, 1. *La Crosse*—Bangor, 3; West Salem, 7. *Madison*—Janesville 1st additional 10; Lodi 1st, 11 78; Marion German, 4; Oregon, 2 75. *Milwaukee*—Manitowoc 1st sab-sch, 7; Melnik Bohemian, 12; Milwaukee Calvary, 27 98; — Holland 18 29; — Immanuel, 322 31; Ottawa, 3; Waukesha sab-sch, 22 50. *Winnebago*—Amberg, 6; Fort Howard, 11 10; Neenah sab-sch, 20; Oxford, 14; Winneconne, 10. 518 21

Women's Executive Committee of Home Mis-

sions..... 30,127 79

\$61,264 81

Less amount transferred to Woman's Executive Committee, Waverly C. E., Einghamton Presbytery, 25; Amounts transferred to Publication Neesho Presbytery, Milliken Memorial (sab-sch, 1 70), 11 75; Lone Elm (sab-sch, 1 43) 5 21; Kincaid sab-sch, 2 06; amount refunded to Ohio Sustentation, Huron Presby-

tery, Huron Church, 5 60.....	49 62
Total from churches.....	\$61,216 19

LEGACIES.

David Gamble, late of Emmittsburg, Md., 20; Mrs. Jane R. White, late of Brooklyn, Mich., 555; Miss Emily R. Parkhurst, late of Montclair, N. J., additional, 3,793 12; Miss Sarah Jane Douglass, late of Chancelor, Pa., 20, 696 21; Royal Phelps Wilber, late of Lowell, N. Y., 250; Sallie Thompson, late of Hagers-town, Md., additional, 463 75; Miss Sarah A. White, late of Frederick, Md., 731 25; Mrs. Sophia Cunningham Duncan, late of Jonesboro, Tenn., 500; Estate of Susan M. Dixon, 1 50.....	27,010 83
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MISCELLANEOUS.

"M. P. G." part proceed from sale of watch—a keepsake—4 16; A. A. Hutchinson N. Y. City, 30; "Cash," Pa., 125; Wm. Adriance, Poughkeepsie, N. Y., 10; From a friend, 25; "H. M.," 200; Sale of map, 3 50; In memory of a Christian mother, 25; G. D. Tooker, Yonkers, N. Y., 150; "Cash," 500; Rev. T. L. Sexton, Seward, Neb., 10; Miss J. E. Hoge, Brooklyn, N. Y., 5; "T. M.," Chicago, Ill., 2; "Rev. W. W. A.," 50; Mrs. H. A. Lounsberry, Du Bois, Ill., 5; Misses Caroline and Georgiana Willard, Auburn, N. Y., 5,000; "T. and M.," 8; John Way, Jr., Sewickley, Pa., 100; Sabbath-school, Mekeusky, I. T., 10; Rev. E. G. Wicks, Brockport, N. Y., 9; Miss Cornelia U. Halsey, Newark, N. J., 100; "A. Friend," 250; Friend, for debt, 5; Rev. A. O. Rockwell, H. R., 1; S. L. Smith, West Camden, N. Y., 40; George A. Strong, N. Y. City, 100; L. H. Blackmore, Cincinnati, O., 10; Rev. H. T. Scholl, Big Flats, N. Y., 2; "C. Penna.," 14; "A. Friend," 20; "Personal," 5; Rev. James Robertson, Constantia, N. Y., 50; Rev. Ezra F. Mundy, Everett, Wash., 10; M. Lynd, Brooklyn, N. Y., 5; John S. Lyle, N. Y., 2,500; "K.," 100; "A. Friend," 50; D. B. Gamble, Avondale, O., 300; Mrs. C. M. Preston, Hinsdale, Ill., 10; A. F. Wilson, Grimes, Ia., 10; Isabella McQueen, Schenectady, N. Y., 5; "For the work of Home Missions," 2; Miss Susan W. Carson, Washington, D. C., 5; Misses Clarke, N. Y. City, 25; Samuel J. McMahon, Cambridge O. special, 100; A. Friend, 5; Miss Valeria E. Penrose, Germantown, Pa., 1; D. S. Coe, Catskill, N. Y., 12 50; Rev. John B. Smith, D.D., and wife, Crockett, Tex., 25; M. T. Kerr, special, 25; Mrs. E. M. Chambers and family, Albion, Ind., 10; Mrs. J. L. Bean, Odensburg, N. Y., 100; John S. Kennedy, N. Y., 350; Miss J. Alexander, Lakewood, N. J., 300; James McEwan, Milton, Wis., 5; Wm. D. McNair and wife, Dansville, N. Y., 3 50; G. W. Fulton, Fukui, Japan, 50; Rev. John Kelly and wife, Chandlersville, O., 2 50; Mrs. Sarah S. Davidson, Chicago, Ill., 10; John Truesdell, interest from Craig Legacy, 2; Interest on Charles Wright Estate, 19; Mrs. Jane B. Worth, Tallula, Ill., 1; Interest on Permanent Fund, (special, 125), 1,535; Interest on John C. Green Fund, 885; Interest on C. R. Otis' Missionary Fund, 57 50; Interest on Carson W. Adams Fund, 19 25.....	\$13,398 91
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Total received for Home Missions, January, 1895.....	\$101,624 93
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RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1895.

ATLANTIC.— <i>South Florida</i> —Kissimmee, 4. 4 00	
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st sab-sch, 25; — <i>Hampden</i> , 4; Bel Air 1st, 9; Churchville, 6 75. <i>New Castle</i> — <i>Forest</i> , 16; Green Hill, 7; Westminster, 7; West Nottingham, 20 21. <i>Washington City</i> —Washington City 1st, 5 83; — <i>Westminster</i> , 20. 120 79	
CALIFORNIA.— <i>Benicia</i> —Point Arena, 6 15; Vallejo (sab-sch, 16), 25. <i>Los Angeles</i> —Coronado Graham Memorial, 11 72; Riverside Calvary, 47; San Geronimo, 2. <i>Oakland</i> —Oakland Brooklyn, 48 07. <i>Sacramento</i> —Roseville, 1. <i>San Jose</i> —Santa Cruz, 4. 144 94	
CATAWBA.— <i>Yadkin</i> —Mocksville 2d, 1. 1 00	
COLORADO.— <i>Boulder</i> —Longmont Central, 5; Valmont,	

Total received for Home Missions from April, 1894.....	571,969 13
Amount received during same period last year. 452,922 23	
O. D. EATON, Treasurer, Box L, Station O. 53 Fifth Avenue, New York.	

FOR PERMANENT FUND.

Legacy of Cornelia B. Strong, late of New York, 10,000; Legacy of Mrs. Mary Stuart, New York, additional, 37,000.....	\$ 47,000
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RECEIPTS FOR SUSTENTATION, JANUARY, 1895.

COLORADO.— <i>Boulder</i> —Valmont, 3 cts. .03	
ILLINOIS.— <i>Chicago</i> —Chicago 60th Street, 2; Brookline Park, 2 63. <i>Mattoon</i> —Assumption 5 60. <i>Springfield</i> —Pisgah, 56 cts.; Unity, 30 cts.; Rev. W. L. Tarbet and wife, 40 cts. 11 49	
INDIANA.— <i>Crawfordsville</i> —Rockville Memorial, 45 cts. .45	
IOWA.— <i>Council Bluffs</i> —Atlantic, 5. <i>Iowa</i> —Burlington 1st, 1. 6 00	
MICHIGAN.— <i>Lake Superior</i> —Newberry, 1. 1 00	
MINNESOTA.— <i>St. Paul</i> —Macalester Park, 2 30. 2 30	
NEBRASKA.— <i>Omaha</i> —Wahoo 1st, 12. 12 00	
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Benito, 2. <i>Elizabeth</i> —Roselle, 5 40. 8 40	
NORTH DAKOTA.— <i>Pembina</i> —Minnewaukon, 1. 1 00	
OHIO.— <i>Lima</i> —Leipsic, 1. 1 00	
TENNESSEE.— <i>Union</i> —Knoxville 2d, 11 17. 11 17	
WISCONSIN.— <i>Milwaukee</i> —Mayville 1 04; Horicon, 4 13	
<i>Winnebago</i> —Omro, 6 75. 11 92	
Total from churches.....	\$66 76

MISCELLANEOUS.

Interest on Permanent Fund.....	38 25
Total for Sustentation January, 1895.....	105 01
Total for Sustentation from April, 1894.....	798 44
O. D. EATON, Treasurer, Box L, Station O. 53 Fifth Avenue, New York.	

RECEIPTS FOR NEW YORK SYNODICAL AID FUND. JANUARY, 1895.

<i>Albany</i> —Tribes Hill, 6; Voorheesville, 12 50; A. State Street, 5 83. <i>Brooklyn</i> —B. Duryea, 15; B. Mt. Olivet, 2. <i>Champlain</i> —Mineville, 3 41. <i>Chemung</i> —Rock Stream, 4. <i>Elmira</i> 1st, 3. <i>Columbia</i> —Spencertown, 9; Hudson 1st, 50. <i>Genesee</i> —Castile 1st, 21 09. <i>Geneva</i> —Phelps, 6 57. <i>Hudson</i> —Nyack 1st, 15; Clarkson German, 4; Westtown, 3. <i>Lyons</i> —Wayne, 5; Sodus Centre, 5. <i>Nassau</i> —Smithtown, 7 54; Greenlawn C. E., 1. <i>New York</i> —East Harlem, 1 50. <i>Ortsego</i> —Fly Creek, 3. <i>St. Lawrence</i> —Waddington Scotch, 54 77. <i>Steuben</i> —Arkport, 9 cts. <i>Syracuse</i> —Mexico 1st, 15 50. <i>Jamesville</i> C. E., 1; Oneida Valley, 5. <i>Troy</i> —Melrose, 11 30; Pittstown, 5 20; Waterford 1st, 7 06. <i>Utica</i> —Waterville, 6 52; Williamstown, 7; Rev. J. Burkhardt and wife, 5. <i>Westchester</i> —Mahopac Falls, 25. Total from churches.....	326 78
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MISCELLANEOUS.

Rev. D. G. Wylie, N. Y., special for Jews, 15; Rev. H. T. Scholl, Big Flats, N. Y., 3.....	18 00
Total for New York Synodical Aid Fund January, 1895.....	344 78
Total for New York Synodical Aid Fund from April, 1894.....	6,547 05

O. D. EATON, Treasurer, Box L, Station O. 53 Fifth Avenue, New York.	
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32 cents. <i>Pueblo</i> —Colorado Springs 1st, 5 78; Florence 1st, 94 cents; Monument, 6; Trinidad 1st, 6 30. 24 84	
ILLINOIS.— <i>Alton</i> —Collinsville, 9 91; Greenville 1st, 10; Raymond, 8; Sparta 1st, 16 08. <i>Bloomington</i> —Pontiac, 90 cents; Watseka, 6. <i>Chicago</i> —Austin, 16 50; Chicago 1st, 54 23; — <i>Woodlawn</i> Park, 13 04; Evanston 1st, 40 79; Highland Park, 25. <i>Freeport</i> —Freeport 1st, 25; —3d German, 4; Galena German, 4. <i>Mattoon</i> —Paris, 11 10. <i>Rock River</i> —Centre, 7 27; Coal Valley, 3; Rock Island Broadway, 5; Sterling 1st, 88 83; Woodhull, 15. <i>Schuyler</i> —Oquawka, 25 29; Prairie City, 5. <i>Springfield</i> —Pisgah, 56 cents; Unity, 2 70. 397 20	
INDIANA.— <i>Crawfordsville</i> —Delphi, 10 31; Ladoga, 5;	

Rockville Memorial, 4 09. *Indianapolis*—Spencer, 2. *Logansport*—Crown Point, 1 50; South Bend 1st, 51. *New Albany*—Jeffersonville 1st, 20. *White Water*—Shelbyville German, 10. 103 90

INDIAN TERRITORY.—*Choctaw*—Apeli, 2 25; Atoka, 3; McAlester, 1 65; Wheelock, 2. *Sequoyah*—Achena, 2. 10 90

IOWA.—*Corning*—Lenox 1st, 14; Mount Ayr, 4 33; Prairie Chapel, 73 cts. *Council Bluffs*—Atlantic, 5; Casey (a member), 1; Logan, 8. *Des Moines*—Dallas Centre, 5. *Dubuque*—Dubuque 1st, 3. *Iowa*—Burlington 1st, 9; Keokuk Westminster, 29 62. *Sioux City*—Alta 1st, 3 50. 88 18

KANSAS.—*Neosho*—Chetopa, 4 42. *Osborne*—Long Island, 1 50. *Solomon*—Belleville, 5; Mankato, 3 25; Providence, 2 11. 16 28

KENTUCKY.—*Ebenezer*—Ludlow 1st, 8 15. *Louisville*—Louisville Central, 195 75. 203 90

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 65; —Westminster, 14 75. *Flint*—Flushing, 3; Lapeer, 22 10; Marlette 1st, 5. *Grand Rapids*—Grand Rapids 1st, 12 56. *Kalamazoo*—Niles 1st (Estate of J. C. Larimore), 24. *Lake Superior*—Iron River, 1. *Lansing*—Lansing Franklin Street, 8 60. *Monroe*—Adrain 1st, 16 90; Reading, 8. *Petoskey*—East Jordan, 5 55; Mackinaw City, 2. *Saginaw*—Ithaca 1st, 5 47. 193 93

MINNESOTA.—*Duluth*—Glen Avon, 6 46; Tower St. James, 1. *Minneapolis*—Minneapolis Westminster, 130 32. *St. Paul*—Stillwater, 8 95; St. Paul House of Hope, 25; —Merriam Park, 3 25; —Park, 1 32. *Winona*—Scotland, 4; Winona 1st, 16 50. 196 80

MISSOURI.—*Kansas City*—Kansas City 4th, 5. *Ozark*—Fairplay, 3. *Palmyra*—Hannibal 1st, 25. *St. Louis*—St. Louis 1st German, 15; —West, 13; Zion German, 1 50. 62 50

MONTANA.—*Butte*—Dillon, 9 50. *Helena*—Pony, 1. 10 50

NEBRASKA.—*Hastings*—Aurora, 2 65. *Kearney*—Clontibret, 1. *Omaha*—Omaha Clifton Hill, 2. 5 65

NEW JERSEY.—*Corisco*—Benita, 5; Ekuku, 1. *Elizabeth*—Elizabeth 1st, 164 50; Roselle, 33 09. *Jersey City*—Garfield 1st, 7 70; Jersey City Claremont, 6; Paterson Redeemer, 73 18. *Monmouth*—Farmingdale, 2. *Morris and Orange*—Morristown South Street, 174 43; Orange 1st, 350; —Central, 100. *Newark*—Newark 2d, 47 08; —Park, 21 37; —Wickliffe, 16 57; —Woodside, 14 88. *New Brunswick*—Dayton, 5 72; Flemington, 79; Trenton 3d, 52 35. *Newton*—Belvidere 2d sab-sch, 5 55; Franklin, 3 50. *West Jersey*—Atlantic City 1st, 10; May's Landing, 10. 1,182 92

NEW MEXICO.—*Arizona*—Florence, 5; Sacaton Pima, 4. *Rio Grande*—Socorro 1st (sab-sch, 3), 8. *Santa Fé*—Las Vegas 1st, 15 05. 32 05

NEW YORK.—*Albany*—Albany 1st, 86 87; —State Street, 52 43; Menands Bethany, 19; Saratoga Springs 1st sab-sch, 13 40; Tribe's Hill, 4; West Galway, 3. *Binghamton*—McGrawville, 3 72; Nineveh, 15 03. *Boston*—Boston 4th, 14 61. *Brooklyn*—Brooklyn Lafayette Avenue, 2,500; —Memorial, 20 39. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 11 32; —Westminster, 25 33. *Cayuga*—Ithaca 1st additional, 20. *Champlain*—Malone 1st, 8 32. *Chemung*—Elmira 1st, 27. *Columbia*—Canaan Centre, 1; Centreville, 1; Hudson 1st, 75. *Hudson*—Florida, 5 40; Middletown 2d, 25 37; Palisades, 11; Ridgebury, 1 36; Stony Point, 15; West Town, 6. *Long Island*—Greenport, 8. *Lyons*—Lyons 1st, 20; Newark sab-sch, 30; Williamson, 5 20. *New York*—New York 5th Avenue, 40; —Adams Memorial, 5; —Central, 1,000; —Harlem sab-sch, 7. *Niagara*—Lyndonville, 5 55. *Otsego*—Cooperstown, 117 25; Middlefield, 4 62. *Rochester*—Dansville from estate of Mary R. Smith, 50; Sparta 2d, 8 85. *Steuben*—Arkport, 77 cts. *Syracuse*—Marcellus, 5; Syracuse Memorial, 17 43. *Troy*—Schaghticoke, 5 10; Waterford 1st, 7 06. *Utica*—Clinton, 16; Waterville, 4 07. *Westchester*—New Rochelle 2d, 12 95; Peekskill 1st, 54 76; Yonkers 1st sab-sch, 15 84. 4,408 00

NORTH DAKOTA.—*Minnekaukun*—Rolla, 1. 1 00

OHIO.—*Bellevue*—Bellevue 1st, 2 81. *Cincinnati*—Cincinnati Poplar Street, 4 86; —Walnut Hills 1st, 145 99. *Cleveland*—Cleveland Calvary, 1; —Euclid Avenue, Ladies Benevolent Association, 25; Northfield, 4. *Columbus*—Greenfield, 3; Lancaster 1st, 27. *Dayton*—Camden, 2 50; Greenville 1st, 20. *Huron*—Bloomville, 63 cts.; Huron, 6 82. *Lima*—Leipsic, 1; Mount Jefferson, 5. *Mahoning*—North Jackson, 6. *Marion*—Marion, 2. *Mauvee*—Antwerp, 7; Toledo Westminster, 6 13. *Portsmouth*—Eckmansville, 4 80. *St. Clairsville*—New Athens, 9; St. Clairsville, 15. *Steubenville*—Amsterdam, 5; Beech Spring, 6; Hopedale, 2; Steubenville 2d, 10 55. *Wooster*—Creston, 6 32; Jackson, 6 45; West Salem, 1; Wooster 1st, (5 13, sab-sch) 49 72. 399 88

OREGON.—*Portland*—Portland St. John's 1 20. *Willetta*—Albany, 6. 7 20

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 24 56; Avalon, 5; Bakerstown, 6 33; Bull Creek, 10; Clifton, 2 53; Fairmount, 3 47; Rochester, 2; Sharpsburgh, 23 55; Springdale, 5. *Blairsville*—Arnold, 1; Blairsville, 40; Murryville, 10; Pine Run, 7; Pleasant Grove, 7; Turtle Creek, 5 66; Union, 1 94. *Carlisle*—Big Spring, 19 83; Burnt Cabins, 3; Chambersburgh, Falling Spring, 70; Lower Path Valley, 10; Shermansdale, 5 61; Upper Path Valley, 3. *Chester*—Calvary (C. E. Soc., 2 72), 13 77; Coatesville, 27; Marple, 10; West Chester Westminster, 27. *Clarion*—East Brady, 9; Emonton 1st, 11 20; Sugar Hill, 3. *Erie*—Erie 1st, 37 46; —Park, 25 08; Kerr's Hill, (from sab-sch, 75 cts), 4 48; Sugar Grove, 2; Waterford, 3. *Huntingdon*—Hollidaysburgh (3 67; from sab-sch), 40 87. *Kittanning*—Apolo 1st, 33; Boiling Spring, 2; Srader's Grove, 2 62. *Lackawanna*—Athens 16; Harmony, 15; Scranton 2d additional, 24 90. *Lehigh*—Easton 1st, 71; Mauch Chunk 1st, 28 70; Pottsville 2d, 4 50; White Haven, 5. *Northumberland*—Derry, 1; Mountain, 1; Mount Carmel 1st, 18 34; New Columbia, 2 25; Northumberland, 6; Shiloh, 5; Washingtonville, 3. *Parkersburgh*—Terra Alta, 9. *Philadelphia*—Philadelphia 9th, 46; —Calvary additional, 50; —Convent sab-sch, 10; —Kensington 1st, 30; —Northminster, 200 21; —Walnut Street, 320 73; —West Spruce Street, 758 37. *Philadelphia North*—Abington (Mr. and Mrs. J. M. Colton), 100; Fox Chase Memorial and sab-sch, 8 75; Frankford, 14; Germantown 2d additional, 25 78; Torresdale Mcalester Memorial, 3 85. *Pittsburgh*—Bethany, 8; Homestead, 28 08; Long Island, 4; Mingo, 3; Mount Carmel, 2; Oakmont 16; Pittsburgh Bellefield, 81; —East Liberty (46 13, sab-sch), 115 54; —McCandless Avenue, 2; —Mt. Washington, 4 75; —Shady Side (25 from sab-sch), 82; Swissvale, 35. *Redstone*—Fairchance, 3 52; Mount Vernon, 2. *Shenango*—Hermion, 7; Little Beaver, 2 58. *Washington*—Claysville, 17 70; Mount Olivet, 2 15; Pigeon Creek, 1. *Wellsboro*—Wellsboro, 11 41. *Westminster*—Bellevue, 6 22; Mount Joy, (1 47 from sab-sch), 28 32; Union, 17. 2,776 61

SOUTH DAKOTA.—*Central Dakota*—Howell, 1; Miller, 6. *Dakota*—Ascension, 2; Lake Traverse, 1. 10 00

TENNESSEE.—*Union*—Clover Hill, 1; Rockford, 2; South Knoxville, 1 25. 4 25

TEXAS.—*Trinity*—Terrell, 5. 5 00

UTAH.—*Boise*—Caldwell, 2 42; Payette, 3 35. *Utah*—Hyrum Emmanuel, 1; Nephi Huntington, 3; Salt Lake City Westminster, 5 35. 15 12

WASHINGTON.—*Olympia*—Tacoma 1st, 19 28. *Puget Sound*—Seattle 1st, 25. *Spokane*—Cully Memorial, 1; Kettle Falls, 1. 46 28

WISCONSIN.—*Chippewa*—Bayfield, 2. *La Crosse*—Greenwood, 2; New Amsterdam, 5. *Madison*—Marion German, 5; Oregon, 2 74. *Milwaukee*—Milwaukee Immanuel, 94 71. *Winnebago*—Fort Howard 1st, 3 55. 115 00

From the churches and Sabbath-schools..... \$10,578 12

FROM INDIVIDUALS.

Cash," 50; Fort Scott, Kas., 50; "From a friend," Asheville, N. C., 10; Mrs. J. H. Gill, Reading, O., 5; "Thank offering," Strasburg, Pa., 10; Mrs. Jane B. Worth, Tallula, Ill., 1; Rev. H. H. Benson, Wauwatosa, Wis., 2; Rev. J. B. Fowler, Winchester, Ind., 3; "T. and M.," 3; "Cash," Brooklyn, N. Y., 500; Miss E. Nichols, Newark, N. J., 2; "A minister's daughter," 5; Rev. and Mrs. John Kelly, Chandlersville, O., 3; Rev. G. A. White, Artesian, S. Dakota, 5; Per W. M. Aikman, N. York, 200; Rev. W. E. Hamilton, D. D., Ambler, Pa., 2; Rev. W. M. Reed, Schell City, Mo., 1; "K. A." 200; H. J. Baird Huey, Phila., 2; "G. F. A.," D. C., 99 05; Mrs. S. B. Ketcham, Pennington, N. J., 50; "A steward," 50; Rev. M. D. A. Steen, D. D., Woodbridge, Calif., 5; "One in Plattsburgh," N. Y., 10; "Tithes box," Du Page, Ill., 20; Mrs. A. P. McKee, Salt Lake City, Utah, 15; Mr. J. G. Junkin, Wyandot, O., 1; Mrs. E. C. Junkin, Wyandot, O., 1; Rev. Wm. Aikman, D. D., Atlantic City, N. J., 5; Rev. J. W. McClusky, Delta, O., 1; "Widow's mite," Savannah, O., 1; Mrs. E. J. Edwards, Brooklyn, N. Y., 8; Mrs. S. Davidson, Chicago, Ill., 3; Rev. W. L. Tarbet and wife, Ill., 40 cents; "C. Penna.," 6; "A friend," 10; Rev. E. F. Mundy, Everett, Wash., 5; Mrs. Harriet L. Taylor, Monroe, Mich., 2 50; Mrs. Louis R. Fox, "thank offering," 500; Mrs. Amelia J. Newell, Neb., 10; R. M. Olyphant, N. Y., 20; Rev. Wm. M.

Bannard, D. D., Phila., 5.....	\$ 1,811 95
Interest from Permanent Fund.....	8,153 71
Interest from Latta Fund.....	41 67
Interest from C. Wright Fund.....	78 44

Total for Current Fund.....\$ 20,663 89

PERMANENT FUND.

(Interest only used.)

Legacy from Mary Stuart Estate additional,

9,961 54; Legacy of John Bell, Keota, Iowa, 100.....	10,061 54
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Total receipts for January, 1895.....\$30,725 43

Total for the Current Fund from April 1, 1894, \$127,240 95
Total for the Current Fund for the same period
last year.....113,672 27

WILLIAM W. HEBERTON, Treasurer,
1334 Chestnut Street., Phila.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1895.

ATLANTIC.—*Atlantic*—James Island sab-sch, 1 50; Salem sab-sch, 1. *Fairfield*—Mt. Tabor sab-sch, 2 45. *McClelland*—Immanuel, 2 95; Mattoon, 3; Salem, 2 10. *South Florida*—Kissimmee, 1 12. 14 12
BALTIMORE.—*Baltimore*—Baltimore Hampden, 3 25; Harve de Grace sab-sch, 3 50. *Washington City*—Washington City 1st, 3 08;—Westminster, 10. 19 83
CALIFORNIA.—*Benicia*—Vallejo (sab-sch, 7), 10. *Los Angeles*—Long Beach sab-sch, 4; Riverside Calvary, 26. 40 00

CATAWBA.—*Yadkin*—Hannah sab-sch, 1; Mocksville 2d, 1; Oakland sab-sch, 1. 3 00

COLORADO.—*Boulder*—Valmont, 10 cts. *Pueblo*—Colorado Springs 1st, 2 33. 2 43

ILLINOIS.—*Alton*—Bellevue sab-sch, 10; Greenville, 30 cts. *Bloomington*—Clinton sab-sch, 15; Pontiac, 30 cts. *Cairo*—Du Quoin sab-sch, 19 96. *Chicago*—Chicago 1st, 21 70; Evanston 1st, 18 60; Joliet 1st sab-sch, 26 05; Lake Forest, 103 36. *Freeport*—Galena German, 1 83. *Rock River*—Centre, 5; Fulton, 4. *Schuyler*—Prairie City sab-sch, 10, 15. *Springfield*—Pisgah, 85 cts.; Unity, 90 cts. 237 85

INDIANA.—*Crawfordsville*—Delphi, 3 27; Ladoga, 7; Rockville, 1 36. *New Albany*—Jeffersonville, 3 73; Madison 1st sab-sch, 18 24; Milltown sab-sch, 60 cts. *White Water*—Cambridge City sab-sch, 7. 41 20

INDIAN TERRITORY.—*Choctaw*—Pine Ridge, 1; San Bois, 2; Wheelock, 1. 4 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st sab-sch, 35 04; Marion, 4 54. *Des Moines*—Mariposa, 3 25. *Dubuque*—Independence 1st, 32 85. *Fort Dodge*—Rolle 2d, C. E. S., 10. *Iowa*—Burlington 1st, 3; Keokuk Westminster, 15 98; Kossuth 1st Y. P. S. C. E., 5; Ottumwa East End, (Jr. C. E. S., 6), (Senior C. E. S., 10), 16. *Iowa City*—Malcom sab-sch, 10. *Waterloo*—Ackley, 47 69; Waterloo, 72 60. 255 95

KANSAS.—*Highland*—Nortonville sab-sch, 2 55. *Larned*—Geneseo sab-sch, 5 35; Roxbury sab-sch, 6 65. *Neosho*—Kincaid sab-sch, 2 06; Lone Elm sab-sch, 1 43, 5 21; Milliken Memorial sab-sch, 1 50, 11 75; Weir City sab-sch, 1. 34 57

MICHIGAN.—*Detroit*—Detroit Central Missionary Society, 10;—Westminster, 14 25. *Lake Superior*—Mt. Zion sab-sch, 2 97. *Saginaw*—Mungers sab-sch, 1 56; Saginaw C. E. S., 5. 33 78

MINNESOTA.—*Minneapolis*—Minneapolis Westminster, 21 56. *St. Paul*—St. Paul Dayton Avenue sab-sch, 35 cts. —Merriam Park, 1 25. *Winona*—Albert Lees sab-sch, 4; Owatonna sab-sch, 4 44. 31 60

MISSOURI.—*Palmyra*—Brookfield sab-sch, 10 50. *Platte*—Craig, 3 70; Martinsville sab-sch, 1 63. *St. Louis*—St. Louis 1st sab-sch, 13 45. *White River*—Allison Chapel, 30 cts. 29 58

NEBRASKA.—*Kearney*—Wood River, 75 cts. *Nebraska City*—Falls City church and sab-sch, 9 53. *Niobrara*—Winnebago Indian, 4. *Omaha*—Omaha 2d sab-sch, 25. 39 28

NEW JERSEY.—*Corisco*—Benita, 2; Ekuku, 1. *Elizabeth*—Plainfield 1st sab-sch, 25; Roselle, 2 70. *Jersey City*—Jersey City Claremont, 3; Paterson Redeemer, 39 79. *Monmouth*—Englishtown Y. P. S. C. E., 5. *Newark*—Bloomfield 1st, 50; Newark 1st, 25;—Park, 5 57;—Roseville sab-sch, 50;—South Park sab-sch, 11 93;—Wickliffe, 6 63;—Woodside, 22 24. *New Brunswick*—Dayton, 1 91; Kirkpatrick Memorial, 2; Princeton 1st sab-sch, 51 48. *Newton*—Belvidere 2d C. E. S., 5. 310 25

NEW MEXICO.—*Arizona*—Pima and Papago Indians, 3. 3 00

NEW YORK.—*Albany*—Albany State Street, 17 48; Hamilton Union, 6; Princetown, 6. *Binghamton*—Binghamton West Y. P. S. C. E., 5; Deposit Y. P. S. C. E., 2 50. *Boston*—Antrim, 5 04. *Brooklyn*—Brooklyn Lafayette Avenue, 1,000;—Memorial, 21 17;—Prospect Heights Y. P. S. C. E., 10. *Buffalo*—Buffalo Lafayette Street, 2 26;—Westminster, 6 97. *Cayuga*—Auburn 2d sab-sch, 15 93. *Chemung*—Elmira 1st, 9; Hector, 4. *Columbia*—Catskill, 18 96; Centerville, 1. *Hudson*—Florida, 1 80; Palisades, 3 35; Ridgebury, 42 cts.; West Town, 2. *Long Island*—

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PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 50; Sharpsburgh, 50 17. *Blairsville*—Murrysville, 3; Union, 2 03. *Carlisle*—Chambersburg Falling Spring, 35. *Clarion*—Tionesta, 3. *Erie*—Mercer 1st sab-sch, 5; Oil City 1st sab-sch, 40; Union C. E. S., 6. *Huntingdon*—Beulah sab-sch, 4 55; Duncansville, 7. *Kittanning*—Glade Run, 8. *Lackawanna*—Pittston, 10. *Lehigh*—Easton 1st, 5 14; Pottsville 2d, 1 50; Shawnee sab-sch, 6 17) (C. E. S., 3 83) 10; Summit Hill sab-sch, 55 08. *Northumberland*—Bloomsburgh sab-sch, 5 26. *Parkersburg*—Mannington church and sab-sch, 6. *Philadelphia*—Philadelphia Arch Street sab-sch, 25;—Hebron Memorial C. E. S., 5;—Kensington (Female Bible Class, 39) (sab-sch, 200), 259;—Princeton Fullerton Foreign Mission Band, 15. *Philadelphia North*—Frankford, 14. *Pittsburgh*—Oakmont 1st, 8; Pittsburgh Bellefield, 27;—East Liberty, 31 51. *Redstone*—Fairchance, 3 17; Mount Vernon, 2. *Washington*—Cross Creek, 24. *Wellsboro*—Wellsboro (sab-sch, 18 31), 22 11. 742 52

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WASHINGTON.—*Olympia*—Castle Rock sab-sch, 1 55. 1 55
Spokane—Cully Memorial, 2; Kettle Falls, 2. 5 55
WISCONSIN.—*Chippewa*—Big River, 2 50. *La Crosse*—Hixton, 5; New Amsterdam, 4. *Madison*—Lodi sab-sch, 5 12. *Winnebago*—Wausau, 43 23. 59 85

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Total contributions from churches..... 2,365 84

Total contributions from Sabbath-schools..... 1,112 72
Individual Contributions..... 764 34
\$1,242 90
Amount previously acknowledged..... \$87,595 74
Total contributions since April 2, 1894..... \$91,898 64

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Phila., Pa.

CLOTHING ACKNOWLEDGED.

Mount Jefferson church, Ohio, 50; Salem sab-sch. 56; Y. P. S. C. E., Somerville, Philada., 30; New Park church, Pa., 42 22; Women's Home Missionary Society 1st church, Scranton, Pa., 253 46; St. Louis Carondelet church, sab-sch, Mo., 30; Ladies of Lima church, Wis., 50; Glen Lock church, Pa., 80; Caledonia church, N. Y., 20; Home Mission Band of Bristol sab sch, Pa., 50; Independence sab-sch, Kas., 14; Women's Foreign Missionary Society, Fawn Grove, Pa., 36; Women's Foreign Missionary Society, Blairstown, Pa., 50; Tontogany church, Ohio, 55; Ridgeway church, Pa., 65; Forestport church, N. Y., 25; Leesburg church, Pa., 51 65; Women's Missionary Society, Carthage, N. Y., 15; C. E. S., Wilkesville, Ohio, 30 50; Home Missionary Society of Yellow Creek, Ohio, 20; Wheeling 1st church, W. Va., 35; Women's Aux. 1st church, Canton, Ohio, 125; Young Peoples' Aid Society, Fredericktown, Ohio, 20; Ballston church, N. Y., 50; Ladies Christian Association, Port Byron, N. Y., 40; Nicholson church, Pa., 20; Glen Lock church, Pa., 75; Buchanan Chapel, Ohio, 23; Ladies Missionary Society, Plain City, Ohio, 31 65; Beverly church, N. J., 60; Jamesburg church, N. J., 110; Ladies Missionary Society, Coshocton, Ohio, 77; Dover church, Delaware, 50; Ladies Sewing Society of C. and P. Church, Kinsman, Ohio, 110; Carmel church, N. Y., 64; Daretown church, N. J., 35; Kingston church, Pa., 100; Troy Bethany sab sch and Mission Band, 40; C. E. S., Mt. Pleasant, Ohio, 103 65; Brockwayville church, Penna., 45; Ladies of Slateville church, Pa., 80; C. E. S., Plattsburgh church, N. Y., 75; Women's Home and Foreign Society, Frankfort Springs, Pa., 22 50; Chestnut Hill church, Pa., 74; Beverly church, N. J., 40; Ivyland Sewing Society, Penna., 50; Ladies Missionary Society, Coshocton, Ohio, 31; Keseeville Congregational church, N. Y., 70.....

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QUESTIONS.

FOR THE APRIL MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. What are some of the ways in which a young Christian may support his own church? Page 336.

2. What is said of the importance of Christian work in our cities? Page 292.

3. Efforts that are being made in the direction of municipal reform. Page 276.

4. Repeat the story of the little Welsh boy. Page 290.

5. Give a summary of the life and labors of Dr. Chidlaw. Pages 287-290.

6. Describe the educational features of Sabbath-school missions. Page 322.

7. The result of such work in Minnesota. Page 337.

8. What progress has been made in Iowa? Page 282.

9. What is said of the outlook on the Pacific Coast? Pages 280-282.

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12. Give some description of Lafayette College. Pages 327-330.

13. What incident occurring in 1871 is recalled by the burning of Mary Holmes Seminary? Page 277.

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24. Describe two scenes which are significant of how thousands are drawn towards Christ. Page 319.

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new missionary enterprise in Sirmur. Pages 310-312.

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39. What was one of Miss Rosetti's methods of giving? Page 337.

40. Repeat the dying message of Mrs. Laffin of Batanga. Page 343.

THE STUDY OF CURRENT EVENTS.

Those who complain that they cannot make missionary meetings interesting, should study the CHURCH AT HOME AND ABROAD, especially the hints in the January and February numbers as to current events.—*Michigan Presbyterian*.

The new feature, "Current Events and the Kingdom," will be appreciated by the readers of the CHURCH AT HOME AND ABROAD, for it helps to widen the scope of the magazine and to make it more useful as the Church's Missionary Agent.—*Presbyterian Journal*.

Writing of the study of current events in the missionary meeting, the chairman of a Christian Endeavor Missionary Committee in Indiana says: "It never occurred to me before that a press despatch could mean so much to me, by showing that the kingdom was being advanced and that God's will was being done."

The purpose of this new department in the CHURCH AT HOME AND ABROAD, is to suggest a more intelligent reading of the press reports of daily occurrences the world over; to stimulate research and study, so that the event shall be understood in its relation to the structural cur-

rent of events; to help readers to trace the bearing of the event upon the growth and progress of the Church. It is proposed to introduce this study of current events into the missionary meetings of Christian Endeavor Societies.—*Philadelphia Public Ledger*.

THE CHURCH AT HOME AND ABROAD has opened a department to show the relation of current events to the kingdom of God. It quotes the newspapers of the day and shows that they contain a great supply of information that is not read as such by the average reader. It aims to have a finer sifting of the daily happenings that the particles of gold may be found in the chunks of clay; and to create a hunger for higher research and information, especially along the line of endeavoring to learn what is the bearing of to-day's events upon the progress of the Lord's kingdom. It makes the suggestion, and we believe it might be carried out with profit, that missionary societies devote a portion of their time each month to the drawing of conclusions and discussing the many events so faithfully chronicled by the secular press.—*Our Church*.

THE CHURCH AT HOME AND ABROAD.

MAY, 1895.

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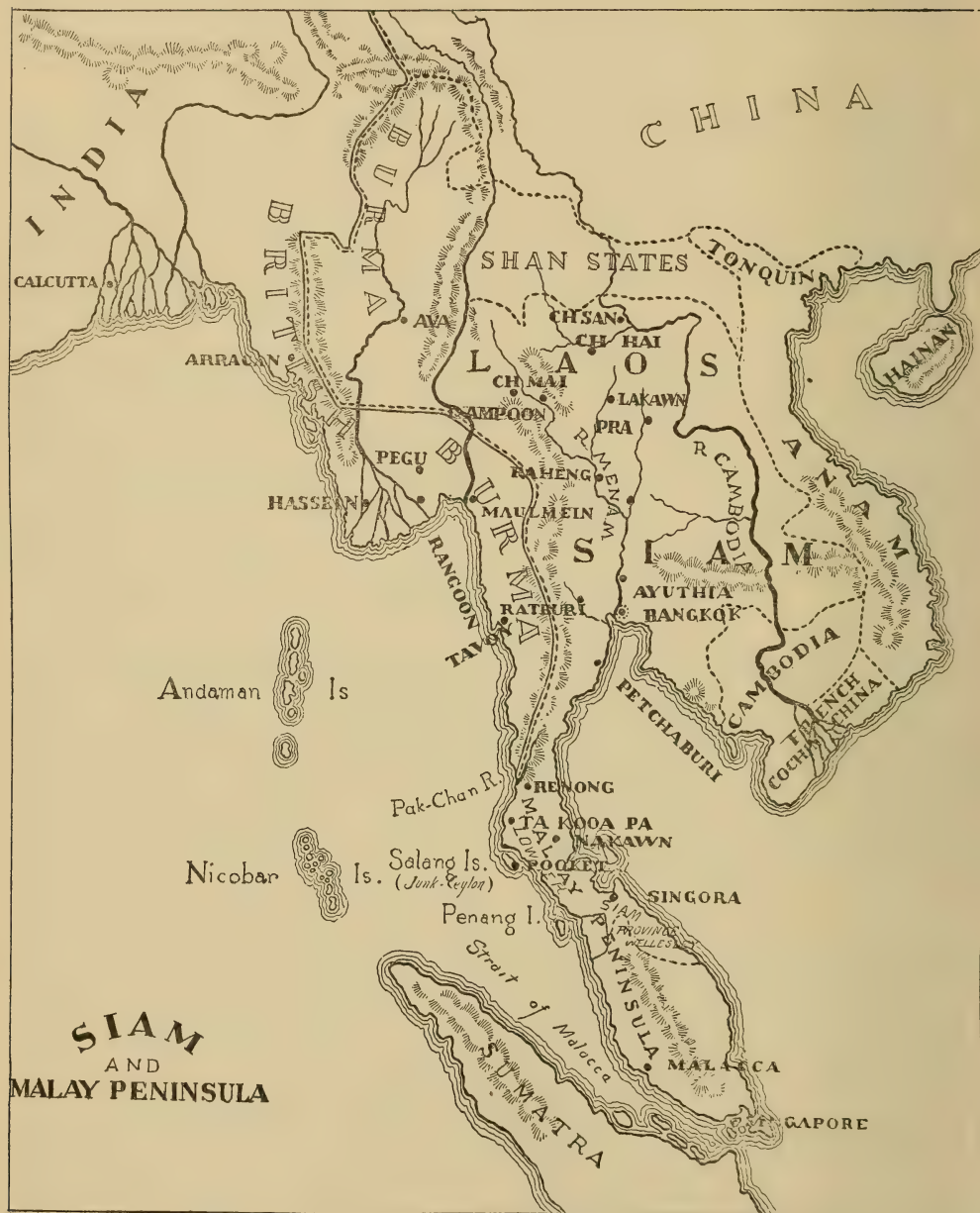
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THE CHURCH AT HOME AND ABROAD.

MAY, 1895.

CURRENT EVENTS AND THE KINGDOM.

OUR SUNDAY-SCHOOL MISSIONARIES.

"The Presbyterian Sunday-school missionaries are as interesting a body of men as Detroit ever had the privilege of entertaining," said a daily newspaper, reporting the recent conference of these earnest laborers. The glow of enthusiasm which accompanies successful effort in building up the kingdom, always makes men interesting.

RHODESIA.

This name has been proposed for the large territory acquired in Africa by Great Britain through the influence of Sir Cecil Rhodes. In its capital, Buluwango, where Lobengula so recently ruled, are found, not the low Metabele huts, but substantial brick houses. The two thousand white people, engaged there in mining and agriculture, need the restraints and uplifting influences of the Gospel.

THE HOPE OF JAPAN.

"Christianity the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as 30,000 Japanese soldiers, bound for the seat of war, filed by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan," shouted the orphan boys, and the soldiers responded, "Long live Christianity."

RESULTS OF THE EASTERN WAR.

Ideas will now be introduced, says Dr. Arthur H. Smith, which it would have required fifty years to get into the heads of the Chinese. They had adopted modern armor,

but have now discovered that the most important thing is the man behind the gun. Conscience and character, two things which the Chinese lack, and which they cannot buy in the markets of the world, may now be valued more highly.

CHRISTIAN WORK IMPERILED.

The Hova works near Tamatave were bombarded by the French cruisers on April 4. *The Chronicle*, whose April number gives a full account of the results of Christian work in Madagascar, states the situation thus: The moral and spiritual progress of an intensely interesting people, the prosperity of hundreds of native churches, the religious education of many thousands of Malagasy children, the reverent observance of the Lord's day, the freedom enjoyed under the Hova Government by Protestant as well as Catholic missionaries, and a very extensive and varied Christian work, are all imperiled by this crisis in the island's history.

PEACE IN CHINA.

"If my blood can aid in bringing about peace, I cheerfully give it." This is the reported language of Li Hung Chang, when brutally assaulted by a fanatical assassin in the streets of a Japanese city. Deploring this attempt upon the life of China's peace ambassador, the Emperor of Japan at once ordered an unconditional armistice. It is the general belief that before the expiration of this armistice satisfactory terms of peace will be arranged. Dr. W. E. Griffis expresses the hope that Japan will act reasonably and generously as well as justly towards China;

and that she may issue from the war in a way that will strengthen her own life and be for the advantage of civilization in Asia.

CONSERVATIVE FORCES.

When our foreign critics are led by events like the Chicago railway strike and the Brooklyn trolley war to imagine that the centrifugal forces are steadily overcoming the centripetal, and that this republic is the hotbed for every noxious weed of disorder, it is because they know little of the vastly greater conservative force of home, school, church and law. W. E. G., writing thus in the *Japan Mail*, adds: The thoughtful American who, as pastor, teacher, educator, is hard at work down among the people and in vital contact with them, is able to measure the forces at work for the Americanization, civilization and Christianization of the people; he believes that all the diverse elements of our population will in time become loyal Americans, obedient to law, and that the frontier and wilderness as well as the gorged cities will become part of "God's Country."

CHRISTIAN CITIZENSHIP LEAGUES.

The increased attention given to the application of Christian principles to public affairs is one of the hopeful signs of the times, and seems the beginning of great things for the coming of the kingdom, writes E. D. Wheelock in *The Inland*. The combination of patriotism and loyalty to Christ should make of every Christian a politician in the best sense of the word; for the principles laid down by Jesus must be made, by the acts of Christian men, the ruling principles of all government. It is believed that the question how to make Christian principles operative on public affairs without making a political machine of the Church finds its answer in the formation of Christian Citizenship Leagues. This organization, or federation, the purpose of which is to consolidate all the efforts of Christian people against evil and in support of good, provides a plan on which all the forces of righteousness can work together on the simple basis of loyalty to Christ and consequent hostility to his enemies.

THE ARMENIAN ATROCITIES.

Sunday, April 28, has been designated as the time for bringing to the attention of the

people throughout the country the facts in regard to the Armenian atrocities and the violation of our rights in Turkey. There is an aroused Christian sentiment, and the belief prevails that the United States may by its influence co-operate with European Powers for the prevention of the recurrence of this barbaric cruelty. "The best hope of Turkey," says Joseph Cook in *Our Day—The Altruistic Review*, "is in Christian missions and colleges, and in reformed Christian provinces, for these are endeavoring to substitute in place of the treacherous foundations of Islam the impregnable rock of the Holy Scriptures. Under adequate protection from the Great Powers, the Christian populations of Turkey would soon so far surpass the Mohammedan in thrift, intelligence and aspiration, that the empire might be regenerated by the operation of the natural law of the survival of the fittest."

WOMAN'S WORK IN THE CHURCH.

As we go to press, the Woman's Board of Foreign Missions of the Presbyterian Church is holding its twenty-fifth anniversary in the city of New York, April 10 and 11. The Women's Foreign Missionary Society of the Presbyterian Church is to hold its twenty-fifth anniversary in Philadelphia, April 24 and 25, about the time when most of our subscribers will be reading this number of THE CHURCH AT HOME AND ABROAD. Before our next issue the reports of these anniversaries will have reached our readers in the weekly papers. They will certainly present an inspiring view of what God hath wrought by the wise and prayerful energy of his handmaidens, upon whom he hath in these days poured out of his Spirit. Since these two societies were organized in 1870, five others have been added to the sisterhood—the Woman's Presbyterian Board of Missions of the Northwest, the Woman's Presbyterian Foreign Missionary Society of Northern New York, the Woman's Presbyterian Board of Missions of the Southwest, the Woman's Occidental Board of Foreign Missions, and the Woman's North Pacific Presbyterian Board of Missions—all intelligently at work as auxiliaries of the General Assembly's Board of Foreign Missions.

THE WAR IN CHINA.—What is to come of it? Rev. Charles R. Mills, D.D., who has lived in China nearly forty years with good opportunities for observation and with his eyes open, writes:

The Emperor Kwang Shū is as yet an unknown quantity. The Empress Dowager, who has practically ruled China for the last thirty years, is a woman of great force of character, and it is incredible that the Emperor and his family should yield the throne without a desperate struggle. Neither is it claimed that Kwang Shū or his predecessors for the last thirty years have forfeited the throne by tyranny or gross misrule. On the other hand, Kwang Shū is a foreigner, a Tartar. As such he is an object of dislike to every patriotic Chinese. Without a doubt this element of disaffection to the Emperor accounts largely for the feeble opposition to the Japanese hitherto. The people at large take no stock in the war. They feel the national humiliation, but with this feeling is a feeling of pleasure that the Tartars are beaten. We hear these sentiments expressed constantly. Even the women declare their be-

lief that if the Japanese beat, the Tartar dynasty must fall. And while I have no other than kindly feelings for the reigning monarch, I do feel that a change to a purely native dynasty is most desirable. If such a change is made I should think it impossible to avoid a period of confusion, perhaps anarchy, when doubtless the lives and property of missionaries would be endangered. But after a new native government has been once established, there would almost certainly be a decided advance at least in material progress. China must avail herself, as she never has yet done, of western science. She has had a rude awakening. The war has demonstrated that knowledge is power. Patriotism and a knowledge of western science have given Japan her superiority. With a native ruler on the throne, the Chinese would be patriotic. And self-protection will force them to seek such a knowledge of western science as their adversaries possess. With that would come the development of mines, the improvement of roads, the opening up of railroads and the like, all of which would be of the greatest benefit to the Chinese. All this could be done with a new regime much more readily than the old.

ELIJAH THE TISHHITE AND ELIJAH OF JORDAN.

It is likely that the predicted return of the prophet Elijah may have been something of a puzzle, something like a riddle, to the men of Malachi's time. Indeed we know that it was so to the people of the time in which it was fulfilled. Even the disciples of our Lord needed his plain explanation, to make them understand it. There is some reason to think that John the Baptist himself, in whom it was fulfilled, did not understand it. John i: 21.

It may probably have been supposed by some that the prophecy assured the literal return to earthly life and preaching of that ancient prophet who confronted Ahab and Jezebel, in those dark days of Israel's degeneracy and Baal-worship. Such an interpretation may have seemed the more probable, because Elijah did not die, but, like Enoch, was translated without tasting death. The literal interpretation was a very natural interpretation of this prophecy. But we have the supreme authority of our Lord that that was not the meaning of the passage, but that it

was fulfilled in John the Baptist—Matt. xi: 13, 14. The true import of that prediction had been given by the angel to Zacharias, the father of John: "And he shall go before his face in the spirit and power of Elijah," Luke 1: 17.

The Old Testament closed with a sentence foretelling the mission of him who was to go before the Messiah, and prepare the way for his coming. The new dispensation opened 400 years afterwards, with "the voice crying in the wilderness, prepare ye the way of the Lord."

The prediction was that this second Elijah should thus come "before the coming of the great and dreadful day of the Lord," in other words, "before the Jewish people and polity should be smitten down by the terrible Roman arms,"* Certainly there have been no historic scenes and events which better fulfill that awful description than those which attended the destruction of Jerusalem, at the

* Professor H. Cowles.

thought of which, then so nearly impending, Jesus wept, and the description of which, no one can read without horror. The awful vision of it before the eyes of the pitying Jesus, seems to have blended with his vision of the remoter and grander scene, in which the world's history shall close.

What a wonderful blending of grandeur and gentleness—of tenderness and majesty—of power and pity—in Christ! 'Tis he himself who is to come, directing the destructive judgments that shall overwhelm Jerusalem, yet He sits there upon Olivet and weeps over the devoted city, crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings; and ye would not!"

'Tis he himself who is to come at last, "revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ;" yet through all these ages, he hovers in infinite tenderness over the generations of mankind, calling us to the shelter of His mercy as a hen calls her endangered brood to the shelter of her maternal wings.

The Old Testament ends with a sound of foreboding. It solemnly hints of a "curse" that may "smite the earth," and smite it with the force of an omnipotent hand. It foretells the coming of a "great and dreadful day of Jehovah." Yet, nestling in the very midst of these terrors, we find one of the sweetest intimations of gospel mercy and spiritual blessing: "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers." Has that been our ordinary conception of either Elijah or John—of the first or of the second Elijah? "Perhaps few of us," says Prof. Cowles, "appreciate the living heart and the social influence of this John. It may have come to us with the notions of our childhood to think of the man of camel's hair cloak and leathern girdle, making his meals of locusts, and ranging the wilderness of Judea, to preach repentance, as only a stern reprover—a battle axe upon men's sins, and

scarcely less savage toward the endearing relationships of society." John the Baptist is not probably the only one whom many of us have misjudged in exactly that way. There may be men of our own time whose stern and steadfast opposition to wrong and evil have so much engrossed our attention, that we have never observed nor learned that they have hearts of womanly tenderness.

Prof. Cowles pictures thus the fulfillment of Malachi's prediction, as he imagines it to have occurred when John preached to those multitudes in the wilderness of Judea:

When the men whom he called so mightily to repentance had bowed their hearts to this high behest, their next thought was that of renewed care and love for their children. If we had been present in that revival, we should have found it by no means unlike all the true revivals of our day in this one most precious feature. Such a revival of the home and household affections is eminently pleasing to God. In such a soil religion thrives. Where the hearts of fathers turn with loving, tender interest toward their children, and the hearts of children in like manner to their fathers, the Saviour finds a congenial home and takes up his abode.

This seems to correspond beautifully with this Old Testament prediction, and with the character and the gospel of that Saviour whose way John came to prepare.

If such happy effects did follow John's ministry in the homes of Judea, they were the legitimate and proper effects of his preaching. That preaching was the preaching of Christ. John must not be supposed to have preached only repentance. We are plainly told that "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him—that is on Christ Jesus." Acts 19 : 4.

We cannot doubt that John was a thoroughly evangelical preacher—that he preached Christ and Him crucified. He did not merely exhort the people to turn from their sins, leaving them to vain exertions of their own strength in the struggle with evil within them. He pointed them to Jesus, "the Lamb of God, that beareth the sin of the world."

MORE ABOUT ITALIANS BECOMING AMERICAN CITIZENS.

The account in our March number of what the Presbytery of Lackawanna is doing, and Pastor Pesaturo's article in our April number, "Italians in the United States," have called the attention of our readers to that interesting portion of our immigrant population. Tragic events of recent occurrence in New Orleans and Colorado are fitted to increase the earnestness of this attention.

Much has been said—perhaps too much—of the danger to us as a nation of the multitudes of immigrants coming to us and too hastily admitted to full citizenship, for which European education has not well prepared them.

Whatever danger we have thus incurred by political imprudence will not be averted by outcries of alarm about it, making these people feel that they are unwelcome and objects of indiscriminate aversion or suspicion. Much more wise, more manly and more Christlike is it, to look primarily upon these people as fellow-men hitherto less favored than ourselves, whose coming to our land gives us opportunity to make known to them the gospel which has so blessed us, and which its divine author has bidden us make known to all mankind even at the cost and pains of going into all the world to do it.

Clearly applicable to us is that considerate exhortation of Jehovah to his ancient people: "And a stranger shalt thou not oppress, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt," Ex. 23: 9. There are not a few of the members and ministers of our churches who know the heart of the stranger, having themselves been immigrant strangers in this land, and how many more there are of whose fathers and mothers this is true.

Please, read again the article of Pastor Pesaturo in our April number, and ponder it. Is there not sounding, through all its periods, a plaintive tone of pleading for this considerateness toward his fellow immigrants from Italy? Does he not show good reasons why we should be both charitable and hopeful concerning them?

Another voice of equally hopeful tone has come to us from the coal regions of Pennsylvania.

"The Gospel in New Italy" is the title of a little pamphlet just received, which tells "the story of the Italian Mission in the Presbytery of Lehigh." It is from the pen of Rev. W. W. McNair, of Audenried, Pa. From it we learn that early in 1891, after special united prayer of Mr. McNair's people, for the foreigners among and about them, opportunity was providentially given to secure the services of Mr. Gozzelino, lately come from Italy, who had done good work in Italy and France, as a colporteur and evangelist.

Having labored quietly and usefully for some months, with the aid of the pastor and people of the Hazelton Church, in September, 1892, he was sent by the Italian Mission Committee "to visit 1,000 Italians in Bangor, Northampton County.

He was received by his countrymen with great cordiality, large numbers attending with eager interest his week-day evening open-air services. Very few of them had ever heard a Gospel sermon before, and there was not a single Protestant professing Christian among them. A second visit was made to these people a few weeks later, with similar encouraging audiences and interest. The field seemed white for the harvest. The people seemed to be hungering for the Gospel. Many had lost faith in Romanism and were ready to accept evangelical Christianity. It was of utmost importance that the field should be occupied at once, and God graciously and wonderfully opened the way. * * * The example and influence of a member of the Italian Presbyterian Church of New York, who had lived for a while in Bangor, had done much to prepare some of his countrymen for the Gospel. The kind interest taken in these people by some of the Bangor pastors, and by some of the slate proprietors and other citizens, had exerted a favorable influence.

Another Italian, Mr. Tealdo, was added to the number of laborers, and by God's blessing on his labors in "New Italy" which had been "the Sabbath rendezvous for all classes of disorderly persons," a blessed change has been wrought.

Mr. Tealdo's labors were, from the start, greatly blessed. His devoted ministrations, at different times, to Italians who were fatally injured, and who died rejoicing in Christ, won

many hearts, and gave him the opportunity of preaching Christ to hundreds attending the funerals of these men. The hall in "New Italy," in which services were held, was a mere shell, entirely too small and utterly unfit for such purposes; and the Italians at once began to contribute towards the erection of a church building. So urgent were they that Mr. McNair, in the midst of a snow storm in November, attended a meeting which had been appointed for the purpose, in the "New Italy" hall; it was decided to build, after full explanation and discussion, and trustees and a building committee were appointed. A very central lot had already been given for the church by one of the Italians. By the help of friends in Bangor, Easton, Bethlehem, Pen Argyl, and other places, and by the liberal contributions of the Italians, a very neat building, costing about \$1,300, was erected. It was dedicated in September, 1893, with joyous services in English and Italian, both morning and afternoon, the church building and the houses of the people being decorated with American and Italian flags. In December, Mr. Tealdo, who had been ordained by Presbytery in June, left Bangor to take charge of the Hazleton mission, and Rev. David Acquarone, who a few months previous had come to Hazleton, and who had been received by Presbytery, in September, upon probation from the Free Evangelical Church of Italy, went to "New Italy" to take permanent charge of the field. His work has been greatly blessed. In June (1894) Presbytery, after the field had been carefully examined by a committee, organized the New Italy Italian Presbyterian Church, with sixty-five members and two ruling elders. In September, Mr. Acquarone was received into Presbytery as a full member; a call was presented for his pastoral services by the New Italy Church, and he was installed Sunday, October 7. * * * The attendance at the Sabbath morning and evening services is large; an average of sixty attend the Thursday night prayer-meetings. The Sunday-school has an attendance of fifty or sixty. There is a Young Men's Meeting every Monday night, when many speak and pray, and explanations of difficult passages of Scripture are sought and given; and on Tuesday nights a meeting for women is held for singing, prayer, and Bible study: many speaking and leading in prayer with great spiritual power and profit. A mission day school, of nearly fifty scholars, is maintained under a young Italian, who, two years ago, abandoned his studies for the priesthood,

came to Hazleton, and there, in connection with our Mission, accepted the Gospel and is now a happy and earnest helper in the good work at "New Italy." This "Mission School" is a very valuable evangelical agency, many of the pupils and their parents receiving Gospel truth through the Gospel hymns and Gospel lessons daily taught in the school. * * * Probably as many as fifty Italians, who have given evidence of having received the Gospel in connection with our work in the Hazleton field, have returned to Italy, and will, it is hoped, help spread the Gospel in that land. The different Italian communities around Hazleton have frequently been canvassed by our missionaries, hundreds of Italian Bibles and Testaments, and thousands of Gospel books and tracts have been put in circulation; the Hazleton Sunday school, as well as that of "New Italy," has been supplied with Italian hymn books, lesson papers, and other helps. Day and night schools have been held. Visitations have been made to the Italians in the hospital. The sick and dying have received Christian help and instruction. A salutary influence has been exerted upon the Roman Catholic Italians and priests, and many who have not openly accepted evangelical Christianity, have had their hearts warmed, their minds enlightened, and their lives benefited, by the knowledge of the Gospel they have received through the various agencies of our mission. Two Italian young men are prosecuting studies for the ministry, under the care of the Presbytery and the Board of Education; seven Italian girls five from "New Italy" and two from Hazleton, have been sent to be trained for future usefulness in a training school.

In the support of this Italian mission work in the Presbytery of Lehigh, generous aid has been given by the American Tract Society, the Board of Home Missions, the Board of Church Election, the Board of Sunday-school Work, and by individuals, churches, and Christian Endeavor Societies.

This account seems to give us a specimen of the accessibility of this people, and of their readiness to receive the Gospel. Our brethren and sisters in Newark and in the Presbyteries of Lackawanna and Lehigh are to be congratulated upon their great opportunity and upon the grace given them to improve it. There probably are other localities in which similar opportunities are similarly improved. We bid them "God speed."

THE TWIN CITIES.

REV. EDSON C. DAYTON.

The following facts, based upon observations made at Fort Snelling and covering a long term of years, may be surprising to some. Our average temperature for the whole year is equal to that of central New York, two degrees south of us; our mean fall of rain and melted snow is 25.43 inches, or a trifle less than that of Potsdam, N. Y.; and our mean force of wind, the comparison being limited to ten years in this instance, is less than that of any other one of eleven military stations located at various points in Connecticut, New York, Pennsylvania, Maine, New Hampshire, Michigan, Iowa and Kansas. It is a favorable comment upon our climatic conditions, that the death-rate for Minneapolis was lower and the sum of the general health greater (1890) than in any one of the twenty-six largest cities of the United States. For the first half of 1893, the deaths were 9.60 in the thousand in St. Paul and Minneapolis, whereas, in London they were 19.11; and in New York City, 26.49.

Peculiar to Minneapolis are what are known as its Patrol Limits, by which saloons are confined largely to the business district. These Limits were established some years ago by special act of legislature, and this law now commands the support of our best citizens, irrespective of partisan connections. Our schools have stood deservedly high; in them are to be found 30,000 children, and 660 teachers, almost exclusively women, engaged on the basis of competence and without reference to previous residence. The State University, located in Minneapolis, is being munificently equipped with buildings and apparatus, has an adequate and experienced corps of professors, and a body of students numbering over 2,000. The public library is nobly housed, well directed and very generally used. In absolute circulation it ranks fifth among the public libraries of the United States, and relatively to population is third.

We can hardly note a more important distinction than the large number of dwellings to be found in the Twin Cities, relatively to

population. In 1890, St. Paul had 26,942 residences and Minneapolis had 32,026, or nearly one to every five inhabitants. Perhaps I ought to mention in qualification of these statements, what I have understood to be a fact, that in the boarding houses of this city there are 13,000 women under the age of thirty.

The total of present population for both cities is probably between 325,000 and 350,000. Sixty per cent. of the voters in Minneapolis, St. Paul and Duluth are foreign-born. The Scandinavian element is numerically and influentially strongest in Minneapolis, while German, Irish and Jewish elements are more conspicuous in St. Paul.

The Twin Cities have attained their present development with amazing rapidity. The recollection of a few important dates and events in their early history will renew and vivify this impression. Mrs. Charlotte Ouisconsin Van Cleve, born in Wisconsin (whence her middle name), still the most indefatigable laborer among us in the cause of Foreign Missions, came to this section as an infant daughter of an officer in the Fifth Infantry, when that regiment pushed its way up the Mississippi and stopped at the mouth of the St. Peter's River, to locate and build the post subsequently named Fort Snelling. That was in 1819, when there was not a white neighbor to the north and west, and none to the south and east within three hundred miles. The first white child born in this state, came to Colonel and Mrs. Josiah Snelling, at Fort Snelling, in 1822. One may now converse with the first settler upon the present site of Minneapolis, still resident here. St. Paul was the first to be incorporated, in 1854, and was enlarged in 1874 by the addition of West St. Paul. Its limits have since been extended to include the interurban villages. Minneapolis was not incorporated until 1867, the year the first railroad was completed to this point, and with it was united in 1872 the older community of St. Anthony, upon the northeast side of the Mississippi. In 1848, Albert Barnes wrote:

"I visited the Falls of St. Anthony. I know not how other men feel when standing there, nor how men will feel a century hence, when standing there—then, not in the West but almost in the centre of our great nation. But when I stood there and reflected on the distance between that and the place of my birth and my home, on the prairies over which I had passed, and the stream—the Father of Rivers—up which I had sailed some five hundred miles, into a new and unsettled land—where the children of the forest still live and roam—I had views of the greatness of my country such as I never had in the crowded capitals and the smiling villages of the East." Less than fifty years have passed since Mr. Barnes experienced this enlarging vision, and crowded capitals are here. For the years 1888 and 1889, St. Paul was fourth in the list of American cities in the number of buildings erected; and in the single year of 1890 more than three thousand were added. One meets with the statement that no other cities in the history of the world have grown so rapidly as Minneapolis, St. Paul, Duluth and Kansas City.

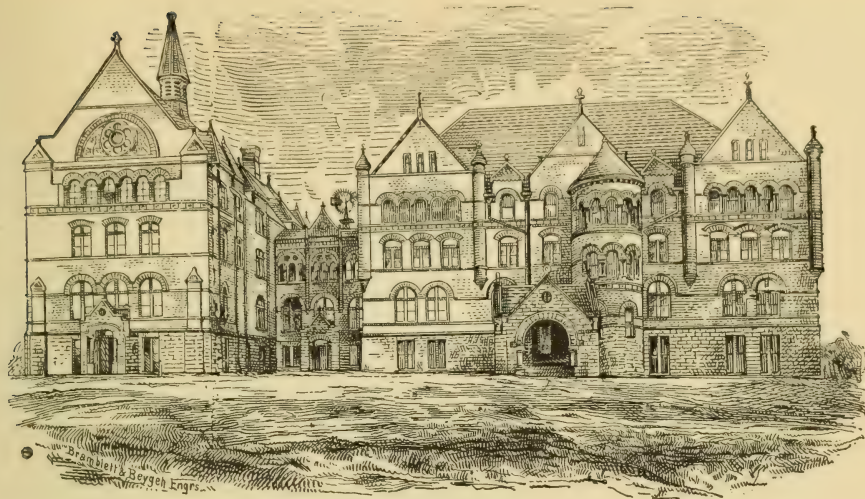
Is such marvelous prosperity substantial? Is the future to be greater or less, with respect to population, business, culture, influence? I suggest some considerations involved in any attempt to answer these questions.

There is not to the west of us a populous distributing centre until one approaches the coast. Nor is there likely to be for many years to come. There are classes of merchandise in which these are among the largest receiving and distributing points in the entire country. One may safely specify fruits, furs and flour. The convergence of railroads intersecting the Northwest will continue to be at these points, and more and more, as business comes increasingly to depend upon quickness of communication and transportation, will railroads be the large determining factor in the comparative growth of cities. Our leading manufacturing interests are known, the world over, to be lumber and flour; and while the volume of the river gradually lessens, it is still true that a large part of our water-power in connection with St. Anthony Falls goes to waste. Only partially developed

are the varied resources tributary to this centre. We have only begun to till and test the fertile area which here finds its market. The Scandinavian element in our population is exceptionally capable of assimilation. The first generation born among us adopts American traditions,—learns and loves to sing "The Star-Spangled Banner." Without foreign religious allegiance, competent mechanics by reason of having served regular apprenticeships, Scandinavian immigrants have the additional recommendation that their first thought and earnings will go to secure a home.

It is a pleasure, in turning to our religious statistics, to be able to make the following important statements regarding churches and Sunday-schools. There are about 175 Sunday-schools in Minneapolis, with an enrolment of 43,099 teachers and pupils, or 19 per cent. of the population. In this respect Minneapolis vies with Providence and Allegheny for the third place among all our cities. In the matter of church edifices, while St. Louis has one for every 2,800 of her people; New York one for every 2,465; Chicago one for every 2,081; Boston one for every 1,600; Minneapolis has one for about every 1,200.

In the two cities there are upwards of thirty Presbyterian Churches, inclusive of six organizations made up of German and Scandinavian constituencies. A study of the Assembly census for 1894 will yield this summary for Twin City Presbyterianism. Whole number of members, 7,673; Sunday-school membership, 9,302; total of contributions to Boards, \$35,086; all monies raised, \$134,291.68. A single sentence will help to explain the very great disproportion between contributions to the Boards and for congregational expenses. Hard times press heavily in new and interest-paying communities, and in some instances there has been extraordinary exertion needed to save church property. The gifts to our Boards by the St. Paul churches were only a little more than one-third what they were in 1889; this is true, although they have nearly nine hundred more members. In improved times the larger membership will count in a rapid increase of the amount contributed to the Boards. What



MACALESTER COLLEGE.

Minneapolis Presbyterianism needs in order to be the most impressive religious force in this city, is greater solidarity, self-denial and aggressiveness.

Macalester College, with more students than ever before, was never in as precarious a financial condition. I would be exceedingly thankful if this simple reference might catch the eye of some true and able friend of Christian education, who could and would come to the help of this institution in its critical hour.

The Twin Cities have a noble denominational history which should inspire loyalty and effort. There is large indebtedness to such Christian and denominational statesmen as Rev. G. H. Pond, Rev. E. D. Neill, D. D., and Rev. J. G. Riheldaffer. Dr. S. M. Campbell, affectionately remembered in Western New York, gave to this city a fruitful pastorate, and started the *North and West* which has just celebrated its tenth anniversary and which has been for the greater part of the time under the editorship of Dr. J. B. Donaldson. Dr. R. F. Sample must be named, who wrought so effectively upon Westminster Church of this city and whose labors were not confined to the particular church of which he was pastor, so that it was to Minnesota a serious loss when he went to New York. The hard struggles and generous spirit of early Presbyterianism, and the large outcome, are illustrated here as elsewhere throughout

the western country. The Central Presbyterian Church of St. Paul was organized with seven members, of whom one was the wife of Rev. J. G. Riheldaffer. In a single year the Central Church has given over \$18,000 to the Boards. In December 1855 under the leadership of Dr. Neill, a church was partially organized with four members, one of them being Mrs. Neill, and received the name of the "House of Hope." Two years later there were eight additions to the membership, and the organization was completed. To day the membership is over one thousand, our largest church in St. Paul. No other of our churches has had a happier experience from the beginning, and no other so long a pastorate as the Dayton Avenue Church of St. Paul. The chapel which it first occupied was built in 1874 at an expense of between two and three thousand dollars. I now quote from an historical paper by R. P. Lewis, Esq., of that city: "Of this sum \$1,200 was borrowed on the credit of twelve men and carried for years before it was finally paid. After the building was completed it was decided to organize a separate and independent church. Members of the different churches living on the hill were urged to go into it. The result was that twelve took letters from the House of Hope and eleven from the Central Church, making the original membership twenty-three. These took hold with earnest and

consecrated zeal; called Rev. Maurice D. Edwards, a young man, fresh from the Seminary, and by self-denials, of which Mr. Edwards bore his full share, succeeded in paying the expenses of the church without aid from the Board or from the older churches." This church has now a beautiful home and a large, active and united people.

The Twin Cities of the Northwest are evidently destined to have a wide and powerful influence. It deeply concerns the Church and not only the Northwest but the whole nation that the Christian men and women dwelling in them shall overmatch in character and moral force their magnificent materialities.

A VENERABLE RECORD is that which is presented on the opposite page. It is a reduced fac-simile of the oldest existing page of the original minutes of the First Presbytery of the Presbyterian Church in this country. It was photographed by the Presbyterian Historical Society, as a part of its Exhibit for the World's Fair. The volume of the original records in manuscript is guarded with jealous care in the fire-proof room at 1229 Race Street, Philadelphia. The first two pages having been lost, this one (the third) begins abruptly with the account of John Boyd's ordination. The scene was in that Old Scots Meeting House on Freehill, in December, 1706.

The following reprinted words will assist the reader to decipher the first part of the manuscript:

DE REGIMINE ECCLESIAE, which being heard was approved of and sustained. He gave in also his thesis to be considered of against next sederunt.

SEDERUNT 2d, 10 bris. 27.

POST PRECES SEDERUNT, Mr. Francis McKemie, Moderator, Messrs. Jedediah Andrews, and John Hampton, Ministers. Mr. John Boyd performed the other parts of his trials, viz preached a popular sermon on John i. 13; defended his thesis; gave satisfaction as to his skill in the languages, and answered to extemporary questions; all which were approved of and sustained.

Appointed his ordination to be on the next Lord's day, the 29th inst., which was accordingly performed in the public meeting house of this place, before a numerous assembly; and the next day he had the certificate of his ordination.

COMMEMORATION OF HISTORIC PLACES IN NEW JERSEY.

REV. ALLEN H. BROWN.

When we stand at the mouth of a mighty river as it empties into the sea, we do not forget that many confluent streams have combined to make the flood of waters, and yet, with laudable curiosity we would trace the main stream, upward and upward, until we find the little spring or fountain, from which it started. So too, as we contemplate the growth of the Presbyterian Church in this country, in its two or three confluent branches, during one hundred and ninety years, and *follow up the record* of organized Assemblies, Synods and Presbyteries, we can go by the record no farther back than to the little meeting of a Constitutional Presbytery in the Old Scots Meeting House on Free Hill in Monmouth County, New Jersey, and, like the little rill, its drops of influence have not lost their force.

If the golden leaf, with its two lost pages (worth their weight in gold) could be

recovered, it would solve some vexed and important questions and tell us positively, when and where was the *first meeting* and what churches were connected with the Presbytery before Freehold, which was not actually the oldest church: but (all that is here claimed) it is the oldest found upon the original authoritative record.

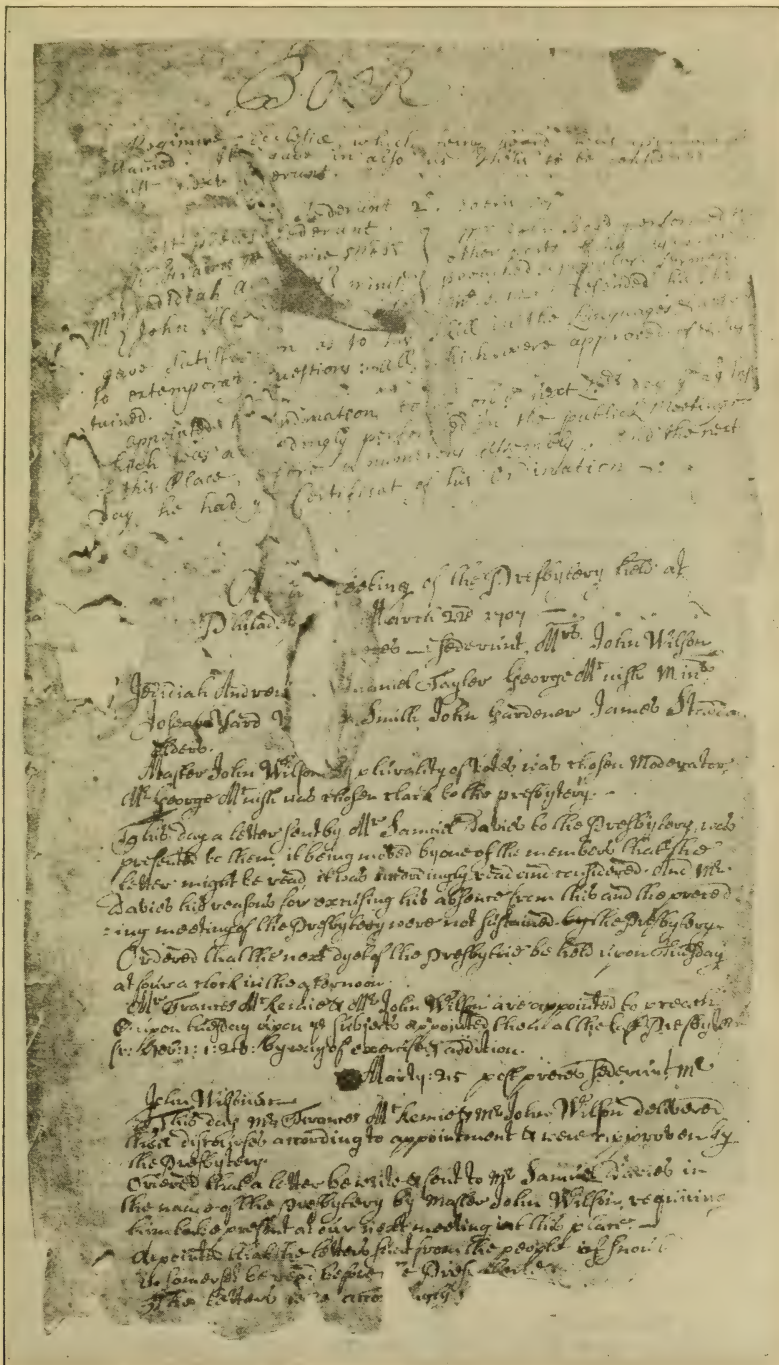
Supposing that this church was established not earlier than 1692,* it antedates the first Presbytery by fourteen years; the Log College by thirty-four years and the *first* Tennent building by thirty-eight years.

The accepted historical facts are that Scotch emigrants, fleeing from persecution, arrived at Amboy in 1685, and with others, settled in the Township of Freehold: that in 1692 (or earlier)* they erected a meeting house on Free Hill: that in 1706 Francis Makemie, who is often called the Father of

* Hodge's History, Pres. Ch., P. I., p. 65.

the Presbyterian Church in this country, (acting as the Moderator), Jedediah Andrews, pastor of the first Church of Philadelphia, and John Hampton, whom Makemie had

lately brought from Ireland, met here as a Presbytery, and after a careful examination of Mr. John Boyd, did ordain him "on the Lord's Day, the 29th of December, in the

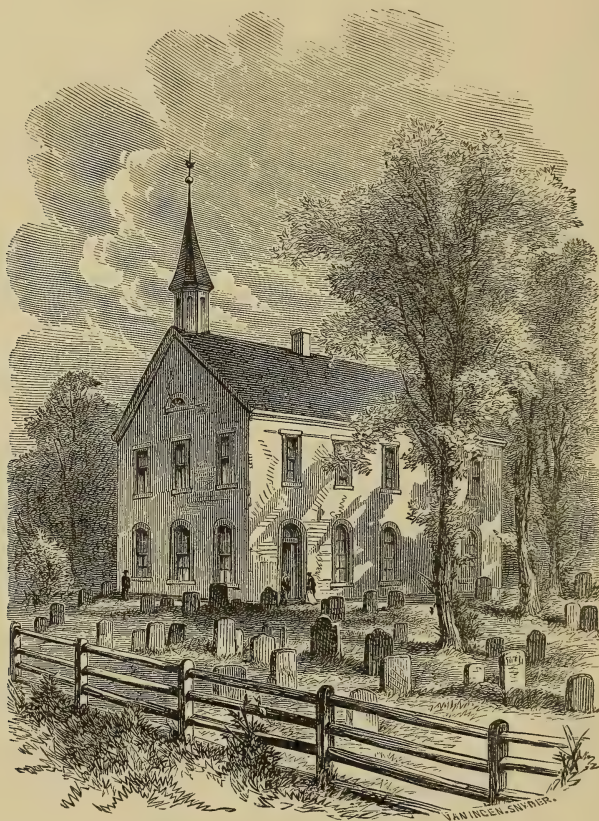


public meeting house of this place, before a numerous assembly, and the next day he had the certificate of his ordination."

A generation later, in 1730-31, the same congregation erected another building, distant five miles south-west on White Hill, and enlarged it in 1750-53 to the size of the present Tennent Church, and for one hundred and fifty years it was called the Church

Presbytery of which we have any recorded minutes. Here began the great revival in our portion of the Church, under the ministry of John Tennent.* Here was the first regular ordination of a minister by the first Presbytery of our Church in this country.

It is a surprise that a locality, thus intimately associated with the early history of our Church, has been so little known and



FREEHOLD, NOW TENNENT CHURCH.

of Freehold. They worshiped for an unknown period alternately in the two houses. Here is historic ground. On that old Scots Burial Acre, now overgrown with large trees, are many tombstones, and among them stands that of John Boyd, with a Latin inscription, now almost illegible. On the surface lies another, to the memory of that man of God, John Tennent, who was called in 1730 and died in 1732. Here in 1706 met the first

honored. The Tennent Church, because of its association with the famous William Tennent, Jr., who was its pastor for forty years, and because of its association with the Revolutionary scenes of the Battle of Monmouth, has overshadowed the original church and obscured its memory.

The Old Scots Meeting House has disappeared; but the Tennent Church, with its

*Hodge's History Pres. Ch., P. II., p. 24.

lofty pulpit and sounding board, with its straight back pews and deep gallery on three sides, stands substantially as it was built in 1730 and enlarged in 1750-53—an antique and unique house of worship—as shown in the picture on page 378.

The Synod of New Jersey having had its attention called to some of these facts by its standing Committee on Historical Materials appointed a Joint Committee to arrange for the commemoration of the establishment of the Old Scots and Tennent Churches, and the events thus intimately connected with the early history of the Presbyterian Church in this country, on some day to be designated in the summer of 1895. Accordingly, the Committee have arranged for a Pilgrimage to Monmouth County, and for services at the

Old Scots Burial Ground in the forenoon, and in the Tennent Church in the afternoon, of Tuesday, the fourth day of June next, when distinguished speakers will deliver addresses appropriate to the occasion.

Delegates from Ecclesiastical Bodies, from Historic and other Societies, from the Daughters and Sons of the Revolution, as well as the Sons of the American Revolution, Officers and Members of the Scotch-Irish Society and others whether Presbyterians or not, will receive a cordial welcome.

The Special Programme will be announced hereafter. In the meanwhile, information may be obtained upon application to Rev. Allen H. Brown, *Chairman*, Box 25, Camden, N. J., or Rev. H. Goodwin Smith, *Corresponding Secretary*, Freehold, N. J.

The secretaries of all the Boards of our Church have lately held two conferences in New York. One of the secretaries writes to us that there was a most delightful and profitable interchange of views on the subjects discussed. Among those subjects were the most economical and effective means of placing the claims of the work conducted for the Church by those Boards before the people whose representative agencies they are.

The following resolutions were adopted at the second of those conferences, March 28, 1895:

1, *Resolved*, That it be the sense of the Conference that the magazine known as THE CHURCH AT HOME AND ABROAD should not only be maintained but should be more widely extended through the Church. Whatever other agencies may be used for communicating intelligence and impulse to the Churches, Sunday-schools, Woman's Boards and Young People's Societies, it is manifest that some organ representing the historic missionary work of the Church should be maintained by a great denomination like that which we represent, a magazine which shall present broadly the policy, the methods, the fields and all the interests of this great work in permanent form. Without attempting to suggest how these great objects may best be secured and how the best economy in their management may be reached, we desire to express our profound sense of the importance of their represen-

tation in a magazine that shall preserve the continuity of our past, present and future missionary history.

2, *Resolved*, That we rejoice in the great success of the *Assembly Herald*. We regard its sphere as in a large measure distinct from THE CHURCH AT HOME AND ABROAD, and we welcome the hope that when it shall be placed in all the families of the Church, it may in a large degree diminish the annual expense of circulars and leaflets.

We cordially second the second of these resolutions, and would emphasize its concluding suggestion. We are confident that the contents of the circulars would reach a greater number of actual readers, and reach them not only more economically, but more effectively, in the columns of a regular periodical.

“A WELL WISHER” inquires as to the location of *Mary Holmes Seminary*. It is at Jackson, Mississippi.

The article on Dr. Chidlaw in our last number seems to end rather abruptly. This is accounted for by the loss in transmission to us of a leaf of the manuscript. This explanation is due to Dr. Morris whose literary work never lacks either completeness or elegance.

HOME MISSIONS.

The Presbyterian Church was the first body of Christians to engage in missionary work for the Sioux or Dakota Indians, who are the largest tribe of aborigines in the United States, numbering about 25,000. They are not only the largest, but one of the most warlike and pagan tribes on the continent, for many years persecuting to the death the converts to Christianity. It was these two traits combined that caused the frightful war known as the Minnesota massacre in 1862.

The power of the Gospel of Christ to subdue the hardened heart, is seen in the fact that from among such a people, have been gathered 19 Presbyterian churches, with over 1,200 communicants, and a body of native workers raised up consisting of 14 Indian preachers, 57 elders, 27 deacons, besides Sunday-school teachers and other helpers. Our white missionaries are guiding the work, and as a feeder for the working force, we have the flourishing educational institution known as Good Will Mission School, which is supported by our Board of Home Missions.

The above statement shows the prominence given to evangelistic work. The leading words in our Lord's commission, "Go preach —," have been the inspiration of this mission. Literary instruction has had its place, but always subsidiary to religious instruction. Hence, the prominence given to vernacular preaching, which is noticed by all strangers, and often criticised by government officials. The leading service in all of the 19 churches of this Presbytery, is in the Indian language. At each of the churches where the white missionaries are located, a second service is conducted in the English language, the other churches have no regular service in English. Were the end we seek to produce a literary revolution, we would not give such care to speak in a known tongue. But as our commission is to preach the Gospel, if any man speak not in a known tongue, let him keep silence in the church.

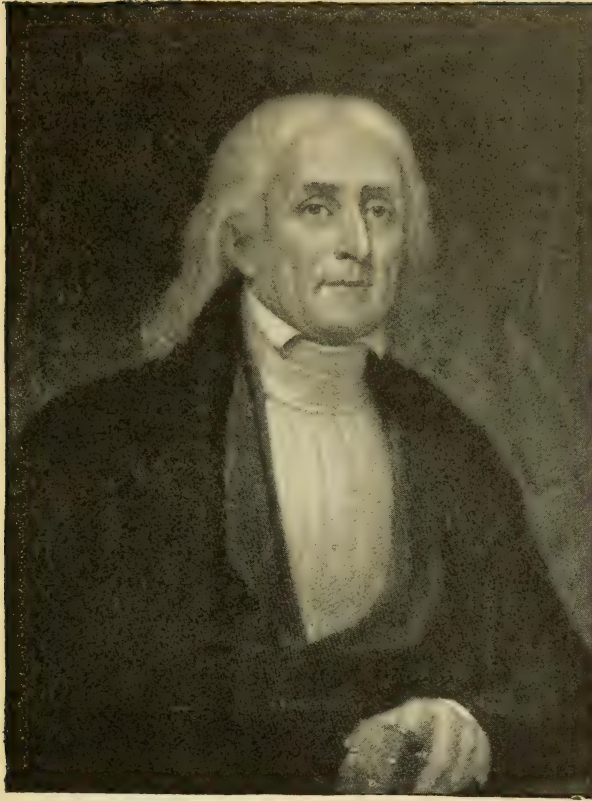
As yet, not over one-tenth of our church members understand English. Certain it is our American Indians are now changing very rapidly.

We can hardly believe they are the same people who were engaged in deadly war and rapine thirty years ago. Then roaming, blood-thirsty savages, now externally, as to food, clothing and houses, adopted children of civilization, with a mild and gentle demeanor. Then worshippers of the sun and all created objects, now Christianity is the most prominent religion. It is to be acknowledged that a good deal of their worship is formal, but it is a wonderful change. Where thirty years ago men who could stand up and be shot at without flinching, could not stand up and bear the odium of being called Christians; now no man is ashamed to say in public, I am a Christian; but rather men are found apologizing because they are still heathen. These changes were never so evident as they have been the past year.

The Mormons are not yet reconciled to the American idea of religious toleration. A tradesman in one of the Utah towns became interested in the evangelistic meetings in progress. The Mormon "teachers" called on him and informed him that he would lose his livelihood if he continued to attend the meetings.

A lady recently received says that her own parents have disowned her and that she is ostracized by the society in which has been moving. Another has lost most of her friends since making a profession.

A gentleman writing from Utah says: "If I were asked to name the chief hindrance to your work I should unhesitatingly reply: 'The fear of man.'"



GIDEON BLACKBURN, D.D.

REV. WM. W. McLANE, D.D.

Before me lies the picture of a venerable man. Long, white hair parted in the middle and falling down over the shoulders, a smooth and somewhat receding brow, large, soft, gray eyes, a prominent, slightly aquiline and shapely nose, a straight, strong mouth, and a broad well-rounded chin, constitute a face of dignity and strength, of gentleness and grace. The picture is a portrait of Gideon Blackburn. He was born in Augusta County, Virginia, on the 27th of August, 1772, and died in Carlinville, Illinois, on the 23d of August, 1838.

Dr. Blackburn's character, like that of all great men, was determined and formed by race, family, personal choice and environment. He sprang from that portion of the Scotch race which leaving Scotland settled in the North of Ireland and received the name of Scotch-Irish. Many of them left Ireland

in the early part of the eighteenth century and sought a home in the New World. They brought with them their natural characteristics and habits and also the Solemn League and Covenant, the Westminster Confession of Faith and the doctrines of Calvin and Knox. They settled west of the Alleghany Mountains and along the base of the Blue Ridge in Pennsylvania, Virginia, and the Carolinas. They were to this portion of the country what the Pilgrims were to New England; and in connection with the Scotch who settled along the Potomac, in the Shenandoah Valley and in the eastern part of the Carolinas, they constituted the beginnings of the Presbyterian Church in America.

In the latter half of the eighteenth century these Presbyterians began moving westward and the streams of emigrants from Pennsylvania, Virginia, Georgia and the Carolinas united and flowed into Kentucky, Tennessee and the southwest.

Of this hardy, adventurous, industrious and religious race, and in the midst of this migratory movement Gideon Blackburn was born. His father was Robert Blackburn and his mother's maiden name was Richie. They were devout members of the Presbyterian Church and like most of their neighbors were in humble circumstances. Their son, Gideon, I know not for what reason, lived most of the time, until he was twelve years of age, with his grandfather General Blackburn. After the death of his grandfather, a maternal uncle, Gideon Richie, a pious man without family, so far adopted him as to undertake his education. Gideon Richie was a man of very limited means but he had the discernment to see and the faith to believe the superior ability of his nephew to whom he gave the best education which his means and the opportunities of the time afforded. The parents and the uncle of young Blackburn were caught up by the current of westward emigration and carried by it into Washington County, Tennessee.

IN MARTIN ACADEMY.

There Gideon Blackburn was placed under the care and instruction of the Rev. Samuel Doak, the founder and principal of Martin Academy. Dr. Doak was a graduate of Princeton, served for a time as tutor in Hampden Sidney College and his academy was not only the first school-house in Tennessee but also "the first literary institution that was established in the great valley of the Mississippi." In the year 1795 Martin Academy became Washington College, located at Salem, Washington County, Tennessee.

After pursuing a literary course at Martin Academy, Gideon Blackburn removed with his friends some seventy miles farther west into Jefferson County. There he pursued theological studies under the Rev. Robert Henderson. He had experienced renewing grace at the age of fifteen years. Having completed his preparatory studies he was licensed to preach, according to a tradition preserved in his family, in the year 1792, but according to another date given, in 1795. The former date would place the beginning of his ministry at twenty years of age and the latter date twenty-three, which would

seem to be a more likely and suitable period for entering the sacred office.

The character of Dr. Blackburn's ministry can be best appreciated by a knowledge of the times and conditions in which he lived and labored.

The first permanent settlement in Tennessee was made in the year 1769, so that in the early part of Mr. Blackburn's ministry the state was in a primitive condition. Virgin forests abounded. Roads were mere trails or rough highways cut by pioneers. Bishop Asbury, who visited Tennessee about the time of Mr. Blackburn's licensure, describes some of the roads as "The Valley of Distress," and "The Shades of Death" and says in his journal of 1797, "My horse hath the honor of swimming Holston river every time I visit the country."

The houses of the settlers were mostly built of poles or of logs when a sufficient number of men could be gathered to build of logs. Separate apartments were made by curtains. The table service consisted of wooden plates, iron knives, and horn spoons. The primitive dress of the men consisted of a "coon"-skin cap with the tail depending behind, and pants, shirt and vest made of deer-skin; and the dress of the women was composed of homespun goods and a leather apron. About the beginning of the present century, however, frame houses began to be erected, cloth began to take the place of skins in the dress of men and calico, chintz, coarse woolen goods and even flounces and furbelows were worn by the women. But the changes and improvements in the manner of life were gradual and the men of the present ought not to forget what men of a past age endured to lay the foundations of the Church of Christ in a new land.

The early inhabitants of Tennessee, though descended for the most part from a godly and pious ancestry, had gone into that new land to secure farms, to better their conditions, and, if possible, to make money. Their primary motive was not a religious one. The lack of religious services, the general habits of pioneer life, and the mental and moral condition of the people were not favorable to refinement of manners or spirituality of

sentiment. Their work consisted in hunting game, clearing forests and farming. Their gatherings were for house-raising, corn-shuckings, "frolics," and such like things. Their amusements consisted in shooting, wrestling, racing, with which Sabbath-breaking, drinking and gambling were frequently associated. It is said that Bishop Asbury, on one occasion, found a whole congregation too drunk to listen to a sermon. It is said also that much of the preaching prior to the great revival of 1800 was formal and powerless. But with the great revival which accompanied the labors of the early Methodists, the preaching of such Presbyterians as James McGready and others, and the formation of the Cumberland Presbyterian Church, the religious spirit received an inspiration and religious institutions received a support which gave power and permanence to Christian life and church work in the Southwest.

BEGINS HIS MINISTRY.

In this period and under these conditions, Mr. Blackburn began his ministry. He was doubly armed. He had on the one hand his Bible and Hymn-book, and on the other his hunting shirt, rifle, shot pouch and knapsack. Thus equipped with a secular and a spiritual panoply, he joined a company of soldiers and marched with them to a fort on the spot where Maryville was afterwards built, and there he began his long and useful ministry. He founded at this place the church of New Providence. He took pastoral charge, also, of another church called Eusebia about ten miles distant. He was also instrumental in organizing other churches. He was accustomed to visit the forts in the region and to preach to the soldiers with whom he became a favorite. He would stand beneath an oak with a gun by his side and preach to an eager group of men and boys standing around, each one, who was old enough, having a gun in his hand. He took an active part in the great revival of 1800, with which camp-meetings originated. In a letter written to Rev. Dr. Green, of Philadelphia, in 1804, Mr. Blackburn says of the "bodily exercise," or "jerks," or peculiar physical phenomena of the time: "I

have not only heard of it and seen it, but have felt it."

MISSIONARY TO CHEROKEES.

In 1803 he was appointed a missionary to the Cherokees, among whom he established schools and for whom by a tour through the Northern States in 1807, he collected more than five thousand dollars.

In 1811 he settled in Franklin, eighteen miles south of Nashville. There he preached at five different places within a range of fifty miles. Crowds of people flocked to hear him. It is said that at one communion occasion three thousand persons were present. In addition to his preaching services he also took charge of Harpeth Academy. And during his residence at Franklin, he had also some theological students living in his family and studying theology with him. Such was the character and variety of the work which, in the early history of the South and West, the pioneer preachers were required to perform. Their work was manifold, full of arduous labor and not without adventure. They were indeed "soldiers of the cross." They planted missions; they organized churches; they founded schools; they taught students; they conducted revivals; they trained converts; they edified saints; they comforted such as were in sorrow; they inspired the intelligence and formed the character of the people; and to them, more than to any other one class of men, the states are indebted for their best spirit, thought, institutions and culture.

For this work Gideon Blackburn who received the degree of Doctor of Divinity from Greenville College in 1818, was eminently fitted both by nature and grace. In person he was above the ordinary stature, being over six feet tall. His carriage was military; his countenance was dignified; his manners were easy, gentle, mild, courteous and affable; though naturally reserved, he won both the respect and affection of men.

FAMILY LIFE.

His household which was ordered in the fear of God was like himself a center and a source of good. His wife was a second or third cousin, Grizzle Blackburn, to whom he was married

in 1793, and by whom he had eleven children, seven sons and four daughters. Morning and evening prayers and special religious instruction on Sunday gave moral and spiritual tone to the family life. Order, quietness and peace constantly prevailed in his household. His children all professed faith in early life, and two of his sons became successful ministers of the Gospel. Who can estimate the salutary, sacred and saving influence of such a family life upon society! It is from such homes that the best men and the best women go forth into the world. Dr. Blackburn, as a teacher, is said to have been successful, governing both by authority and love and winning the affections of the students who remembered him gratefully in after years.

RARE PREACHING GIFTS.

It was as a preacher, however, that he was especially gifted. His commanding presence, his benignant countenance, his sweet and silvery voice, his graceful gestures and his fine power of description gave him the attention of his audience and great control over them. One who spent the greater part of his life in Tennessee amid the scenes of Dr. Blackburn's labors and who spent three years with him in the study of theology, two or three years being spent in his home, says of him: "He excelled all the preachers I ever heard in the power of painting Scriptural scenes before the eye of the mind. If he spoke of the children of Israel hemmed in at the Red Sea, or crossing it, or chanting their triumph on its shores, or of the serpent lifted up in the wilderness, or of the terror-stricken camp, or of Christ in the garden or on the cross, you saw it all before you." A minister who once heard him speak for half an hour on the torment of the lost, said: "I can remember only the words of a single sentence in the address. It did not appear to me that I had been hearing but that I had been seeing." A highly educated and critical member of the State Legislature who knew, by report, that Dr. Blackburn sometimes lapsed into ungrammatical and infelicitous expression, embraced an opportunity to hear him speak for the purpose of criticism. He said afterwards, however: "I could not

criticise him. He that would or could do so would criticize anything—the Falls of Niagara, the bend of the rainbow, the manner of the sun's rising in the morning or of its glorious setting in the west."

A single quotation from a sermon on the crucifixion may serve to illustrate his power. "Being condemned the Saviour was led away to a place called Calvary to be crucified. See him bearing his own cross—multitudes follow him—they have arrived at Calvary—there is a pause—three crosses may be seen there—one of these is for Christ. The executioners approach him with ropes, nails and hammer in hand—rough but sad looking men they are—they hesitate—he opens not his mouth—meek as a lamb—he makes no resistance—there is deep silence—every eye is on that spot—they fasten him to the cross, drawing the cords tightly about his body—they drive a large spike through his feet—a nail through each hand—having fastened him to the cross, they raise it and its foot drops heavily into the deep socket prepared to receive it—the shock makes the whole body of the Saviour quiver with pain." "Here," says the narrator, "the profound silence which hitherto had been interrupted only by sobs here and there, was broken by wild shrieks of agony from various parts of the large church, many seeming to feel that they were mingling with the multitudes around the hill of death and actually looking on the terrible scene."

Meeting the occasion with wisdom and power the speaker continued: "Oh, you shriek with agony, looking on the scene—well you may. It was a spectacle of woe such as God, angels, devils nor men never saw before—never will see again. The sun refused to look upon it—the earth trembled—the centurion cried out: 'Truly this is the Son of God!' That cross was the centre of universal sympathy—around that awful hill of death every passion and feeling, divine, human, devilish, mingled in a fearful conflict for three dreadful hours. Look on! Look on! Gaze with the awe-stricken crowd! Weep with the daughters of Salem! Linger until you hear that loud lament—until you hear him say 'it is finished;' and see him bow his

meek, pale face, all bloody and bearing upon it the mysterious shadow of death—but it will do you little good to see Christ crucified before you, as you do this day, unless Christ crucified becomes your hope of salvation.” Such is a sample of his pictorial power as a preacher. Such was the power of the pioneer preachers before whom Sabbath-breaking, drinking, gambling, and profanity largely passed away and who along with the material improvements of the state which accompanied good roads, travel by steamboat and at last by railroads, brought sobriety, good citizenship and an intelligent and religious life.

In 1823 Dr. Blackburn was called to the pastorate of the Presbyterian Church in Louisville, Ky. In 1827 he accepted the presidency of Centre College at Danville, Ky., which position he held until 1830. In 1833 he removed to Illinois and in 1835 he was employed by the trustees of the Illinois College to raise funds for that institution in the Eastern states.

BLACKBURN UNIVERSITY.

While engaged in this work he conceived a plan of endowing a theological seminary in Illinois. His plan was to buy government land for individuals for which they should pay him \$2 per acre; of this sum \$1.25 should be paid for the land, 25 cents should be kept by himself to cover expenses and 50 cents should be appropriated to buy land the proceeds of which, when sold, should found a seminary. From this endowment of land Blackburn University, located at Carlinville, Illinois, was founded. It was compelled to offer a college course to students in order to secure them and it was obliged also to furnish a theological course to fulfill Dr. Blackburn's will. To do this it received a charter as a university. This last work was by no means the least work which Dr. Blackburn did. The university has furnished a collegiate education to many students and a theological education to some. It will be just twenty-five years in the summer of 1895 since the first class graduated. Of that class one member is superintendent of missions in a large Western state. He would be called, in an episcopally

organized Church, a bishop. Another member of that class is a secretary of one of the large missionary societies of the Presbyterian Church. Of subsequent classes some are doing excellent work for the master in the East, the West, and in foreign lands. This university is a fitting monument to Dr. Blackburn in the city where his remains lie buried. The biography of such a man who preached in such times awakens longings in the heart of the minister who studies it. Many a city pastor preaching year after year to the same congregation until he wearies of his own voice and fears that the people weary also, longs for the change and adventure and crowded audiences and great revivals which marked the labors of many able preachers in the pioneer days of the Presbyterian Church. But any man who can stand in a modern city pulpit for ten, or twenty, or forty years and compete for patronage with the Sunday newspaper, the club, the opera, the theatre, the lecture platform, and yet hold his place and keep his audience may rest assured that God has given him power and that the Gospel which draws and satisfies the same people week after week is bread to the heart and medicine to the souls of men. Many a missionary on the present western frontier, no doubt longs for the stirring scenes of an earlier age. But the missionary who can take his place in a new town where a railroad brings at once the conditions of modern life,—so many of them, like the Sunday paper, the travelling theatre and the saloon, adverse to the Church which would bring careless men under its influence,—and who can draw an audience, found and maintain a church and shape a growing civilization, is doing his work as wisely and well as men of the past did their work. The motto of Connecticut might well be the motto of the Church in all new lands, “*Qui transtulit sustinet.*” Let every minister in every age so work that when his labor is ended those who remain behind may say:

“Let death between us be as naught,
A dried and vanished stream:
Your joy be the reality,
Our suffering life the dream.”

THE GOOD SAMARITAN.

[We are kindly permitted to give to our readers some extracts from a Home Mission sermon addressed to the people of the Second Church, Williamsport, Pa., by their pastor, Rev. James Carter.]

Taking up the Report of the Presbyterian Board of Home Missions a few days ago, I read among the contributions to Home Missions from the Japanese Church at San Francisco, \$43; and from the South Shanghai Church, China, \$11, from the Nanking Church, \$19, from the North Shanghai Church, \$72. Then, looking into another part of the report, I observed that nearly one thousand of the churches here at home contributed not one cent to Home Missions, some of them churches of considerable strength. And then there came up to me that scene in the caravansery when the two men who had forsaken their brother in his extremity beheld the hated Samaritan bringing him tenderly upon his own beast and proving himself a brother to him. Nearly one thousand churches and thousands of members in the other churches giving nothing to Home Missions, while the despised, mobbed, excluded Chinaman sends from the poverty of his own country to give the Gospel to the benighted Americans who have learned so badly the teaching of Christ's love, to the Americans whom their own brothers are passing by on the other side.

There would doubtless be less passing by if we were not so complacently possessed with the notion that the United States is America and that America is Christian. Influencing something more than half the population of the East, with untold Home Mission necessities on our own hands and at our doors, we are too apt to think that the West is very much in the same condition as ourselves, doing about the same work in the same slow, easy way, and entirely willing that we should pay their ecclesiastical bills. That condition of affairs exists nowhere. That is not the spirit, neither is it the status of the West. The West is willing to pay its own way. All that any part of the West asks is help to start. The places that ask our aid are settled by men of the same blood that flows in our veins; blood that never has been pauperized;

high-mettled stock that sometimes is too proud to ask at all.

There is a vast population that does not ask our missions; that does not want our missions. While men slept, so runs an ancient story, the enemy sowed tares. While Christians have slept Satan has not been sitting with folded hands. We have not given to every family the Bible throughout our broad domain; and so he has forestalled it with the infidel book. We have been slow in preaching Christ; Satan has been active in preaching anti-Christ.

A teacher in one of our mission schools in New York City, when a new scholar was brought in for instruction, leaned over and asked her name, and followed with other questions with the purpose of making her feel at home. She talked simply, so that the little thing could understand her, and as she questioned, she asked: "Do you know who is Jesus?" The child looked at her with a frightened expression, gave a quick look about her, and said: "It's swearing." Horrified, that teacher discovered that all the child knew of the Saviour of the world was that His name was used in rough oaths.

There are in the United States to-day 22,-447,000 persons of a school age. Of these, by a very simple sum in subtraction, we discover 12,728,960 are not in any Sunday-school. Where are they? These are some of them. In Ohio, 540,000; in Illinois, 618,000; in Michigan, 330,000; in Minnesota, 280,000; in Missouri, 587,000; in Iowa, 334,000; in Kansas, 240,000; in Nebraska, 128,000; in California, 189,000; in Wisconsin, 120,000; and yet there are left out a full dozen of our states and territories. If the fathers have rejected, shall we pass by on the other side their robbed and injured children?

A colporteur, visiting along the coast of Oregon, found a settlement of poor people, which had no church or Sunday-school, and for their only literature there was in almost every family the *Truth Seeker*, an infidel newspaper. The children went to school for

only two months in the year and had nothing but these infidel papers to read. They do not want home missions; but those children—shall they not hear the truth of Jesus? Another Sunday-school missionary established a Sunday-school in a place in Dakota where there was no church. Native American families were there without a Bible, but with such reading upon their table as the exploits of Jesse James and the writings of Tom Paine and Robert Ingersoll supply. Yet these people are not wholly beyond reach, and they may be reached through their children; shall we pass them by with their precious, ignorant, misguided little ones?

In the territory of New Mexico, at a place visited not long ago by one of our secretaries, the people had been greatly concerned because of a drought. After much supplication to the image of the Virgin in their church, they concluded that she had refused their request. To win her favor they gathered in solemn procession, and she was borne before them with music and other demonstrations of homage, round about the fields of her worshippers; and there, in full sight of their parching crops, they besought her to send them rain. The ceremony was repeated several times to no purpose, until the people became displeased and turned the face of the image to the wall; then, as the time advanced, they gave her fair warning that unless rain came, they would beat her. The drought continued, and, though the image was publicly whipped, the rain did not come, and at length they gave up in despair. Those people are citizens of this land, and those are the people who have recently shown their unfitness for free government by rejecting the state constitution offered them, it is said, because of its provision for the establishment of our common school system. Those are the people among whom still linger that bloody brotherhood, the Penitentes, who scourge themselves with cactus whips in their horrible processions every Lenten season. Those who have seen them, say that the earth and the stones along their way are crimsoned with their blood.

However persuaded we may be that some Romanists among us are possessed of saving truth, the people to whom our home missionaries are sent, can believe that they are possessed of nothing but a ghastly lie. Moreover, everywhere throughout this land of ours and pre-eminently in the region of New Mexico, are men and women becoming disgusted with the corrupt pretence of a religion taught them, and are either lapsing into infidelity or longing for something having reality.

THE ZUNIS are an Indian people in New Mexico once instructed in the faith of Rome. To-day their worship recognizes three chief deities: the sun, the moon, and the earth. The sun is the husband of the other two, and inferior deities abound. Altars and images are surrounded by the people in idolatrous worship in huge assemblies for whole days and weeks of devotion; and this under the starry flag of freedom and Christian faith. There they grovel in the ignorance of debased superstition; shall we look upon them and pass by on the other side?

THE WEST PEOPLED FROM THE EAST.

Ohio, broadly speaking, is New England transplanted. Of much of our western land we may say it is the East pushed toward the sunset. But while our young men have been going West, others have caught the fever and the percentage of foreigners in the West is sufficiently large to cause the thoughtful to ponder. In Wyoming 33 per cent., in Idaho 37 per cent., in Arizona 42 per cent., in South Dakota 44 per cent., in Montana 45 per cent., in Utah 45 per cent., in Minnesota 58 per cent., in North Dakota 64 per cent. Americanized means Christianized; and no small part of the work of home missions is among these un-Americanized peoples. Most effectively to do the work, we must hold for Christ the native Americans in the West. Once enlisted, they will be vigorous workers; but we must enlist them, re-enlist them.

The hierarchy is losing its hold upon the people. To day, therefore, is our opportu-

nity. To-day many will listen to the truth. Let them once be confirmed in infidelity, and it will be a gigantic task to shake their conviction that every Church is as false as the organization they have abandoned. But for the present they will listen, and everywhere are those among them reading the Bible and groping for the light. Give them instructors while they are responsive. One of our missionaries wrote a few summers ago: "I have just arrived from a tour to the San Mateo mountain. I preached at the village of Juan Tafoya. There is a loud call for Gospel truth. The principal families are showing a spirit of independence, and are earnestly asking to be helped to become emancipated from the fetters that have bound them to the Roman Church for many generations. The chief woman said to us at the opening of one of the meetings: "Speak! do not keep back anything! The priests are branded with eternal infamy! They have robbed us a thousand times! They have driven us almost crazy." What shall we do in answer to their cry of need? Shall we pass them by on the other side?

OUR WORK IN UTAH is at a critical stage. The successes of the Gentiles have but sharpened the wits of the Mormon leaders and the entrance into state-hood presents a problem critical in the extreme. If the power of Satan is to be broken in Utah, we need more workers and more money.

RAPID GROWTH OF HOME MISSION CHURCHES.

Individual missions rise so speedily to independence that by the time they win our interest, they attain to self-support and we lose sight of them. There is the First Church of Tacoma, Washington. For four years it was under the Board which paid to it \$2,550. Then it became independent, sent off two colonies, aiding them to build and now has 740 members and 587 in the Sunday-school. It has built a \$65,000 church, and gives annually to beneficence more than \$2,500. In the last three years it has paid back all that it ever received from Home Missions. There is the First Church of Spokane, Washington, organ-

ized in 1884, received aid for three years amounting to \$1,500, sent out 18 members and built a church for them costing \$4,500, sold their own building and separated into two churches, each owning a site and having means to build, gave their parquet chairs worth \$750 to their first colony, paid back to the Board of Church Erection their grant of \$1,000, and now gives to beneficence \$1,500 a year. In three years they gave to Home Missions \$4,800. The enterprise cost the Board \$1,500. That is the work of six years. An instance of a different sort is found at Los Angeles, California, where fourteen years ago the church was discouraged, and sold its building. To one who tried to cheer them they answered: "There is no hope; you do not understand the case." Our Board sent them a missionary and for three years they received help. In 1887 they reported 564 members; in 1888, 715. That year a colony went off with the pastor, leaving 495 members, and taking 300. Last spring their numbers were 749 in the mother church and 1035 in the colony. In the two Sunday-schools were 1058 children. Only fourteen years ago their case was thought hopeless and to-day in that city are ten Presbyterian churches with a combined membership of 2,640, giving \$1,749 a year to Home Missions alone.

Such is the responsiveness of the field which invites our gifts. Of the twelve millions added to our population during the last ten years, as shown by the recent census, two-fifths belong west of the Mississippi; if we include the Mississippi basin more than one-half of the increase belongs to the great Home Mission region. So vastly has our duty grown. How shall we meet it? Shall we meet it by passing them by on the other side?

In the Puyallup Indian church in Washington they have organized a Women's Missionary Society, for Home and Foreign Missions. When recently the missionary pledge was circulated among the members of the Y. P. S. C. E., almost every member responded, so that the Society already will contribute during the year some \$20 for Missions (Home and Foreign).

Concert of Prayer For Church Work at Home.

JANUARY,	The New West
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.



HOUSE OF MORMON PROPHET, RECEIVER OF TITHES.

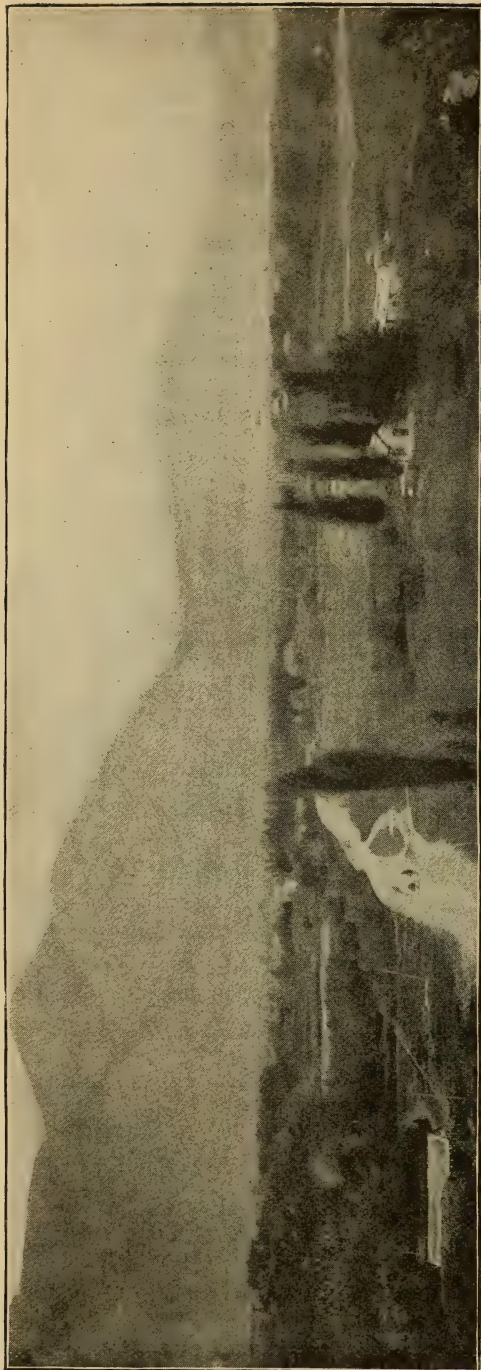
THE MORMONS.

It is the purpose of this paper to present the situation in Utah as fairly as possible from every standpoint. Forty years of unceasing effort to make a sovereign state of the Mormon community in the West are about to be crowned with success. Congress last year passed the enabling act with practical unanimity, and the President affixed his signature. In accordance with the provisions of that act a constitutional convention was called, and is now in session in Salt Lake City. It would be difficult to gather from the heterogeneous elements of that territory an abler body of men than are now at work on Utah's constitution. Conscious that the eyes of the nation and of the world are upon

them, and that the results of their efforts at constitution building will be scrutinized as no similar instrument ever presented by a candidate for statehood in our union was scrutinized, it is fair to suppose that every man will feel the strongest motive for doing his best. There is no ground to doubt that they will present to Congress an instrument complete, statesmanlike, and as nearly perfect as that body ever received from an incipient state. But, however faultless the instrument may prove to be, it cannot afford all the guarantees which the American people will demand of the citizens of Utah. The people may promise religious freedom in their constitution, but they do not tolerate it among the people.

There are other perils yet to be encountered. The legislative bodies, the executive officers, and the judicial functionaries which will be provided for by that instrument, will have it in their power to either magnify or nullify whatever excellent provisions the constitution may contain. The character of the new state will not be determined by the constitution, nor yet by the laws that may be framed under that constitution, but by the prevailing popular sentiment of the people who compose the state.

A state is but the aggregate of its families. The citizens are the products of the homes and home influences in which they have been reared. We cannot expect results to rise in the moral scale above the forces that have brought them about, no more than we can expect a stream to rise higher than its source. There are three elements in the population of Utah. The majority are those known as Mormons, whose history comprises an unbroken series of strife with the government and its laws, with Christian society and its institutions, and with the American idea of the home and the family. This majority for some years past has been practically reduced to a temporary minority by the conviction, imprisonment, or disfranchisement of law-breaking and law-defying polygamists. The other elements which have held for a few years the power of a majority are the Apostates and the Gentiles. The Apostate element has been constantly growing by accretions



[Above is the Utah Valley with the cities of Provo and Springville in the distance. Lake Provo —(the *Sea of Gallilee* of the Mormons) lies to the right. Great Salt Lake (the *Dead Sea*) lies to the left—"while Jordan rolls between."]

from the ranks of the Mormon church, and the Gentiles, attracted by the resources and the climate of the territory are increasing in numbers. The superior enterprise and intelligence of this combined non-Mormon element enable them to give more character to the business, social and even religious phases of any community where they exist even as a considerable minority than the indolent and ignorant Mormon majority, so that the casual observer might greatly over-estimate their relative numbers, and thus assign to them a preponderance of power which they cannot expect to possess when the disfranchised Mormons shall be restored to citizenship under the state constitution. We may, therefore, confidently expect the political situation in Utah to present a new phase after the first election under the constitution. The Mormons are unquestionably in an overwhelming majority in the territory.

It may be well to glance at the situation in Idaho after five years of state life. It came into the Union with a Mormon majority who were largely disfranchised. Under the constitution they were restored to full citizenship upon conditions imposed by the noted "Test Oath."

Five years ago the people of Idaho gave their word of honor to Congress in the constitution, which they submitted, that the practice of polygamy would not be tolerated. At the recent convention of the state legislature the governor in his message recommended that the clauses of the law relating to bigamy or plural marriage be stricken out "because the members of the church of Latter Day Saints, at whom the law is aimed, are among our most law abiding citizens. An analysis of our prison record will prove this to be the case."

The absurdity of this statement on the part of the governor is apparent when the fact is observed that the young state has not yet provided for the punishment of those who are guilty of practicing "polygamy or plural marriage." If such provision were made and faithfully enforced the "prison records" would present a different showing. Neither is it quite proper for the governor to call those persons "law abiding citizens" whom

the laws of the United States call criminals. Until Idaho became a state polygamists were punished according to the provisions of the United States laws.

A reputable gentleman residing in Idaho, whose interests are thoroughly identified with that state, and who is a careful student of public affairs, says: "It certainly seems as though Idaho politicians ought to be called to account for their trifling with our pledge to Congress regarding the prohibition of the practice of polygamy, and plural marriage. The Mormon vote is quite a consideration in the eyes of the politicians, but they can hardly afford to sacrifice the support of the majority in the rest of the state for such a consideration. A test oath which would simply prevent actual polygamists and other criminals from voting, and a law providing for the punishment of polygamists would at this stage be better than the old test oath which was intended to prevent all Mormons from voting. Possibly the legislature may yet correct the mistake before adjournment, as the attention of the governor has been called to the situation. There is some probability of this action unless campaign pledges stand in the way, as some suppose will be the case. As Mormons have been asking favors of the government upon the grounds of having abandoned polygamy, plural marriage, etc., they could not consistently complain were such a law to be enacted as the one suggested above."

It is very manifest that the aims and ambitions which have animated the Mormons throughout their history have not changed. The only ground of hope that Utah will wear even the semblance of an American state must rest upon three suppositions that seem to be fairly well founded.

First.—In the prosperity which has come to the territory through Gentile enterprise, many of the leading Mormons have shared to such an extent that they are interested in the credit, in the increasing investments of outside capital, and in a prevailing peace, which are the only conditions of prosperity. The Mormons are enough like other people to let their love of money modify their religious zeal, and in this case, at least,

covetousness may be preferable to religious zeal, and serve a higher purpose. It is better for them to worship American money than the Mormon god.

Second.—The influence of the mission schools, which have been so faithfully maintained for a score of years in their principal cities and towns, may have so Americanized the youth of the land that loyalty to the government may rise superior to the homage which some of them still pay to the Mormon priesthood.

Third.—The superior intelligence and enterprise of the Gentiles in Utah, and the influence of people outside who have investments there, together with the railroads that are threading the cañons and stretching their lines through the valleys to all important points of the territory, may, after all, prove more potent than a majority of voters, and thus preponderate in the councils of the state.

Thus viewing the situation, it is too early to forecast confidently the character of the new state about to be erected. We can well afford to wait, and while there is abundant ground for the fears of the pessimist, as well as for the hopes of the optimist, we may take courage from the power with which a little leaven has, to such a gratifying degree, succeeded in leavening the whole lump, and push on our mission work.

It is twenty years since the first effort was made to reach the Mormons with aggressive missionary effort. Previous to that effort, the Christian work in the regions occupied by the Mormons was confined to a few churches for the Gentile Christians, and a school or two for their children. There were five Christian churches among the three thousand non-Mormon people residing in Salt Lake City—one or two in Ogden, one at Provo (the seat of the first United States District Court) and one at Beaver (the seat of the second District Court). A feeble mission had been attempted in each of the mining camps of Alta and Bingham. These were all. Mormon homes and hamlets were supposed to be beyond the reach of the ambassadors of the cross, but in 1875 the bold defiance of Mormonism intrenched in error was met by the forces of aggressive truth.



HOME OF AVERAGE MORMON TITHEPAYER.

Without following the history of this movement, it is sufficient for the present purpose to state that the mission schools which have been established and maintained during a whole or part of the twenty years in thirty-eight cities and towns, and the ministry of the word in connection with them, have reached thousand of homes, and tens of thousands of persons old and young. The full results can never be tabulated or known in this life, but the effects may be partially seen in the transformation wrought in the social and moral aspect, in the progress of American ideas in Utah, in the twenty-six churches which have been the outgrowth, with their one thousand or more members, in the thirty well established Sabbath-schools with their two thousand scholars, in the thirty-one mission schools, which are at least an equal means of grace, with their two thousand five hundred scholars, and in all the attendant influences of good which are nourished and propelled by all these.

But that which has been accomplished under national protection must be maintained under a government probably less friendly, and conditions certainly less favorable.

The death of Mrs. Jane R. Leonard, which recently occurred at Springville, Utah, is worthy of special notice. She went to Springville in 1877 with her husband, the

late Rev. George W. Leonard, from a comfortable home in Iowa to devote life and labor to the Master's work. They started that mission in a small adobe house of two rooms, under trying and discouraging circumstances. They opened the work in Spanish Fork, Payson and Benjamin also, and established those missions on the solid principles of the gospel—building on no other man's foundation.

Nine years ago Mr. Leonard died worn out with the burdens which three men would have found to be quite enough for their strength. He was mourned by the best people in those communities without regard to religious views. He simply gave his life for those people. He left four growing mission schools and congregations as monuments of his ministry. His widow, faithful to the consecration vows of herself and husband, labored on till the Master said, "It is enough, come up higher." Her useful, beautiful life left a profound impression upon all. Even Mormons showed sincere sorrow, and many were heard to remark, "We never saw such a life before, surely she was a Christian."

Letters.

MINNESOTA.

REV. A. W. WRIGHT, *Minneapolis*, writes of two churches organized, the out-growth of Sunday-schools, established by missionaries of our Board of Sabbath-school Work.

The one at Kingston was organized with thirty-two members. With a loan from the Board of Church Election, they have about completed the arrangement for the purchase of a church building, ready furnished. Prospects for growth good.

The other organization is at Waverly, a point about 40 miles from Minneapolis on the Great Northern Railroad—a strong Roman Catholic place; public schools under their control; teachers supplied from the "Sisters of Charity."

Our Sabbath-school missionary organized a Sabbath-school there under the most discouraging circumstances, but it grew and Mr. Wright visited them and preached for them, and sent supplies occasionally, and in December they began a series of meetings which lasted about two weeks, and at the conclusion of them a church with 50 members was organized.

Outlook most encouraging; canvass for money to build a church begun; six hundred dollars subscribed; hope to secure enough to erect a commodious church edifice.

Now the question comes: How can we care for these people, as the Board is not in condition to take up new work?

Other points are opening just as these have done, and we cannot say "nay" to their pleadings. We must go on. Will do the best we can in supplying them until the Board is in condition to help in taking care of them.

"The harvest truly is great and the laborers are few."

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—That word *retrench*, when it came to us from the Board went like an arrow to our hearts; no one can tell what it meant to us. To turn out from the home in midwinter over fifty boys and girls who so greatly needed the care and instruction of the teachers, some of whom were orphans and had no homes, seemed like turning them over body and soul to the destroyer. We found out how much we loved them, some of them because they were lovable, and others because they needed our love so much, when we came to choose who should be sent away. We felt like King David when the Lord said unto him, "I offer thee three things, choose then one of them that I may do it unto thee. And David said I am in a great strait; let us fall now into the hands of the Lord; for his mercies are great. It seems sad enough not to enlarge, to lengthen the cords and strengthen the stakes of Zion, to go up and possess the land," but how much more so to retrench, retreat, go backward! We have lost more the last quarter than we will gain in five years.

A few days ago I visited one of our native women in the Rancho who was sick and could not attend services at the church; after praying with her and telling her that I was sorry that she would not be able to come to the approaching communion, but that she could have communion with Jesus on a sick bed, she replied "Yes, Kouketoh (her husband) when he comes back from church always tells me what you say, and it gives me great comfort;" and to my delight she repeated the text of my last sermon, Exod 14: 15, "Speak unto the Children of Israel that they go forward."

Is it true that he now says, "Go backward?" Has he lost his cattle, his gold and his silver? Where are the tithes?

After the prayer-meeting the other evening, three of our boys remained to talk with me about their souls. I asked one of them who had been in the school about a year, "Well, my son, what do you want?" "I want to get ready to eat 'God's food,'" (the Lord's supper) he replied. This is one of the boys we had to turn away. I wonder if he will ever get ready to eat "God's food" now? Will everybody who reads this pray for him? He told me he came to this mission to get away from his friends, who almost forced him to drink whiskey.

We need a hundred and fifty boys and girls to run the school and carry on the industrial trades. Many of the children we now have are small, too small to do much work. We have not enough large ones to run the shops, laundry, bakery and to cut the wood, etc., for the schools, hospital, teachers, etc.

As a result of exposure, work and worry four of our lady teachers are sick, as I write this. One cannot work, and the other three are standing like martyrs at their posts of duty, when they ought to be in bed. At the last session of the court held in Juneau, several natives were convicted and sentenced for crimes, most of them the result of intemperance. Among the criminals was an Indian doctor who was sentenced for having a young girl tied up whom he accused of bewitching a patient of his. Death came and relieved her of her sufferings on the eighth day. Who will be the next to deny that people are tortured to death as witches in Alaska by the natives?

"That is only a story of the missionaries!" Satan will not stop his work if we do. We want one hundred and twenty more scholarships for Sitka Industrial Training School. The Lord has need of them, shall we have them? Shall Alaska's sons and daughters be prevented from coming to Jesus, from eating "God's food" for lack of them?

OREGON.

REV. W. P. MILLER, *Portland*.—I am now pressing a plan that gives splendid promise of soon pulling our church "off the Board." I may be disappointed, yet I have strong faith and conviction that it can be done. Our offering to the Board of \$55 a few Sabbaths ago was the entering wedge. I propose to make haste slowly. We do not want to "go off" and then come back. I have now a "Men's Missionary Society" that fully comprehends the question. We have a debt of over \$5,000, but we agree that our

Board of Home Missions was not organized to carry church debts. Pray for us.

During the quarter there has been a deepening of spiritual interests. One year ago I had about six men (two praying men) now I have over forty, and half of them are regularly at the prayer-meeting and take part. Nine-tenths of our membership were present at our last communion. One half attend the prayer-meetings. Seven-tenths of the men are members of the "Men's Brotherhood." Our congregations have increased thirty per cent. We are contributing to every Board of the Church.

In a word, the Board of Home Missions by its timely and munificent aid has established a church in this city that is bound to make itself felt. I wish I might write you in two weeks and say we would not need the \$400 you so generously proffer from April to October. You would be touched if you knew of some of the sacrifices that will be made to do what I hope we may do.

PENNSYLVANIA.

REV. A. B. LOWES, *Washington*.:—Most of our churches have been engaged in holding protracted services. Much religious interest has been manifested in these services and there have been large additions to the church. At Fairmont the interest started in connection with services held in the Mission Chapel which was built recently for the Sabbath school organized west of the town by Mr. W. W. Hunter, one of our very efficient Sabbath-school missionaries. The interest spread from the chapel services to the church and from our own church to the other denominations of the town and the result has been such a general religious awakening as was never before experienced in Fairmont. The additions to our own church will probably reach one hundred. As an additional result an indebtedness of several hundreds of dollars which the church has been carrying for some years has been paid off and the church becomes self-sustaining.

OKLAHOMA.

REV. S. V. TAIT, *Anadarko*.:—We are looking forward to the action of government in regard to our Indians. Some of us had fondly hoped that the country would be speedily thrown open to settlement. Certainly no such thing has happened. The argument against opening the country to settlement is that the Indians are not ready. The Cheyenne Indians are pointed to as an example. It is only too true that those

Indians are in a terrible plight. They have been robbed and cheated outrageously. Old broken down street horses from Kansas and elsewhere were pampered and sold to the Indians at fabulous prices. Wagons, buggies, harness, etc., at any price. One poor fellow took quite a fancy to a hearse. It needed only an explanation. The hearse was a carriage so arranged that one could lie down in it, be protected from the wind and dust and yet be able to see all round. The purchase was made, the ponies were hitched to it, and with his wife on the box himself inside of it they drove away.

The Cheyenne Indians are not ready for opening their lands and neither are our Indians ready. But when will they be ready? When the present treaty was made with our Indians almost thirty years ago, it was no doubt thought that at the expiration of the treaty they would be self-sustaining. How much nearer are they to self-support than they were then? Are they as near to it? Have they not lost the fortitude of the once noble red man and substituted for it the vices of the white men with whom they have come most in contact? Are they not practically a race of paupers, made so by treaty stipulations? And if the present system of dealing with the Indians has so signally failed after a trial of so many years, is it likely to succeed now?

But you say something must have been accomplished; we do not hear of the outbreak and bloodsheds of years ago. True, but your tiger in Central Park is safe enough if the bars of his cage is strong enough and you give him beef enough. So with our Indian. He has been reduced from a "brave" to a beastly coward. His cage is a strong one, and as the beef is usually sufficient, he has almost ceased to howl. But as your tiger remains a tiger, notwithstanding bars and beef, so our Indian. Government bars and Government beef may keep him quiet, but it has not changed his heart and never will.

I have gone over some of the old and bloody battlefields on this reservation, and have marked with what evident pride the Indians point out the spot where some white man lost his life, and I have said: "It is hard for an Indian to love and trust a white man;" and I have had the prompt, and I believe sincere reply, "hard, very hard." And I do not much blame them.

The Indian will never be ready for opening the country "as long as the sun shines, water runs, grass grows," and the Government continues to feed him. Opening the country will work real hardship for the Indian, no doubt, but it will

give him the rights and privileges of a man and will give his real friends a hundred fold better opportunity to be of real service to him.

OHIO.

REV. J. E. CARROLL, *East Orwell, Ashtabula County*.—We have just closed a very interesting ten days' meeting. Twenty-seven pledges (*I promise by the help of God to live a Christian life*) were secured in and out of our Sabbath-school before the meeting began. In our meeting several others made the same pledge.

A most blessed spirit of revival pervades the House of God at every service. I have not yet had time to ascertain all those who will unite with us. Some twelve or more have promised.

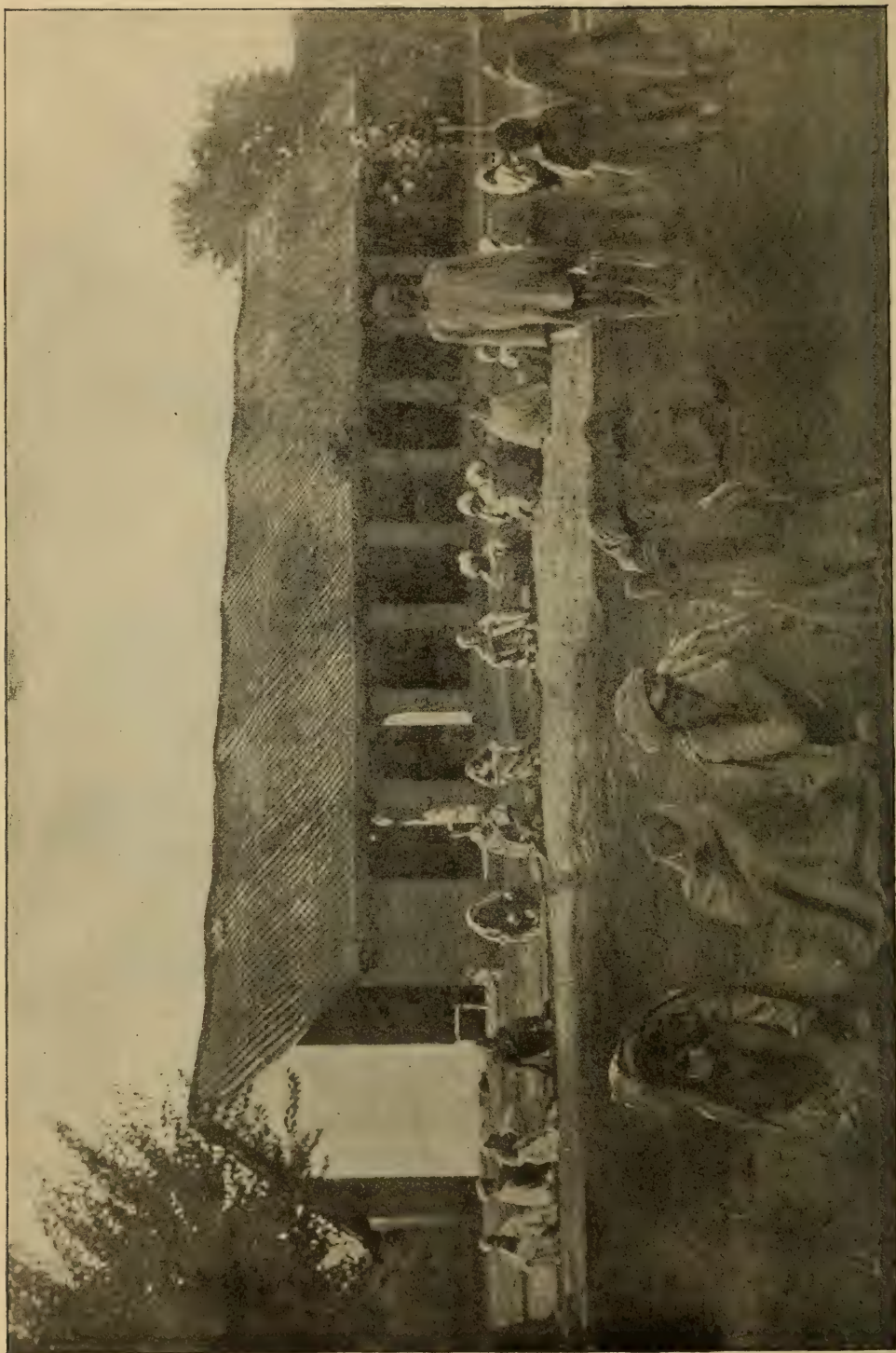
ALASKA.

REV. LIVINGSTON T. JONES, *Juneau*.—The dear Lord has been pleased to own the efforts of his servants here. During this quarter eleven have been added to the church on profession of faith. Four of these were our home boys. They have been reared in the Sabbath-school and have been attentive to preaching for a number of months. From the promptings of the Holy Spirit they gave their young hearts to the Lord Jesus. More than two months ago they came to me and said it was their desire to serve the Lord, and requested baptism. I had them wait for this until our communion season which was the last Sabbath in February. In the meantime I gave them careful instruction every week in my study as to the significance of baptism and professing Christ. So at the late communion they came with an enlightened mind and happy heart to receive the symbol of regeneration. We rejoice in their conversion as some of them are about to step out into the world to fight the battle of life. The others received into the church were men and women of the village. Fourteen infants have been baptised. The Sabbath school has flourished. We have had an average attendance of sixty five.

I cannot forbear mentioning our sorrow over the death of one of our dear native Christians. He was faithful and very useful in church work. He was caught under an avalanche of snow and died before he could be dug out. This happened recently and it was with a sad heart that I laid away his lifeless form in the cold ground. This deprives us of a good Sabbath-school teacher, and how to replace him I know not,

HOME MISSION APPOINTMENTS.

A. M. Shaw, Whitney's Point,	N. Y.
O. C. Barnes, Beekmantown, 1st,	"
F. A. Valentine, West Fayette,	"
L. W. Hones, Rockland, 2d, of Roscoe,	"
J. G. Patterson, D. D., East Harlem of N. Y. City,	"
H. H. Boone, Liberty St. of Troy,	"
D. A. Dodge, Paola and station,	Fla.
L. J. Adams, Louisville Calvary,	Ky.
S. D. Conger, Toledo, 5th,	Ohio
R. F. Cressy, Bethel, Elm Point and Waveland,	Ill.
F. D. McRea, Metropolis, 1st,	"
G. A. Pollock, House of Hope, of Elgin,	"
M. L. Johnson, Hopewell,	"
G. W. McKenney, New Salem and Perry,	"
W. Coulter, Elk, 1st, and Sanilac Centre,	Mich.
B. J. Baxter, Cass City, 1st,	"
A. Danskin, Pinconning,	"
W. J. Young, Hillman,	"
C. R. Lawson, Big River, Trim Belle and Oak Grove,	Wis.
H. Alexander, Lakefield,	Minn.
J. M. Smith, Union, of Morgan,	"
M. McLeod, Austin and stations,	"
F. P. Baker, Hot Springs, 1st,	S. D.
M. Bowman, St. Lawrence and Wessington,	"
H. S. Condit, Neola, 1st,	Iowa
C. Dunlap, Minburn,	"
A. K. Caswell, Larabee and station,	"
H. Hostetler, Sioux City, 2d,	"
F. H. Shedd, Sioux City, 3d,	"
C. H. Foland, Axtell and station,	Neb.
T. A. Hamilton, Bloomington, Olivet and station,	"
W. A. Pollock, Lebanon, Wilsonville and station,	"
J. Pipal, Omaha and station, Bohemian,	"
W. F. Eastman, Florence,	"
J. Lafferty, Bristol, Cornwall, Marble Hill and Whitewater,	Mo.
J. A. Gallaher, Clifton Heights,	"
C. S. Newhall, McAllister, 1st,	I. T.
B. Lyman, Eagle Pass, 1st, and station,	Tex.
V. Pazdral, Fayetteville and Smithville, Bohemian and German,	"
H. A. Thompson, Peoria, 1st, and stations,	Ariz.
G. G. Smith, Santa Fé, 1st,	N. M.
A. McIntyre, Raton,	"
J. N. Grace, Idaho Springs, 1st,	Colo.
J. Ferguson, Highland Park,	"
B. F. Powelson, Grand Junction and station,	"
T. Lee, Assembly's of Spanish Fork, station,	Utah.
W. Clyde, Franklin, 1st, and station,	Idaho.
R. Boyd, Port Towasend, 1st,	Wash.
D. M. Davenport, Sumner, and station,	"
T. C. Armstrong, Centenary, of Spokane,	"
W. T. Scott, Smith Memorial, and stations,	Oreg.
E. J. Thompson, D. D., Corvallis, 1st, and Oak Ridge,	"
W. Baesler, Blue Lake, 1st, and station,	Cal.
D. McCunn, Banning, San Geronia, and station,	"
A. M. Merwin, Superintendent of Spanish Work,	"
H. P. Wilber, Newhall and San Fernando,	"
R. Dodd, Glendale, 1st, and station,	"
I. N. Hurd, Concord,	"
R. Logan, Pleasanton, 1st,	"
G. H. Bigelow, Ione,	"
G. R. Bird, Vina, Kirkwood, Tehama, and station,	"
M. S. Riddle, Elko, Wells, Carlin, Star Valley and Lemoille,	Nev.
S. Jackson, D. D., Presbyterial Missionary.	Alaska.



1 AMBALA LEPER ASYLUM.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO MARCH 31, 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	\$239,393 65	\$169,295 20	\$29,321 01	\$13,645 31	\$62,017 56	\$61,812 07	\$575,484 80
1895	220,534 21	154,600 85	29,283 43	14 201 60	110,370 68	55,988 77	584,979 54
Gain				\$556 29	\$48,353 12		\$9,494 74
Loss	\$18,859 44	\$14,694 35	\$37 58			\$5,823 30	

Total appropriated to April 1, 1895.....\$1,019,647 85
 Deficit of May 1, 1894.....102,597 79

Total needed for year.....\$1,122,245 64
 Received from all sources to April 1, 1895.....584,979 54

Amount to be received before April 30, 1895, to meet all obligations.....537,266 10
 Received last year, April 1, 1894 to April 30, 1894.....266,068 15

Increase needed before the end of the year.....271,197 95

NOTE.—The appropriations are, in part, payable in local currencies of various countries. The equivalent in gold is carefully estimated at the beginning of each year. Changes in exchange rates in each country during the year cause corresponding variations in the amount actually needed in gold. An estimate of the savings on this account and because of unused appropriations, will reduce the probable deficit about \$50,000 00.

WILLIAM DULLES, JR., Treasurer.

[The most telling commentary on the above statement, is the following action by the Board at a special session on April 4:]

1. In view of the financial embarrassment of the Board because of the heavy deficit with which the fiscal year opened and the entire inadequacy of receipts during the year, and, in view of the Board's recent action fixing the limit of the total appropriations for the fiscal year beginning May 1, 1895, at \$900,000, as against \$1,015,000 for the present year, involving an almost disastrous curtailment of the work; resolved that we notify all new missionaries under appointment, that the Board does not see its way clear at present to send them to the field.

2. Should special funds be secured by or in behalf of any missionaries under appointment, sufficient to meet the expense of outfit, travel, and the pro rata of salary to May 1, 1896, the Board will gladly consent to send such a missionary without delay, provided the funds secured do not trench upon the ordinary sources of the Board's income.

3. The Board reserves to itself the right of making exceptions to the general line of policy above indicated, in cases where very special reasons may warrant a departure from it.

The Board has also declined almost all requests for new property for the next fiscal year, and has ordered all new work to be cut out. In addition to this, a heavy cut on the present work in the various missions is inevitable.

Is the Church willing to stand by and witness this virtual retreat? Shall the young men and young women who have dedicated themselves to the Lord in this great work be compelled to remain at home, and shall the work which has already cost so much in time, and treasure, and life, suffer such serious damage as is threatened?

The Board of Foreign Missions is to be congratulated on securing the services of Rev. Arthur J. Brown, D. D., pastor of the First Presbyterian Church of Portland, Oregon, as the successor of the lamented Dr. Arthur Mitchell in the Secretaryship. No more admirable selection could have been made. Dr. Brown is a man of executive force and varied gifts. He has wrought well in the ministry, and will bring to the Secretary's Chair not only large capacities for usefulness,

but the prestige of a successful pastorate. His transfer from active participation in the ministry of the home land to official contact with the world-wide work of the Church in foreign fields will establish many new links between the two great phases of Christian effort. He can address the home churches as in a special sense their own chosen advocate of that magnificent ideal of universal redemption, for the fulfillment of which the Church was commissioned by the Master. If we mistake not, the broad sympathies, the loyal devotion, and the valiant spirit of Dr. Brown will find in the work of foreign missions a service which will tax his best powers, and give full scope to his highest aspirations. He can do no more fruitful and valuable service to the Presbyterian Church than to enlarge her vision, develop her liberality, and deepen her enthusiasm in the Master's world-wide cause. He "comes to the kingdom for such a time as this." Mighty movements of Providence are swaying the nations of the Far East. Old barriers are tumbling; hitherto impregnable defenses are crumbling; doors of access that have been closed for milleniums are springing swiftly open; new eras are dawning; the slow and stagnant East is throbbing with new ambitions, new ideas and new convictions. The Christian Church needs just now, as never before, men of high ideals, faith-illuminated sagacity, and magnetic leadership, to grasp the significance of these changes, and help her to use aright these opportunities to shape along Christian lines the destinies of the East. A century of preparatory work has developed into crises of responsibility and obligation. Dr. Brown is assured of a hearty welcome, and may count upon the cordial support of the Church at large in his new parish of the nations.

The silver bells of the twenty-fifth anniversary of two of our Women's Missionary Societies are ringing as we go to press. The Philadelphia Society will hold its Twenty-fifth Annual Assembly at the First Presbyterian Church, Philadelphia, on April 24 and 25. The Women's Board of Foreign Missions in New York will assemble for its twenty-fifth Annual Meeting in the University Place

Church, New York City, April 10 and 11. These special anniversaries will no doubt be deeply interesting and inspiring, and will give a notable impulse to the cause of missions. The story of growth and expansion during these twenty-five years of organized woman's work in foreign missions will be a unique record in the history of the Presbyterian Church. The occasion will be marked by specially attractive features. The review of the past will be full of gratitude and praise, while the forward look will kindle new enthusiasm and fresh inspiration. All who may be permitted to attend will no doubt enjoy a delightful spiritual privilege.

The pamphlet lecture on Persia, ready for use in connection with magic lantern slides, is now available, and copies can be obtained at fifteen cents each, by addressing, The Library, Board of Foreign Missions, 53 Fifth Avenue, New York City.

MISSIONARY CALENDAR.

DEPARTURES.

March 4—From Vancouver, to join Korea Mission, Miss G. E. Whiting, M. D., and Miss Anna P. Jacobson.

April 1—From Vancouver, returning to the Eastern Japan Mission, Prof. J. C. Balagh and family.

ARRIVALS.

February 1—At San Francisco, from the Shantung Mission, Mrs. J. H. Laughlin.

February 25—At San Francisco, from the Central China Mission, Rev. J. M. W. Farnham, D. D., and Mrs. Farnham.

March 24—At New York, from the Gaboon and Corisco Mission, Dr. C. J. Laffin.

RESIGNATIONS.

January 9—From the Chili Mission, Rev. W. H. Robinson.

January 22—From the Mexico Mission, Rev. J. A. Dodds.

January 30—From the Canton Mission, David A. Beattie, M. D.

February 7—From the Syria Mission, Miss E. D. Everett.

In *The Korean Repository* for January, 1895, is a timely article by Rev. Homer B. Hulbert, on "Korean Reforms." The subjects referred to are of the highest importance in the interests of civilization and social progress. They touch vital points in international relations, government administration, domestic economy, social order, civil freedom, taxation, and finance. If Japan can establish by a stroke of beneficent administration such a bill of reforms as this, the providential import of the war can be plainly seen so far as Korea is concerned. The country will have awakened from a long night of barbarism to a new day of civilization, as one wakes from a dream.

What is to be the issue of the French plans in Madagascar is a question in which all Christendom should be interested. France, in her colonial policy, is no friend of evangelical Christianity. The Gospel has done so much for Madagascar, that to come under the power of the French government would mean a retrograde movement, and a collapse of some of the most hopeful achievements of Protestant missions in that island. The royal message of that Christian Queen in 1878 had the true ring and was full of an enlightened sense of the value of Christian principles in national life. She began her address by saying: "I thank God above all things that the Gospel of Jesus Christ, our Lord, has been preached in my kingdom, that my people may know the true God and His Son Jesus Christ, and so possess eternal life." Her reign was full of the spirit of justice, integrity and social order, under the guidance of Christian ideals.

The Japan Evangelist of February presents some beautiful illustrations of the new Young Men's Christian Association Hall at Tokyo. The Association was organized in Japan in 1880 by a band of Japanese young men, many of whom are now leaders of the Christian Church in that Empire. Among them were the lamented Dr. Neesima, and his successor as President of the Doshisha, Rev. Mr. Kozaki, and also Rev. Mr. Ibuka, at present President of the Meiji Gakuin. The

development of the Association has been, like almost everything else in Japan, phenomenal in its rapidity, and in the extension of its influence. The new building is handsome and spacious. The funds for its erection were given largely in the United States. The Association is conducted in three departments, educational, religious, and social, and is practically a reproduction of the full working organization of an American Y. M. C. A. Its membership at present is 195. The evening classes have an average attendance of about 100. The Reading Room is well patronized. The temptations to which young men are exposed in the city of Tokyo are such as to give a most beneficent significance to the work among the constituency of such an Association.

EDUCATIONAL WORK IN INDIA—SOME UNTABULATED FACTS.

REV. W. J. P. MORRISON, DEHRA.

The spiritual results of education in mission fields may be considered as divisible into two classes, viz., those that are capable of being tabulated, and those that are not.

As to the untabulated results, we believe that they are of the highest importance. No one can compare the present state of the native mind and society with what it was before mission educational work began, without the deepest gratitude to the great Author of our success.

SPIRITUAL AWAKENING.

The awakened conscience, the higher standards of moral judgment, the unrest that leads to wide-spread inquiry and discussion of spiritual themes, the cleavage that is breaking up the various religions of the country into new sects and societies, and these new sects themselves into divisions, each one striving to be more *distinctly spiritual* than those that have gone before it,—all show that "the Breath" has breathed "upon these slain" in awakening, regenerating power. It is noticeable that all these new sects indicate a growing conviction that the soul of man can never be satisfied with forms and ceremonials of religion without spiritual life. Hence the Brahmo Somaj and even

the Arya Somaj have modelled their services according to evangelical methods, combining the elements of *prayer, praise and preaching*.

EVANGELICAL CRAVINGS.

A later sect—the Deva Dharm—is a result of the dissatisfaction felt with the Brahmo Somaj and the Arya Somaj because of the coldness, worldliness and insincerity into which they have fallen. The founder of this sect, Aquihotri Saraswati, was a member of the Brahmo Somaj, and left it to frame his sect on still more distinctly evangelical lines. He calls it a “mission,” and sends out his “missionaries” through the province. Great stress is laid upon prayer and devotional meetings, the need of “conversion” and “spiritual life,” and, in its missionaries, of “consecration.” Many of their hymns and tunes are our Christian hymns slightly altered. In speaking of our Christian literature, one of his missionaries remarked, “I like such books and such preaching as have *spiritual life* in them. I have found a few such, but many of your books and preachers are dead and lifeless. I can discern life when it exists, and there are some Christian books I keep by me and study constantly, and shall be glad to know of others like them.”

Recently there have been serious secessions from Aquihotri's leadership, because his followers find that he is becoming proud, dictatorial, ambitious, and “worldly.” Some have embraced Christianity, some have doubtless relapsed into indifference, and some are striving to continue, independently, on the spiritual lines on which they began. All these facts indicate a trend of native thought toward the spiritual.

NEW ASPIRATIONS.

No one can suppose that this result springs from the *secular* influence of the new régime of Western thought and civilization. It could only come from the religious influences at work on native society. It comes not only from mission work, but chiefly from evangelical mission work, and, inasmuch as the classes chiefly affected by these spiritual aspirations are the *educated* classes, we can fairly claim them as important spiritual results of mission educational work. It comes

neither from government education, nor chiefly from “bazar preaching,” nor from “village work.” A non-Christian graduate of one of our colleges lately remarked, “The mission education is saturating the thought of India with Christian truth.” In our own college at Lahore there are cheering signs of a movement towards Christianity. He who can fail to rejoice at all these tokens of success must have very little conception of the vitality and power of the truth we preach and teach in our mission schools.

THE UNSEEN WORK OF THE SPIRIT.

In all this warfare, it should always be borne in mind that the results that can be tabulated are generally less spiritual than those that can not. “The Spirit breatheth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth.” “We walk by faith, not by appearance.” Now faith is the assurance of things hoped for, the test of things not seen.” “Hope that is seen is not hope.” “We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.”

FOREIGN MISSIONS A WORK OF FAITH.

REV. JAMES S. DENNIS, D.D.

God intends that the great work of the world's redemption shall be wrought in faith.

The vastness of the task and its overwhelming difficulties are almost paralyzing, but faith bids us go right on undaunted by adverse conditions.

The enormous inertia of a large section of the Church is almost disheartening, but faith reminds us of God's power, and recalls to our minds “the three hundred men that lapped,” (Judges 7 : 7) by whom He wrought His victories.

The missionary enterprise seems to gain headway slowly, but faith bids us remember that it is not God's way to work by spectacular miracles, but rather through processes of growth and spiritual sequences. He accomplishes His designs naturally rather than

miraculously, and is never behindhand in the fulfilment of His plans.

Humanity which has been left to deterioration has become so low and degraded that its elevation is a Herculean, and to a faint-hearted worker seemingly a hopeless task, but faith trusts in the omnipotent grace of God, and rests in His promises.

The cause of missions has often to contend with a selfishness which hinders; an indifference which does not care; a supercilious worldliness which pronounces it a farce; and even the ignorance of some good people who "don't believe in it." But faith is alert to responsibility, obedient to the plain commands of God, and relies upon the promises of the Divine Word more than it fears the sneers of the world.

To a casual and superficial observer, comparatively meagre results attend the work in mission fields, but faith labors on and waits until God's plans ripen. It should be noted, however, that in this matter of results, there is a grand and goodly vision for the sight of those who study them intelligently.

We seem often to be lifting a dead-weight in our efforts to develop self-help and spiritual activity in native converts, but faith reminds us that we are all dead-weights when God's grace first lays hold upon us, and that all the magnificent missionary spirit of Christendom is the outcome of an interest which God has inspired in the hearts of his people.

Those who cheerfully work for missions, either at home or abroad, are comparatively few, but faith reminds us that God does not require a multitude of instrumentalities to accomplish some of His mightiest achievements. One heroic, courageous and God-inspired man has accomplished a work of reform in overthrowing municipal corruption in New York City, which a few months ago paralyzed the entire Christian forces of the city.

Long years of toil are spent upon some unfruitful field, but faith remembers that the secret unfolding of the divine plans cannot be observed by man, and that the time will come when they will mature, as it were, in an hour. In all our great fields we have had examples of patient missionary toil in the ob-

curity and shadow of apparent failure, or at least indifferent success, until the hour of bloom and expansion has come. A great war like the present one between Japan and China, throws wide open the doors, and enforces practical lessons, which dovetail into the mission work, to solidify its influence and open closed eyes and dull hearts to its value. A great spiritual awakening comes, as in India or Madagascar; colonization cooperates in a marvelous way, as in Africa. Thus, we believe the time is coming when the long, steady and patient toil of missionaries in such fields as the Turkish Empire and Persia will come to the front and be recognized by the world with appreciation.

In building a great ship like the "St. Louis," for example, which has recently been launched, there have been weeks and months of labor in laying the keel, shaping the outline, pounding the obscure little rivets, and slowly putting into compact and solid shape the immense details of the structure; but the day at length came when the ship was ready, and in the presence of a distinguished company gathered at the appointed time and place, the whole splendid structure was launched. The workmen had only to knock away the stays, and the gallant ship glided swiftly into the water, and was ready for its future mission and service.

So God's missionaries toil on in obscure and unobtrusive work in foreign fields, riveting souls to Christ and to each other, and bringing them into organized relations in anticipation of coming service to the kingdom of Christ. The process goes on until in some auspicious hour Providence knocks away the stays, and the accomplished work leaps into recognition as a divinely christened achievement. The world is suddenly convinced that missions are a power, or its criticism at least is silenced. Professed Christians who have, perhaps, taken little interest in the matter before, are both amazed and delighted. Those at home who have prayed and given in faith, and those abroad who have toiled and waited in patient sacrifice, alike have their reward. It is not to the discredit but rather to the glory of this great work of missions that it is to triumph by faith.



WAT CHANG—A TEMPLE AT BANGKOK.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

SIAM AND LAOS MISSIONS.

SIAM MISSION.

BANGKOK: On the river Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. E. P. Dunlap, D.D., and Mrs. Dunlap, Rev. A. W. Cooper and Mrs. Cooper, Rev. J. A. Eakin and Mrs. Eakin, Rev. J. B. Dunlap and Mrs. Dunlap, Rev. F. L. Snyder and Mrs. Snyder, W. B.

Toy, M. D., and Mrs. Toy, Rev. B. T. Boon Iitt, Miss Edna S. Cole, Miss Larissa J. Cooper, and Miss Elsie J. Bates; one native licentiate preacher, and eight native Christian teachers.

PETCHABUREE: On the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. W. G. McClure and Mrs. McClure, Rev. C. E. Eckles and Mrs. Eckles, J. B. Thompson, M. D., and Mrs. Thompson, Miss Annabel Galt, Miss Emma Hitchcock, and Miss Annie M. Ricketts; seven native teachers.

RATBUREE:—occupied as a mission station in 1889; missionary laborers—Rev. E. Wachter, M. D., and Mrs. Wachter; one licentiate and one native teacher.

In this country: Rev. W. G. McClure, and Mrs. McClure, Rev. J. B. Dunlap and Mrs. Dunlap, and Mrs. J. B. Thompson.

LAOS MISSION.

CHIENG-MAI: on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Daniel McGilvary, D.D., and Mrs. McGilvary, Rev. D. G. Collins and Mrs. Collins, James W. McKean, M. D., and Mrs. McKean, Rev. Howard Campbell and Mrs. Camp-

bell, C. H. Denman, M. D., and Mrs. Denman, Mrs. Stanley K. Phraner, Miss Isabella Griffin, and Miss Margaret A. McGilvary; *Rev. Nan Tah*, and 27 native helpers. Eighteen outstations.

LAKAWN: on the Maah-Wung river, 75 miles southeast of Chieng-Mai; occupied as a mission station, 1885; missionary laborers—Rev. Jonathan Wilson, Rev. S. C. Peoples, M. D., and Mrs. Peoples, Rev. Hugh Taylor and Mrs. Taylor, Rev. J. S. Thomas, M. D., and Mrs. Thomas, Miss Kate N. Fleeson, Miss Margaret Wilson, and Miss Julia A. Hatch; 3 native helpers; 1 outstation.

LAMPOON: occupied as a mission station in 1891; missionary laborers—Rev. W. C. Dodd and Mrs. Dodd, and Rev. Robert Irwin and Mrs. Irwin; 4 native assistants.

PRA: southeast from Lakawn; occupied as a mission station, 1893; missionary laborers—W. A. Briggs, M. D., and Mrs. Briggs, and Rev. W. F. Shields and Mrs. Shields.

In this country: Rev. W. C. Dodd and Mrs. Dodd, Rev. D. G. Collins and Mrs. Collins, J. W. McKean, M. D. and Mrs. McKean, and Mrs. Stanley K. Phraner.

The latest statistics of the Siam Mission for the year 1894, just received at the Mission Rooms, are as follows: ordained missionaries, 8; medical missionaries, 3; wives of missionaries, 10; single lady missionaries, 6; native licentiate preachers, 2; native teachers and helpers, 25; number of churches, 7; communicants, 292; added during the year, 7; boys in boarding schools, 134; girls in boarding schools, 57; boys in day schools, 69; girls in day schools, 56; total number of pupils, 316; number of schools, 15; pupils in Sabbath-schools, 257.

The Laos statistics for 1894 are as follows: ordained missionaries, 8; missionary physicians, 5; wives of missionaries, 11; single lady missionaries, 5; ordained native evangelists, 2; native helpers, 57; churches, 11; communicants, 1,841; added during the year, 305; boys in boarding schools, 147; girls in boarding schools, 135; men in training class, 24; children in day schools, 10; total number of pupils, 316; total number of schools, 7; pupils in Sabbath-schools, 987.

Seven years ago there were four churches, ten elders, and 241 church members in the Laos Mission. Now there are 11 churches, 36 elders, and 1,841 church members. In the first year of the past eight there were 110 additions to the Church; in the second year, 129; in the third, 180; in the fourth, 190; in the fifth, 241; in the sixth, 299; in the seventh, 289; and in the eighth, 305. A fruitful seven years of spiritual plenty, and we may be confident that there are no famine years to follow. The Lord has given to our Laos Mission an open-hearted and eager people, who seem to recognize as if by a delightful spiritual instinct, the value of the Gospel, and welcome it as a heaven-sent gift to be received with grateful alacrity.

The following are valuable books of reference upon Siam:

"The Peoples and Politics of the Far East," by Henry Norman, Charles Scribner's Sons, 1895, \$4.00. (Special chapters on Siam and Malaya.)

"Siam and Laos as Seen by American Missionaries," Presbyterian Board of Publication, Philadelphia, 1884, \$1.85.

"Siam, the Heart of Farther India," by Miss Mary L. Cort, A. D. F., Randolph & Co., 1886, \$1.75.

"Among the Shans," by A. R. Colquhoun, London, 1885, \$5.00.

"The Land of the White Elephant," by F. Vincent, Harpers, 1873, \$3.50.

"One Thousand Miles on an Elephant in the Shan States," by Holt S. Hallett, London, W. Blackwood & Son.

Among articles in periodicals the following will be found useful:

"Missionary Explorations in Lower Siam," by Rev. Eugene P. Dunlap, D. D., *CHURCH AT HOME AND ABROAD*, May, 1894, page 381.

"The People of Siam," *The Gospel in All Lands*, May 1894, page 196.

"A Trip to Northern Siam," by Rev. Walter Bushnell, *The Baptist Missionary Magazine*, August 1894, page 416.

"Siam and Laos," by Rev. W. C. Dodd, *The Missionary Review of the World*, January, 1895, page 8.

"The Pillar of Cloud in Laos: A Story of Providential Interpositions," by Rev. Daniel McGilvary, D. D., *CHURCH AT HOME AND ABROAD*, May, 1894, page 386.

"Shall We Take Laos?" by Rev. W. C. Dodd, *CHURCH AT HOME AND ABROAD*, May, 1894, page 388.

"A Harvest Sabbath in Laos," by James W. McKean, M. D., *CHURCH AT HOME AND ABROAD*, May, 1894, page 390.

"Mission Work among the Laos," by Rev. Daniel McGilvary, D. D., *The Missionary Review of the World*, May, 1894, page 373.

"The Medical Work at Chieng Mai," by James W. McKean M. D., *CHURCH AT HOME AND ABROAD*, May, 1894, page 392.

Consult also *Woman's Work for Woman*, May, 1894, containing several interesting articles upon the Siam and Laos fields.

The Annual Report of the Presbyterian Board for Siam and Laos may be consulted, and also "Historical Sketch of Siam and Laos," by Rev. J. F. Dripps, D. D., (price ten cents). Both may be obtained by addressing Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

Visible mission results in Siam proper are less conspicuous than in the upper Lao country. The Gospel is not received with the same quick appreciation, and the difficulties attending its introduction are more formidable; yet the progress in Siam

is not without its encouraging features, despite the political distractions and the less receptive attitude of the people. The article in another column by Rev. W. G. McClure, of Petchaburee, gives us an insight into some aspects of mission work in Siam, which differentiates it from corresponding efforts in the Laos field. It is a time of political, intellectual and social transition in Siam. The late United States Minister at Bangkok, Hon. Jacob T. Child, has recently issued a volume upon that country entitled "The Pearl of Asia" (Donohue, Henneberry & Co., Chicago), in which he presents an intelligent survey of the situation, and speaks with cordial appreciation of the benefits of Christian missions among the Siamese. His concluding words are as follows:

"If King Chulalongkorn is allowed to carry out his plans of progress for the development of his kingdom, aided by his nobles, in a short time Siam will become one of the most prolific countries occupied by man, for it would seem as if the Omnipotent had showered His blessings on this favored kingdom with a lavish hand, making it indeed 'The Pearl of Asia.'"

The Buddhists have their Ten Commandments, or Precepts, as follows: I. One should not destroy life. II. One should not take that which is not given. III. One should not tell lies. IV. One should not become a drinker of intoxicants. V. One should abstain from adultery. VI. One should not eat at unseasonable times. VII. One should not wear garlands or use perfumes. VIII. One should sleep on a mat spread on the ground. IX. One should abstain from dancing, music, singing, and stage plays. X. One should not receive gold or silver. A priest vows to keep all of these. A very pious layman should keep eight, but common people are not expected to keep more than five, few try to keep more than two, and of course all fail to keep the two.

"The Light of Asia," with all its mass of scriptures, its precepts, its excellent law, and its "Noble Order of the Yellow Robe, which to this day standeth to help the world," has signally failed to give light to Siam. It casts an ever deepening shadow over the future, and so takes away all incentive to improvement. It denies any Divine Helper, and says to every man, "Make thyself perfect." Hence its impotence as a redeeming power.

Evangelistic work has been conducted as usual at the various stations in Siam during 1894. Rev. Dr. E. P. Dunlap has made three long tours on the east and west coasts of the Gulf of Siam and through the nine Siamese Provinces on the Bay of Bengal. While at Nakawn with Mr. Eakin, the first communion service ever held in that region was celebrated. Five converts were baptized and an inquirers' class of 23 persons was formed. He speaks of the faithful services of native Christian laborers and fellow-workers in these evangelistic tours.

Rev. J. A. Eakin has also made about forty evangelistic visits among the villages in the vicinity of Bangkok and has been twice to Nakawn. Mr. Cooper and Dr. Wachter made a trip up the Melong River. Mr. Eakin and Dr. Toy visited Nakawn, where another communion service was held and six converts baptized. Eleven new applicants for baptism were placed upon the list, making in all 24.

The longest tour of the year was by Dr. Dunlap, Rev. J. Carrington, of the American Bible Society, and the Rev. B. Boon Itt. Nine Siamese Provinces in the Malay Peninsula were visited, including the Island of Puket. The Pakchan River was crossed, and the most southern province of Burma visited, where many Siamese are settled. More than 5,000 portions of Scriptures, and Christian tracts and books were sold, and many professed their faith in Christ and their adoption of the Christian religion. The journey occupied two months, and although the party walked long distances, sometimes wading through jungles and streams, and spent many days in little canoes, no accident or sickness was experienced by any of them. Our Mission in Siam are very earnest in their appeal to the Board to establish a new station at Nakawn.

A plan of "Wayside Work" has been carried out at different localities during the past year. Places are selected on the public highways where people are accustomed to rest, and a kindly effort is made to reach the passing travellers with the Gospel message. Mr. Eckles has engaged in this service at two localities near Petchaburee during two forenoons of every week for several months of the year.

The literary work of the Mission has included the preparation of Bible Cards by Miss L. J. Cooper and Miss Lucy Dunlap. Miss Cooper has also rewritten and rearranged a number of Siamese hymns, with a view to adapting them to native Siamese melodies, and especially the sacred chants used in religious worship.

Rev. A. Willard Cooper has been engaged in the preparation of a series of instructive articles on doctrinal themes for "The Daybreak."

The Mission Press at Bangkok has been under the charge of Rev. E. P. Dunlap, D.D., during the absence of the manager, Rev. J. B. Dunlap. A large and important service has been rendered during the year in the publication of the Scriptures. The Rev. John Carrington of the American Bible Society has rendered valuable service in this department. His efforts to disseminate the Word of God throughout Siam are most indefatigable. During the past year 35,242 copies of portions of the Scripture have been printed both from the Old and New Testaments, and 33,100 copies of other publications of the Press, making a total of 68,372 copies of publications during the year. Several thousand portions of Scripture have been sold and donated, and

also many thousand copies of the publications of the Press. Upon a single tour more than 6,000 copies of Scriptures, publications, and tracts were sold. Fifty new subscribers have been added to *The Daybreak*.

The medical work at Petchaburee, under the direction of Dr. W. B. Toy, has been conducted in connection with a hospital and dispensary. At the latter 3,000 patients have been treated, and in the hospital there have been over 70. A Woman's Department, the funds for which were donated by the Queen of Siam, was completed during the year, and is now ready for use. Mrs. Toy rendered efficient service in the oversight of the Woman's Ward.

At Ratburee Station evangelistic work has been conducted among the prisoners. Fifty visits have been made to the jail. Religious reading has been supplied the prisoners, with whom many earnest personal interviews have been held.

Mrs. J. A. Eakin has conducted her kindergarten at Bangkok, and through the little ones the mothers have been reached. Pleasant and helpful relations have been established in many instances.

The varied educational work at Bangkok has been conducted with much encouragement during the year. There has been some religious interest among the boys in the Christian high-school, and the first Young Men's Christian Association in Siam has been organized in the school.

Our Laos Mission represents another year of growth and expansion. The missionaries have been full of work; opportunities have abounded on every side; inquirers have shown the same earnestness as in previous years, and conversions have multiplied as never before. Churches, hospitals, literary labors, instruction in schools and in the theological seminary, and in classes for women and children, with evangelistic and medical tours in various directions, have filled the year with activities, and crowned it with a golden fruitage. Chieng Mai, Lampoon, Lakawn, and Pra have been centers of abounding labors, and it seems impossible in such brief and fragmentary notes as must be given here, to present any adequate survey of the wide fields of service occupied by the Master's toilers in far-away Laos.

Chieng Mai Station has lost a faithful missionary by the death of Rev. Stanley K. Phraner, to whose life and services reference has been made in the March number of this magazine.

The veteran missionary of the field, Dr. McGilvary was welcomed once more to his old home on his return from a visit to the United States.

During the year 112 persons have been received to the church of the station on profession of faith, making a total adult membership of 649. There are a number of churches connected with the outstations, from all of whom cheerful reports of spiritual

growth and development have been received. These Gardens of the Lord seem to blossom and bloom as if refreshed with the dews of heaven and bathed in the sunlight of God's favor. They are under the charge mostly of native pastors, and there seems to be a sense of responsibility on the part of native office-bearers and communicants, which makes them centers of evangelistic power.

In the boys' school 103 scholars have been enrolled, and in the girls' school, 82. Many applicants were refused, as there was no room to receive them. Thirteen from the boys' school and six from the girls' school have united with the Church during the year.

Medical work in the absence of Dr. McKean has been conducted by Dr. Peoples. There has been an outbreak of cholera during the year. The authorities followed strictly the advice of our missionary doctor, so that the serious ravages of the scourge were greatly mitigated.

Literary work, especially the translation of portions of Scripture, has been carried on by Rev. E. B. McGilvary, who has finished the Gospels of Luke and John during the year. Miss McGilvary has completed a geography, and has undertaken the preparation of a general history. The Gospels of Luke and John, a portion of the Book of Acts, and some of the Psalms have been printed, with some new Laos hymns—in all, 1,352,000 pages.

The arrival of Dr. and Mrs. Denman, and Rev. and Mrs. Campbell, has reinforced the station.

At Lampoon the theological school has been conducted, under the charge of Rev. Robert Irwin, with an average attendance of fifty, one-half of whom were new students during this year. Of this number, only seventeen are studying with a view to the regular ministry. The others are availing themselves of the privileges of the institution in anticipation of evangelistic service. The instruction is largely biblical and practical, including special training in singing during four nights of the week. A Laos Hymnal is greatly needed. Mr. Irwin has translated the Gloria Patri, and has taught the students to sing it to Dr. Robinson's chant. The first time it was sung in the church it produced a marked impression and greatly delighted the people. The practical conduct of church work, Sabbath-school methods and Presbyterian organization, have all received much attention.

Lakawn station has been a center of medical, evangelistic, literary, and philanthropic work. Dr. Thomas has represented the medical force, and has been busy at the dispensary and hospital. Several serious surgical operations have been performed, with good results surgically, and in several instances the soul has been healed of its spiritual malady, and has welcomed the ministry of the Great Physician. The prejudices with reference to the entrance of women to the hospital is passing away, and female patients are beginning to come. At the

dispensary during the seven months that Dr. Thomas has been at the station 2,300 patients have been treated.

Dr. and Mrs. Peoples have made an evangelistic tour, and Mr. Taylor has given his time to the boys' school, the industrial farm, and to evangelistic efforts. Thirty-one adults have been baptized in connection with the Lakawn church, and twenty-three at outstations.

Benevolent work has been carried on among the lepers by the native Christians. Rev. Mr. Wilson has finished his translation of the Psalms, which has now gone to press.

The young station of Pra has had its full share of vicissitudes and difficulties. The Government officials and the priests have made strenuous efforts during the year to embarrass the missionaries and hinder their work, and yet the year's record indicates a general forward movement. A new church has been organized, and there have been eighteen additions to the membership. New property has been secured, a physician's residence built, and preparations are under way for a second residence for a missionary. The prospective location for chapel and hospital have already been chosen upon the property procured. There has been medical and evangelistic work, especially among the outlying villages. Mrs. Briggs has had her class for women, and Mrs. Shields has given instruction to the children. The work of the year has been made up of spiritual pioneering, the clearing away of prejudice, the planting of a center of work, the battling with enemies, and sowing the seeds of a coming harvest. It has been the foundation work of a new settlement in the spiritual wilderness, but where a center of Gospel influence is once established, the glory of the kingdom is sure sooner or later to follow.

The full page illustration of this number represents the Leper Asylum at Ambala, India, with a group of patients in their pitiful attitudes of humiliation and distress, gathered in the foreground. The breadth of Christian charity and sympathy reaches into every realm of human suffering. The work for lepers throughout India is worthy of the admiration of the Christian Church. A large and beneficent service in this special line is done under the auspices of The Mission to Lepers in India and the East, of which Wellesley C. Bailey, Esq., of Edinburgh, is the Secretary. Many of our own medical missionaries in India participate in this special line of philanthropy. The Ambala Hospital was founded by the American missionaries, and is specially under the charge of the medical members of the Ambala Station, where Dr. Jessica Carleton has rendered faithful service.

In another picture is presented the Buddhist temple known as "Wat Chang," at Bangkok. It is a noted edifice upon the river bank opposite the Royal Palace. The tower is two hundred feet in height, and from its summit a beautiful view may be

obtained. These Eastern religions have reared magnificent monuments in a spirit of devotion, and with a liberality which is indicative of what they will some day do when the higher inspiration of love to Christ shall call out their religious enthusiasm and loyalty.

The two remaining pictures represent scenes at Lakawn Station. One presents to us a group of famine sufferers gathered before the Protestant chapel where relief is to be distributed. The other is a new missionary residence recently erected at that station.

LIGHT FOR SIAM.

REV. W. G. MCLURE, PETCHABUREE.

For twelve and a half centuries the boasted "Light of Asia" has prevailed in Siam. Buddhism never found more favorable conditions. It has met there but little of the antagonism that has limited it in other countries, having been expelled from India, the land of its birth, and brought into conflict with other faiths among the people of China. Siam has no system of religion but Buddhism. Efforts to propitiate the evil spirits constitute a large part of the practical religion of the country, but this cannot be called a system.

THE DARKNESS OF A GREAT LIGHT.

What has the "Light of Asia" done for Siam? It has given her a mass of scriptures, at least four times as great as our Bible, written in an ancient language and a foreign character, which only a few of the priests can understand. They are too sacred to be printed, or otherwise popularized, so a few copies are carefully written on palm leaves and preserved in the temples, and but little known or understood by the people. It has given her an army of priests—"That Noble Order of the Yellow Robe," tens of thousands strong, who feed upon the people, and make merit for themselves and others, live in idleness, and make a pretense of observing the rules of the Order.

They conduct formal preaching services, alike unintelligible and unprofitable to the people. They chant in an unknown tongue at the various religious and social gatherings. A few who are capable, teach the boys who come to them for instruction in reading and writing. They have almost wholly perverted the original purpose of the Order.



FAMINE RELIEF AT LAKAWN.

It has given her an admirable set of moral and ethical precepts, not unlike those of the Bible in many respects, hence the admiration for it on the part of some Western scholars. But it has given no power to keep these precepts. Instead it has given the fatal doctrine of self-improvement. Make thyself perfect. Look to none outside of self. Even self is a delusion. Thus, what it teaches of good is unperformed and forgotten.

It has given the doctrines of Merit-making and Transmigration of Souls, utterly demoralizing and fatalistic in their influence upon character. While they teach that a man should work out his own salvation, they kill hope by making life a mere game of chance, such as fascinates the foolish gambler who knows that he will lose, yet throws again.

It teaches that kindness should be shown to all living beings, even to the smallest insect, for all are brothers and fellow-sufferers with man in the ceaseless round of existence; but it inspires no spirit of kindness. Hence cruelty reigns, almost without restraint.

SOME SHADY FACTS BROUGHT TO LIGHT.

Twice twelve centuries of such light have not sufficed to make a single nation happy or prosperous. It has proven to be a veritable darkness ever deepening, inspiring only fear and despair.

Such is the condition of the mass of Siam's millions. Do they indeed live up to the best light they have? There is not one in a thousand but knows and confesses his failure. But he possesses neither desire nor ability to do what he acknowledges to be duty. In a word, the prevailing characteristics of the Siamese are ignorance, superstition, hopelessness and cruelty, and withal a fatalistic satisfaction with present conditions.

Our feeling, and perhaps our tendency, is to soften these hard facts as much as possible when making a plea in behalf of our mission work, but is it reasonable to do so? How can the need of the true light be emphasized unless one shows the darkness that it is to displace? The only ground for a plea is a great need. Success gives encouragement and added incentive; but the awful need is

the only true ground of missionary activity, and the greater the need, the greater must be the effort to relieve it.

If we had nothing but this dark picture of life in Siam to present, it would still be our duty to lay it before you, and to urge the Church to speed the work of giving them the transforming Gospel, the Light of Life. But there is a brighter side, the encouragement of work accomplished, a field prepared, and ever increasing success.

SOME BRIGHT FACTS BROUGHT TO FOCUS.

It is well known that the Laos Presbytery, within the Kingdom of Siam, has been wonderfully blessed, until it has attained the enviable distinction of being the "Banner Presbytery" of our Church. The conversions in lower Siam have been less numerous, but who shall say that the work has been less successful? Its effects have been broad and deep-seated, affecting the government, the religion and the customs of the people. A modernized government, a reformed Buddhism, an improvement in dress, increased desire for learning, even a sentiment in favor of the education of women, and an improved and increasing literature are some of the less direct results. Also steamships, railroads, telegraphs, telephones and electric street cars, and various kinds of foods, fabrics and machinery are being introduced.

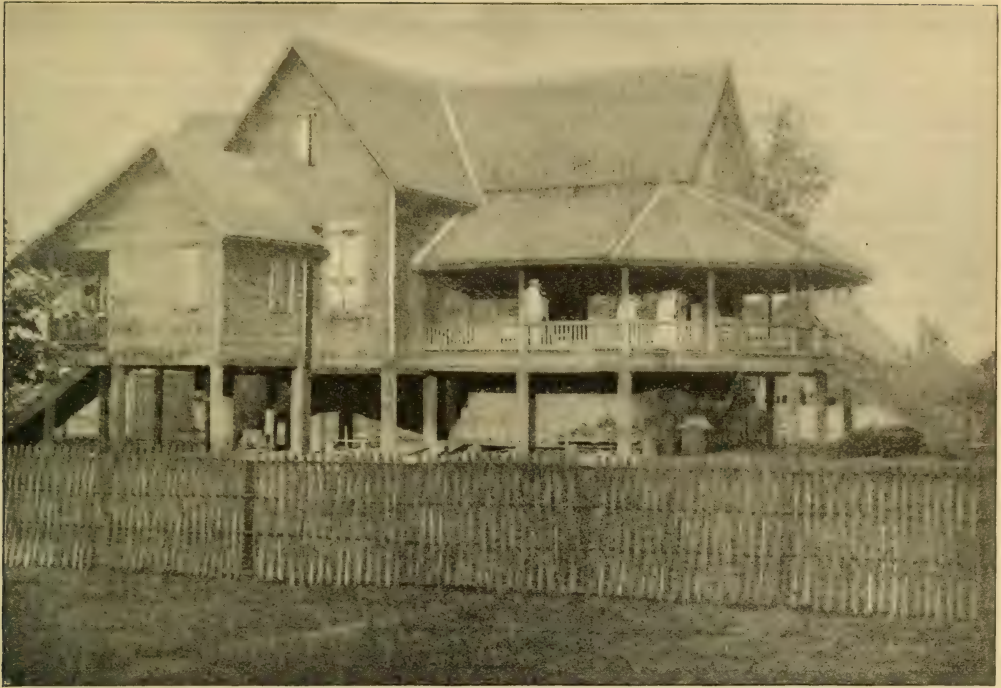
The more direct results of mission work are a translated Bible, a Christian literature, mission homes, churches and schools, a few hundred converts, and a large constituency of those who are favorably disposed, especially such as have been educated in mission schools. Such is our inheritance from that noble band of missionaries, some of whom are among the martyr dead. Others, with broken health, were compelled to leave the field. Others spent lives of toil, receiving the fruit of their labors through faith more than by sight. But the accumulated effect of their work is inestimable, and is a priceless heritage to the Church, and to us who enter into their labors.

SHALL THE LIGHT SPREAD?

They have left us a field prepared, a foundation laid, a roadway leveled; and all seems

ready for us to make rapid progress in the work of evangelization. The indications are favorable also, and in many respects the present condition of the work is most encouraging. The past year has been one of substantial progress, and plans for enlargement of the work were prominent among matters considered at the recent annual meetings. A new ordained missionary, a medical missionary and three young ladies were asked for. Four different fields were considered as desirable for new stations, and ready to be occupied as soon as the requisite force of workers could be secured. Nakawn was urged as a field that should be occupied immediately, and it is hoped that a force can be sent there in a very few months.

That vicinity has developed into a most interesting and encouraging field. It is located near the middle of the Malay peninsula, and is reached after four or five days' sailing from Bangkok, by government mail steamer. During the past two or three years our missionaries at Bangkok have been visiting this new field as frequently as possible; but the great distance has prevented more than two or three trips each year, and being dependent on the steamer for conveyance, their visits have been limited from a few days to two or three weeks each time. But unusual interest has been shown by the people there. Large numbers visited them daily, and some came from long distances and remained for days. The officials there have shown marked kindness towards the missionaries also, by doing much to make their stay comfortable. Books and medical treatment have been sought with great eagerness, and not a few have shown an earnest desire to know the Christian religion. A visit of four days in the latter part of last September, by Rev. J. A. Eakin and Dr. Toy, resulted in the treatment of 160 patients, eight visits to homes of the sick, and 275 prescriptions put up. Also the Gospel was preached twice each day, and the Lord's Supper celebrated on the Sabbath. Six adult persons were baptized and received into the Church, and three infants were presented for baptism, as the result of a sermon on infant baptism, and eleven new applicants were placed on probation. There are four-



MISSIONARY RESIDENCE, LAKAWN.

teen Christians in the city of Nakawn, and eight more in the province. Twenty-two in all, with an inquirers' class of twenty-four. In most cases husbands and wives have applied at the same time. A more encouraging point than this could hardly be found even in the Lao Land.

BETTER FIFTY YEARS OF CHRIST THAN CENTURIES
OF BUDDHISM.

Street work in Bangkok has also been pushed with great energy during the past few months. A gambling house became a chapel and house of prayer, where audiences of two or three hundred, attracted from the streets, have heard the pure Gospel two or three times each week. They have heard exhortations, sermons, practical talks, the explanation of stereopticon views, Gospel singing, etc. Other city work has been successfully conducted, numerous preaching tours have been made into various parts of the country, and thousands of copies of portions of the Scriptures, and tracts have been distributed. A monthly mission paper has been printed and circulated. Five boarding schools and

several day schools have been in operation, and, in addition to all this, much has been done that cannot be reported. This is not wasted effort. It must tell for the glory of God. Much of the best results of mission work in lower Siam cannot be tabulated, hence many do not appreciate how much Christianity has really done for Siam. It has done more for her in fifty years than Buddhism did in twelve hundred and fifty.

No man can foretell the outcome of Siam's present political uncertainty, but we may be assured that God's plan for her shall not fail. He has a people there to redeem. Shall we fail to co-operate, or hinder His plan by failing to provide the men and means needed for aggressive work?

Shall we, whose souls are lighted
With wisdom from on high,—
Shall we, to men benighted,
The lamp of life deny?

Freely ye have received; freely give.

THE OUTREACH OF THE LAO MISSION.

REV. W. C. DODD, LAMPOON.

Originally the term Lao was applied only to a single tribe of people to the north-east of Siam. But in the course of time the name has come to be applied by the French, the English, and the Siamese to all the many tribes and dialects of the central branch of the great Tai (pronounced *tie*) family of languages. The French spell the name Laos; but the final *s* is silent, and recently English and American writers are dropping it. The pronunciation is practically that of *lou* in loud.

In missionary literature the name Laos, or more properly Lao, has had a corresponding outreach of application. More than thirty years ago some members of the Siam Mission were very much attracted to some Lao captives living near Petchaburee, and to the Lao boatmen who came down to Bangkok annually. Less than thirty years ago Rev. Daniel McGilvary, D. D., and Rev. Jonathan Wilson obtained a reluctant consent from the Siam Mission to go up into what was then called the country of the north Lao, in contradistinction from the Lao captives in the south. No one had thoroughly explored this country, nor did any one have any adequate conception of the extent of territory inhabited by the people to whom the name Lao is now applied. It is only a few years since the best informed missionaries on the Lao field spoke and wrote of having a parish "as large as the state of New York," and estimated the number of Lao people at two or three millions, oftener two than three.

AN OPENING VISION.

But gradually the Mission itself has been growing into the realization that it is misnamed the *North* Laos Mission. Through missionary exploration the geographical center of the Lao habitat has seemed to move steadily northward until our Mission finds itself located in the South Lao country, not the North. We have learned within the last two years that to the north of our Mission's present field of operation there are some millions of Lao people, reaching up to

the borders of China. We find that less than half of the Lao people are tributary to Siam. A large portion of them in the north are under the suzerainty of China, but are practically independent. France has taken another large share of them on the east. And some of them are falling to Burma, in the partition of territory that is still in progress, hence are under the munificent sway of the Empress of India. We are waking up to the fact that the Lao people cover a territory as large as the state of New York plus Pennsylvania, plus all of New England; and that a conservative estimate would place their number at five millions. Such has been the outreach of the Lao Mission in its conception of the size of its own field. Although the growth and fruitage of the Mission have been almost romantic and ideal, yet they have not kept pace with the growing revelation which the Providence of God has made of the size of the field which we have undertaken, as a Church, to occupy and evangelize.

A STRATEGIC PEOPLE.

A mission field is to be estimated, however, not only by the actual number of unevangelized souls in it, but by its potentiality for the evangelization of other peoples. There are strategic peoples, as well as strategic points, in the world's evangelization. Has there been an outreach in the Mission's conception of the strategic importance of the Lao people? Thirty years ago the ethnological place of the Lao people was not yet understood. That they were in some way allied to the Siamese was known; but in what way, or whether they were allied to any contiguous people, was not known, either to the Siam Mission or to the home Church. Subsequent exploration and research have determined for us that the Lao people occupy a central place, geographically and linguistically, in the Tai family. This family includes the Burmans and the Karens to the west and northwest, the Shans and some of the southern Chinese to the north, the various Cambodian peoples on the east, and the Siamese on the south. Travellers tell us, and our own observation and experience confirm it, that the spoken and written Lao comes the nearest to being a

common medium of communication between all these various branches of the Tai family. The southern Chinese is farthest from the original. Its written form is wholly different, as it uses the cumbersome Chinese system of arbitrary characters, instead of the simple system of Tai vowels and consonants. But the Lao and the Cantonese have many words that are either identical or quite similar; and the aborigines of the island of Hainan, called Loi, are unquestionably one in origin with the Lao.

A CENTRAL POSITION.

The extent to which these affinities of the Lao speech may be traced can be explained when we take into account that it is central not only in geographical position, but in point of linguistic development. There has been a stream of migration, more or less steady, from Central Asia southward for centuries. The Lao have come from the north, the Siamese from the Lao. The Lao are about centrally deposited in this ethnic drift. Their speech has consequently been less modified than that of the extremes of this ethnological delta which has flooded the south-eastern corner of Asia. And it has been more changed than that of the inhabitants of the original home. Hence, its fitness as a medium of common communication. This fitness holds, not only as relates to the structure and forms of the language, but also as relates to the forms of written characters. Here again the Lao occupies a central place in the Tai family. The Burmese and Shan characters both have decided affinities for the Lao. The Cambodian is more strikingly like it, and the Siamese has been differentiated from it chiefly by making the original round characters square and changing the major axis from horizontal to vertical. It is certainly significant that we find the Lao language the center of possible written and spoken influences, which might reach many times the number of the Lao people themselves.

CHOSEN MESSENGERS.

But do the Lao Christians possess the character and the zeal requisite for such an outreach? They are not a great commercial people, hence not great travellers. The two

sufficient reasons for this are that they have no seacoast, and that they are hemmed in by mountains. But they are a hardy, agricultural race, just the kind of people whom God has used in all ages as the honored messengers of His salvation. Occupying the middle position in temper between the indolent, improvident Siamese on the south, and the mercenary, warlike Shans on the north, these pivotal people, when fired with the zeal of the Holy One, will find their stay-at-home proclivities no more of a barrier than do we of the Anglo-Saxon birth.

A PROVIDENTIAL MISSION.

And they are already being thus fired. In the First Church of Lampoon (pronounced L'poon), a church embracing members in about thirty villages, the members of all except one village have given up the use of tobacco and kindred luxuries, in order to buy books to be distributed among the heathen. They have pledged themselves also to raise annually the salary of two native evangelists to labor among the heathen for three months *outside of their own parish*. There were six men ordained and three licensed at the last meeting of the Presbytery of North Laos. Although Dr. McGilvary writes that not these nine men alone, "but twenty-nine men could have been swallowed up" in the needy work in the Chieng-Mai province alone, yet, of the six men ordained, two go to places about a hundred miles from any mission station. These facts indicate that there is character and zeal sufficient in the oncoming Lao ministry to go to the heathen round about, and that zeal and self-denial can be educated into the Lao churches to send them. If the Presbyterian Church in the home land will furnish the men, and send and support them sufficiently for a few more centers of foreign missionary influence, training and supervision, the Presbyterian churches of Lao, under that supervision, bid fair to do the work of evangelizing at least that portion of the Tai family for which the Presbyterian Church has assumed the entire responsibility. It seems that it could be done within this century; that before A. D. 1900, every Lao man and woman, every Tai brother and sister, should have heard of the great salvation.

ITINERATING IN INDIA.

REV. E. D. MARTIN.

Mr. Hyde and myself were appointed by the Lodiana Mission, at its last meeting, to itinerate in the districts of Lahore and Ferozepore.

These districts cover some fifteen thousand or more square miles. Converts have as yet been baptized at only a few points here and there. In the Lahore district there are, outside of Lahore itself, some 450 professing Christians. A most interesting and important part of the work is attention to the spiritual interests of those who have received baptism.

As I have had just a month's experience in the district, I have, of course, nothing very important to communicate. I shall attempt only to give a few *impressions*. Our mental capital, according to Hume, consists of "*impressions and ideas*," I hope that the stock of the former which I possess, may in the course of time be digested and assimilated, and transmuted into the latter. I wish that I could "hold the mirror up to nature;" for nature is interesting; and the phases of human nature which present themselves in the district are especially interesting. To us who are Christians, however, the least evidence of the working of the Spirit is more interesting.

Mr. Hyde and I left Lahore on the 13th of December, visiting in turn each of the villages in the district, where we have Christians, and going finally to Hariki, where as yet none have been baptized, and remaining there about two weeks.

The "fruits of the Spirit" are not as manifest among them as we would wish, but this is, alas! also true of many of the rest of us. I have not, of course, as yet become acquainted with the Christians. I might mention, however, that there are two at Chuslewar in whom I am especially interested. One a blind boy, who delights in singing "*bhajans*" (as we call the native Christian songs) and in quoting verses from the Bible, of which he has quite a store in memory; the other a man somewhat above 40 years of age who is determined to learn to read his Bible, and is so persistent in his efforts that he will soon be able to read fairly well. These show a spirit of devotion which impresses one as genuine. Our Christians in the district are nearly all from the Chura class. This class is the lowest in the social scale. The Churas are wretchedly poor, live in little mud hovels, and do not appreciate the virtues of soap. Their clothing consists of little more than a dirty piece

of cloth thrown over the shoulders. The poor creatures must suffer from the cold at this season when we need our overcoats.

I might mention, in this connection, that the Christians from this class are somewhat more cleanly in their persons than the others, and their houses certainly present a more cleanly appearance. This is somewhat encouraging. The god of the Churas is a hero whom they call Balmeek, and consider to have done a number of remarkable things.

In certain parts of the villages are sometimes seen little mounds of earth upon which, at stated times, little earthen lamps are burned in honor of their hero. They are in a way the *serfs* of the landholders, and frequently suffer much at the hands of their masters. Not unfrequently Christians from this class prove their sincerity, by faithfulness under persecution. Many of the Churas are *willing*, and not a few are *anxious* to learn about Christianity. They are in a *receptive* attitude as compared with the other classes. Of course, in administering baptism to these people, care must be taken to detect any worldly motive which may be at work.

Our reception at Hariki was favorable. Our native brother, Dharm Dās, preached to large crowds on our arrival, who listened attentively. We hope that a number of the Churas there may be baptized at some not very distant date. We have made provision for their instruction in the meantime. One sees some queer characters in the district. We were especially interested in one old Maulavi (*i. e.* teacher of the Koran). He discussed with us for hours in a very friendly spirit on the mysteries of the Trinity and the Atonement. The "mystery" of "God manifest in the flesh" seemed to him idolatry. He appeared to regard us with feelings of compassion. I mention his case because he showed a much better spirit than most of his class. There was none of the supercilious contempt which is so offensive in many Mohammedans.

We were impressed with the spiritual destitution of the people. The country also presents a desolate appearance at this season, though later portions of it will be covered with a fine growth of wheat. The country about Hariki is a sandy waste. We could procure no grass for our horses. Trees are scanty. The desolate appearance of the houses helped the impression. They were for the most part ugly piles of mud. The people have as little idea of the *beautiful* as of the decent and respectable. Certainly, human life in this country is *bankrupt*. Brethren, pray for us.

THE PASSING OF PAYA THUM.

REV. D. G. COLLINS, CHIENG-MAI.

That altar with its inscription, "To the Unknown God," which Paul found at Athens, is still reared by the great majority of mankind. Not only is this true of all heathen peoples but even Christian America has here and there its altars to superstition. Some still do honor to their god in the choice of a day for the planting of their potatoes, or the killing of their pork, or the roofing of their buildings. Others again are conscious of the presence of their god in a company of thirteen and not for anything would they sit at the same table with him.

Less than two years ago in a certain church in the State of Ohio some members of that body became very much wrought up, because as they said, another member of that church had an evil eye of which they were afraid; in other words, they accused that person of witchcraft. Such accusations are very common among the heathen Laos, but seem very much out of place in a Christian church in America among the disciples of Christ. During the past five years many false Christs have appeared in different parts of the United States.

AN EXPECTED PROPHET.

There are many among the Laos who believe that a new religion from the West is to be introduced into their country, and will eventually supercede Buddhism, their own religion. Again others are expecting Buddhism to undergo a great change, but when or how they cannot say.

In many parts of the country we have a people who formerly came from the far north and speak a dialect peculiar to themselves. They are expecting a deliverer to come from the North who will establish a new religion. The name for their expected god is Paya Thum.

During the month of November, 1893, some of our Chieng-Mai evangelists requested that they might be allowed to spend some time in a section of the country east of our city where a great many of their people reside, in order that they might teach them of the new religion from the West which had

already arrived. At first the people crowded about them wherever they went and to all outward appearances were very much interested. We hoped that they would receive the truth. Some two or three of the evangelists spent some weeks in teaching them, yet the people hesitated to embrace Christianity. They gave as the reason for their reluctance in deciding, that they were expecting Paya Thum, at whose coming all the old systems of religion would pass away, and all nations would embrace the one which he had come to establish. Therefore those who were interested begged to wait.

THE COMING OF PAYA THUM.

One morning about the middle of February, 1894, it was reported that Paya Thum had arrived. He appeared in company with three or four small boys, and was dressed as a Buddhist priest. He seemed to be a man about fifty years of age. He went to a certain Buddhist temple in Chieng Mai and told who he was. His story was that he and his boys had come from the far north; they had been carried through the air on the back of some kind of a flying horse, which early that morning had descended to the ground and allowed them to dismount just outside one of the city gates. He entered the city and asked for accommodations at that temple, and his request was granted. He caused it to be proclaimed throughout the country that he was the expected one. His predictions were bold and startling. He said that, Beginning with the sixth day of the sixth month (which corresponds to our April) there was to be total darkness, which would continue for six days and nights. During that time, millions of spirits would visit every part of the earth, the people would hear their voices and the flapping of their wings all about them, yet would not be able to see them. Not only good, but evil spirits of all kinds would visit the earth. The evil spirits would be permitted to hurt or destroy whomsoever they might wish, and possibly they might destroy all mankind. All forms of religion, including Buddhism, would come to a sudden termination and would be supplanted by the new one. The new religion would be

born at the close of the sixth day of darkness, and he, Paya Thum, would appear and be recognized as the ruling spirit.

HIS ALARMING PREDICTIONS.

His predictions spread like wild-fire, and crowds began to throng about him begging him to have mercy on them. Many sold their rice fields and homes and brought the price thereof and gave to him. Others begged that when he bathed he would use a large vessel, that none of the water might be wasted, that they might carry it away for drinking purposes. During the six weeks which followed, princes, priests and the common people, both men and women, crowded about him, believing a great change was to take place. One day a company of our Christian men through curiosity went to call on him. They asked him many questions which he could not answer, and finally he became very angry and refused to talk longer with them.

There is a law in the Laos country by which false prophets are to be punished, providing their predictions do not come to pass. The princes in authority sent their scribes to take down a verbatim report of Paya Thum's predictions, that they might have a definite charge to bring against him, in case he should prove to be a false prophet.

A REIGN OF FEAR.

As the time drew near when his predictions should be fulfilled the heathen people became more fearful. For days it was uppermost in their thoughts and many talked of nothing else. The beginning of the six days of darkness was to be on the night of the fifth day of their sixth month. On the afternoon of the fifth the chief prince of the Chieng-Mai province called together a large company of his neighbors and slaves that he might say good-bye to them. That evening after school some half-dozen little princes and as many more boys from heathen homes came to me crying, and begged that I would tell them what was really going to take place. I had told all the boys that afternoon not to be afraid, which was all that the Christian boys needed, but the unbelieving were not satisfied. I told them I would cer-

tainly see them all at school the next day as usual and told them again not to be afraid, that the God who created this world was greater than Paya Thum, and he would certainly care for it and us. They returned home, I thought, feeling better. We did not hear until that evening that an eclipse of the moon would occur that night, Paya Thum certainly had heard of it, but did not tell even his followers. That night about ten o'clock the moon began to disappear and then what a noise followed. As is usual at such times there was a great furore, but that night it was much louder than we had ever heard it before. The people went out with their guns, drums and gongs and all shouted as loud as they could. The popular explanation of an eclipse is that some demon or monster is about to devour the sun or moon, and they think if they make a loud noise they may succeed in frightening it away. That night after a vigorous effort they succeeded in saving the moon.

THE PASSING OF PAYA THUM.

About ten days before Paya Thum's predictions were to be fulfilled he left the temple in the city and went out into the country to a locality some six miles distant where there is a large temple with a famous reclining idol, where he remained until the time had passed. He soon moved again still farther away from the city and from the authority of the princes, and the next move he was beyond the reach of our lagging Laos officials.

LESSONS OF THE INCIDENT.

It was not the first time that false prophets have appeared in that country during the past twenty years. Some have been severely punished. Some have had a large following while others received but little or no attention. This incident will help us to realize what unstable faith the Laos have in the Buddhist religion, notwithstanding some writers have said, "To-day the best representatives of the Buddhist religion are found in Siam and her dependencies." May we not also learn that the people without an exception, realize that they are great sinners, and they must do something to atone for their sins, or else they are doomed. Their religion

requires of them so many impossibilities, that naturally they ask, "What can we do?"

Think of a religion which does not hold out to its followers an iota of hope or assurance of anything better in the next life. Is it any wonder that hundreds of them are embracing Christianity every year. Let the Church continue to pray for Laos.

THE STORY OF THE YEAR.

J. W. MCKEAN, M.D., CHIENG-MAI.

Another year of abundant harvest in the Laos land! During the past twelve months 305 souls have been redeemed from the thralldom of Satan and brought into the liberty which is in Christ. Many children also, who a year or two ago were wont to join in heathen processions, and were taught to bow down before dumb idols, now join their parents and Christian neighbors in worshipping the true God. God seems to have set his seal upon the work of this mission in a remarkable manner. How richly He is rewarding in these latter days the faith and heroism of those pioneer families, who through opposition and difficulty laid broad and deep the foundations of the Laos church. The gradual and yet rapid increase in the number of accessions to the church is a striking feature of the mission. In 1889 there were 180 additions on profession of faith. In 1891, 241. In 1893, 289 and in 1894, 305. This steady increase gives much encouragement. For many years not a single month has passed without additions to some of the churches of the mission.

AN IMPRESSIVE ORDINATION.

Another item of no small moment as respects the stability and permanency of the work was the ordaining of six native ministers at the recent meeting of Presbytery. For many years the Rev. Nan Tah was the only ordained minister among the Laos. Last year a second, Rev. Wong, was admitted to the ranks, and this year six additional men are commissioned to preach. It was a glad day for the mission, but an especially joyful day for the missionaries who for years and decades

past have constantly been praying that God would raise up a native ministry. A missionary writing from the field says: "It was a solemn thing to see Presbytery lay hands on those six native ministers and to hear dear Father McGilvary's ordination prayer. These six men will soon be installed in their respective churches."

TO REGIONS BEYOND.

A new station is being opened at Muung Nan. Years ago Dr. and Mrs. Peoples joyfully faced the privation and hardship incident to the pioneer work of opening Lakawn Station. Now that the work is there well established their ears catch the cry of the needy Laos in Muung Nan, and in response to urgent invitations from officials and common people they are leaving their comfortable home and pleasant relations in Lakawn and are bravely pushing on into the interior to make the pathway for future laborers and to scatter the precious gospel seed. Miss Flee-son is to accompany them. Could our Christian people of the United States understand the inconvenience and the trials of endless variety that are incident to the opening of new work in distant inland cities, surely more earnest prayers and larger gifts would be forthcoming in order to send re-enforcements and financial assistance to these servants of the Lord who are counting no cost that they may carry the Gospel to the perishing ones.

A BEREAVED STATION.

The Laos Mission sustained a great loss in the death of Rev. Stanley K. Phraner, who, after four years of service, has been called to his reward. Mr. Phraner's whole missionary life was beset with many obstacles. Bereavement, loss of health, and other hindrances, to which many a man would have succumbed, were his portion, and yet he bravely and persistently remained at his post and did excellent service. For some two years previous to his death, Mr. Phraner and his devoted wife had been hoping and praying to be sent to open a station at Chieng-Hai. At last their request was granted, but a temporary scarcity of workers in Chieng-Mai, required a postponement of their plans. Then came

failure in health and long months of pain and weariness, and when, much broken in health, he leaves the field for America; it is only to reach Singapore where he finds release. Who will fill his place? Chieng Hai, with its growing though unshepherded flock, with its outlying fields and its dozen or more adjacent mountain tribes, calls loudly for a missionary. The Christians in that far-away interior station are straining their eyes toward our shores longingly asking for a missionary. The last long tour made by Mr. Phraner was a visit to this needy field, and already the people had begun to look upon him as their counsellor and friend, and to pray for his speedy settlement among them. He has gone. The work remains. The call is urgent. Who will go? The Protestant churches of the United States with their more than one hundred thousand ordained ministers, can well spare to the foreign field a large force of the young ministers who are now leaving the seminaries. To such men the Laos Mission is looking for help. There are millions of unevangelized Laos hungering for the Bread of Life. The harvests of souls in that land has for years been abundant. Whoever is led into that field, no doubt will have the inestimable privilege of leading many dark souls into the light, who, without this ministry, would have gone down in the darkness. The field is white unto the harvest. Every barrier is down. The freest access to the people may be had. They invite the missionary. The Master has said "go." Why should there be any halting?

PHYSICIANS GREATLY NEEDED.

This mission is also calling loudly for physicians. Sickness abounds. The missionary physician is in constant demand. To him is accorded the precious privilege of following very closely the example of the Master in ministering to the sick and pointing them to the Great Physician. America, with 118,000 physicians, one to every six hundred of the population, can well afford to spare some of her medical talent for the needy heathen lands. Christian physicians, here is the opportunity of a lifetime. An opportunity not for fees, not for fame or honor, but of relieving the sick, who, if you do not go to them,

will never be relieved, and of pointing to Christ those sin-sick souls, who, if you do not tell it to them, will never hear of the Great Physician.

Young physicians, who are just leaving medical college, the medical missionary work offers you the widest possible field for the exercise of your best talents. The rewards to be had are large and they are sure. The ranks of the profession at home are already full. Not so in heathen lands where there is but one physician to each million of the population. Were the United States supplied with physicians in that ratio, there would be but sixty-five or seventy physicians for this great land. And yet these heathen people are far more subject to disease than we are. Young physicians, would you use your talents in the best possible way? Go, with your medical knowledge and surgical skill, with all your acquirements of every kind into the dark places of the earth, and there, like your great Master, heal the sick and preach the Gospel of the Kingdom of God.

LET US GO UP AND POSSESS THIS LAND.

Every circumstance, every condition of the Laos field, and the work there, invites, urges, challenges our beloved church to more zeal, more faith, and greatly enlarged gifts. But we shall do our full duty only when each individual in the church comes to realize that it is *his* work to go into all the world and preach the Gospel, and if denied the blessed privilege of going in person to go through the instrumentality of prayer and gifts. Money is the telephone through which we may speak to our heathen brother in the uttermost parts of the earth. Blessed privilege! Although not permitted to speak to the heathen in his own language, yet through our gifts we may tell him of the Saviour, and we shall be permitted to welcome him in heaven as a brother in Christ, saved through our instrumentality. For the redemption of this Laos land our church is alone responsible. Are we willing to shirk the responsibility? Shall we not rather renew our efforts and, trusting in Him to whom all power in heaven and earth has been given, go up and possess the land?—for we are abundantly able to take it for Christ.

FREEDMEN.

A SPECIAL CASE.

The Board of Missions for Freedmen for the best interests of the general work under its care, is compelled to be very guarded as to its permission to allow special appeals to be made in public prints by individual workers on behalf of the needs of their own particular fields; but now and then there occurs a special case where such a permission seems to be in the mind of the Board fully justified by all the surrounding circumstances; such is the case in connection with the work at Birmingham, Ala., now under the care of Rev. E. M. Clarke, one of our colored minister who has been laboring for several years on that field faithfully, in the face of unusual discouragement. The following statement of Mr. Clarke's case, made by himself, is published with the endorsement of the Board.

MR. CLARKE'S LETTER.

Dear Brethren:—As you are aware I am the pastor in charge of a colored Presbyterian church in Birmingham, Ala. We have 27 members. We have services, regularly, twice every Sabbath; and Sabbath school with an average attendance of 30. In addition, I am conducting a day-school in connection with the public-school, with an average attendance of 65. We have no house in which to worship; and the people of the congregation are all very poor; and many of them are destitute of the necessities of life. We hold our services in an old dilapidated church building, which, at best, is very poor protection against wind or rain. This is the only colored Presbyterian church in this County; and we are right in the centre of a colored population embracing at least fifty thousand souls. We have an opening here for a grand work; but owing to the lack of a comfortable house in which to worship, our work is greatly hindered. My income is so small that I have to live in any kind of a cheap shanty I can get. I don't mind this so much if we could have a church building. You are our only hope. We appeal to you as our brethren in Christ to help us in this work. Anything you can do for us will be gratefully

appreciated and prayerfully remembered. Property is now very low; and I think \$800 would buy a lot and build us a house; or \$500 would buy the lot and building we now occupy; and I feel sure that for cash it can be bought cheaper than that. Fraternally,

E. M. CLARKE.

This statement of Mr. Clarke's was submitted to a prominent elder in one of the white Presbyterian churches (Southern) in Birmingham, with a view to getting his opinion of the situation; and with his permission an extract from his reply is herewith appended:

Dear Brother:—There is a small error in the statement of Rev. E. M. Clarke of this city, in reference to his work here; but it is not important. A statement is made in the appeal that his is the only colored Presbyterian church in this county. Our Church organized a small colored church in this city about three years ago; but the members are scattered. They have no house of worship and no pastor. I sincerely hope you can put Clarke in the way of getting himself and his little congregation housed. He is an excellent man and just as faithful and patient as can be. His work has appeared to drag; but when his impediments are considered this is not surprising. I sometimes think we are all too impatient about our progress in the colored work as compared with the results obtained by other denominations; but when we stop to reflect that our Church insists on having a pure doctrine preached by men who live pure lives, to people who are expected and required to make their lives conform to their professions, we cannot hope to make as much show of progress as others less careful in these particulars. Clarke is a valuable man to the Church, and he has suffered privations that would have driven most men from the ministry to some other calling. This community sadly needs a great many more like him. I offered to help him buy a lot and build a house, and examine title for him without charge. I will freely give him such assistance as I can render. Truly yours,

M. A. MASON.

The Board hopes that this letter of Mr. Clarke's with its emphatic endorsement by by one who is on the field, and knows whereof he speaks, will meet the eye of some generous friend of our work and result in the securing of the amount of money necessary to build in Birmingham a house of worship at a moderate cost—which house, if so secured, will also be used as a school building in which the work of both teaching and preaching will be carried on to the glory of God and for the spiritual good of the race to which Mr. Clarke belongs, and for which he is so faithfully laboring.

EDWARD P. COWAN,

Corresponding Secretary.

ALBION ACADEMY AND ITS PROSPECTS.

This institution, situated at Franklinton, N. C., is under the care of Rev. John A. Savage, D. D., a prominent colored minister in connection with the Presbytery of Cape Fear, of which he is Stated Clerk. The Board of Home Missions for Freedmen supports five teachers in connection with the institution. There are a number of other helpers in the work whose support is obtained from other sources. It has an enrollment of about 235 pupils, of whom 110 are males and 125 females. Sixty of these are boarders. One hundred and ninety are professing Christians. The following letter from the President of the institution sets forth, clearly, its conditions and needs.

Dear Sir:—Three years ago, almost, I took charge of this work. The outlook was cloudy and vague. Signs of discouragement were patent and numerous on every side; but to Him who is always a present help in time of trouble I went. He heard me. He is blessing me. The kindness and interest of the Board in me gave me fresh courage. My hopes were strong. My trust unwavering. During the three years God hath blessed us exceedingly. Amid difficulties we have been able to maintain a solid hold upon the people of this section of North Carolina—the Eastern. I say it with no boast, but what is the truth, that our school is the best preparatory school in the State, established by the Presbyterian Church, and heartily supported by the Freedmen's Board.

Our students who have entered the actual work of teaching carry higher recommendations from the County examiners than any who are likewise engaged from schools in the same grade. They are teaching in all parts of the State. Some have gone to other States and are distinguishing themselves, not only as teachers and scholars, but as exemplary men and women. Young men and women come to us from all parts of the State. They are an industrious kind. They are frugal and ambitious. Many of them produce cereals and sell them at the markets at a low cost in order to maintain themselves in school. Some of them, even now, are trying earnestly to sell some corn and meet their obligations. A great sacrifice is made by them to support themselves, here, so determined are they to obtain an education. We have also that stamp of young men who are aspiring to the ministry. A large percentage of them have so expressed their purpose. The young ladies are looking forward as teachers—not merely in common schools but in seminaries of note. The work is growing rapidly. It is known throughout the State and its influence felt, as our students go to the many places wherever they may be employed. I am proud of the work. I am exceedingly thankful to the Board for its interest and favors, and for its hearty endorsement and support of me in needful times. I am grateful to God who has blessed us abundantly. May the richest benedictions of heaven ever abide with the Board in its government of this work and all others, and with each member of the Board who has ever been so kind to me. Pray for us that God may give us his special care in showers of blessings. The dozen or more of young men here, who are preparing to enter the ministry of the Presbyterian Church, beg an interest in your prayers. Our pupils are teaching in schools with an enrollment of over 5,000. The whole of eastern North Carolina is now patiently looking to our school for help. The piteous cases of poor boys and girls come to us daily. They ask, "cant you help us?" One boy writes "I will serve you five years if you will take me in your school." Another writes, "I have \$10 which I have made and saved while I was sick, can't you take me?" To these I have said no. My heart goes out to them. Our buildings are very small and over crowded. Oh, how I long to send sunshine into the huts of the poor; into the black, sin-cursed districts.

Faithfully,

JOHN A. SAVAGE.

PUBLICATION AND SABBATH-SCHOOL WORK.

PREPARATION FOR CHILDREN'S DAY.

So important has this anniversary become in relation to the Sabbath-school and missionary work of this Board, that it is not to be wondered at if those engaged in this work look with some anxiety for the evidences of careful preparation for it on the part of the Sabbath-schools.

In such times as these, fear and trembling often take hold of those who bear heavy responsibilities, either in the Church or in the world. Friends of the children will not, we trust, be prevented from doing their very best for this sacred cause, because of any fear lest that best may possibly fall short of their desires or expectations.

By the time this meets the eye of the reader, most of our Sabbath-schools will, we trust, have fully supplied themselves with the programmes and mite chests which the department sends gratuitously to all Sabbath-schools in our Church. Should the reader know or suspect that his Sabbath-school has not obtained such supply, he will do a good deed by broaching the subject in the proper quarter and endeavoring to bring his school into line.

When the contributors to any cause are numbered by tens of thousands, it may seem, at first sight, to be a matter of small consequence if one or two should drop out. So it would if we could make sure that the defection would stop there. There are millions of blades of grass in a single field and a few blades would certainly not be missed. But what if every second blade should be blighted? Would not the crop be seriously injured?

Let no one despise the little offerings that come in the tiny mite-boxes through the hands of the children. Let no one say that one or two such offerings in a class or in a school will not be missed. For if such a feeling should become widespread, it might bring about great disaster to our cause. Loyalty to Sabbath-school missionary work, and a

thoughtful regard to the vast benefits flowing from it to millions of our own people, will, we trust, stir enthusiasm in every heart, and prevent any feeling of indifference gaining ground as to the wide distribution of the boxes.

OFFERINGS OF THE CHURCHES.

A word about these will also be timely. In the old colportage days, before the churches had become awake to the great missionary possibilities of this work, the time for gathering in the collection for the "Board of Publication," as it was then termed, was often fixed for the middle of the summer, when the liberal givers were off on their vacations. This was supposed to be well enough, and perhaps it was as circumstances then were. It chimed in very well with the theory that three per centum of an aggregate contribution was all the share properly available for the work of the old Board. But things have changed within the past few years. The per centum calculation needs thorough revision, and the idea of presenting the claims of the Sabbath-school and missionary work of our Church at a time of year when the congregations are thinned out, is no longer to be defended. The work is of a nature that calls for far more liberal support than it has hitherto received. The fact that it is helped onward so enthusiastically by the children, should not shut it out from the sympathies of the older people. The cause deserves to take its place among the greater organizations, and to be presented before the people at a time of the year favorable to good collections. The people are willing to have it so, and it is due to the people that they should have a good opportunity of learning all about this great missionary and evangelistic movement of our Church.

There are still good people who think that, somehow or other, the offerings given to the Board of Publication and Sabbath-school work, are used in printing and publishing Sabbath-school books and periodicals. Noth-

ing could be farther from the truth. The publication work of this Board not only does not need help, but it yields a handsome profit yearly by the sale of its publications and periodicals, and it pays two-thirds of this profit into the Missionary Fund. Every cent therefore that is contributed to the Board of Publication and Sabbath-school Work is used entirely and directly on the missionary field.

E. T. B.

SALARIES OF SABBATH-SCHOOL MISSIONARIES.

Some erroneous impressions having gone abroad as to the salaries paid to the Sabbath-school missionaries of this Board, and as to the expenses incurred by them in their work, it may be proper to state here that the average salary paid to the Presbyterian missionaries last year was \$730.45, the range being from \$300 the lowest, to \$1,000 the highest, the latter being paid, however, in one case only. The salaries of the synodical missionaries are somewhat higher, varying according to the extent and importance of the field of which they have the oversight. These brethren perform duties analogous to those of synodical superintendents of home missions and only men of executive ability and popular talent are fit for this service.

With reference to expenses, while the Board has not deemed it desirable thus far to draw the line at any arbitrary sum beyond which expenses must not be incurred, the greatest watchfulness has been exercised. An itemized account is rendered every month by the missionary and before being paid is submitted to the Chairman on Publication and Sabbath-school Work in the appropriate synod or presbytery and is also carefully examined at the head office. At the recent Conference of Sabbath-school Missionaries at Detroit the subject was fully discussed and it was recommended that henceforth the maximum allowance for expenses should be \$150 a year.

BY GOD'S GRACE.

Mr. C. G. Hyden from Kentucky writes: I went to ——— and held a series of services for thirteen days. I was there seventeen days, but had a severe attack of sickness, which lasted

four days, but the Lord raised me up and I held meetings for five days longer. The Lord gave us thirty-two conversions, and twenty-eight of the number joined the church. This place had been much neglected—no preaching for five years. Our expenses in holding these meetings were about \$15, but towards this the people raised \$10. When I went there it was very cold weather, and the old school-house was in very bad condition. I secured some help. We glazed some of the windows and closed up others with planks. We closed up the cracks in walls and floors with rags, and I bought a small stove and some piping, and we made the place tolerably comfortable. A church will be organized before long at this place. Satan has destroyed a number of souls from this section, but by God's grace we have now about ninety Presbyterians in this county, and two good congregations.

Mr. R. H. Rogers writes from West Virginia:

Herewith find order for grant, also letter from the superintendent of the Sabbath school. This is a deserving, needy school. It is in the darkest portion of the state that I have ever seen. There never was a school there till I went among them. I was even told that it would be dangerous to go among them, there were so many outlaws, etc. I held a several-days' meeting among them, an interest was created and the results have been a great surprise to all. They are ignorant and poor, but our hope is in the young people. The country will improve.

EVIDENCE OF GOD'S APPROVAL.

Mr. G. G. Matheson from Minnesota writes:

All along the line the Lord is giving abundant evidence of his approving grace. One Superintendent writes: "Last Sabbath we had an attendance of forty six. Collection \$1.80. Some of these people came five and six miles. Had children ten and twelve years old that had never been to Sabbath-school. Don't you think we ought to feel encouraged?" Another, "Each Sabbath there has been a marked increase in attendance. There are a number coming that never thought of coming before. The Lord is blessing us more and more." And just on the eve of my writing another superintendent writes and among the encouraging things said are, "Our number has increased from sixteen to thirty-four. The papers and cards sent were thankfully received and the children delighted."

CHURCH ERECTION.

HERMON AND THE JORDAN.

The late President R. D. Hitchcock, in his incisive tract upon *Socialism*, speaking of the "*Chronology of Capital*," says: "The upshot of the matter is, that a great part of what we call our property comes and goes with the revolving seasons. Communists and children may dream of inexhaustible wealth locked up and guarded by hard and heartless men, who might unlock it if they would. So may poets sing of perennial fountains, like those which burst from the roots of Hermon to make the Jordan. But let Hermon miss the rains of a single winter, and soon there will be no more Jordan."

I am often reminded of these closing words when there come to this office requests for grants or loans from the very quarters from which the Board expected supplies instead of demands. In a letter received to-day from an honored pastor-at-large in one of our Synods containing several large and wealthy cities, in asking for aid for a city church he closes with the words: "Wishing you may have many calls for help in building churches and manses, and that you may always have an abundance of means in the treasury from which to draw, I am yours fraternally." In my reply I ventured to say: "There is little doubt that your wish that we may have many calls made upon us will be entirely fulfilled. I regret to say that I do not feel so confident in regard to the latter part of your wish, that we may have abundance of means. Certainly we shall not have if our presbyteries continue more and more to retain the collections of their churches for use within their own bounds, and at the same time call upon the Board for large amounts of help. It is absolutely impossible for the Board to supply means when the churches absorb all that they raise at home."

From another good brother living in one of the wealthiest in proportion to its size of our eastern cities, an application comes also

to-day asking if the Board makes grants or loans to aid in repairing church buildings. What can I reply to such a request save that, while such grants are occasionally made, yet it was never contemplated when the Board was organized that it would be called upon to disburse its funds to the old and well established churches in the presbyteries and cities upon which it depends for its supplies. As I write, an application is laid upon my desk asking for \$1,000 for a new church in a city of nearly 50,000 inhabitants in one of the richest of our great central states. In reply to questions previously asked, an accompanying letter urges the following considerations: "The churches with any means are weighed down with their own enterprises and the caring for their missions, and while we are in this condition the Bethel work is suffering for room. The question is: In view of this city's inability in this crisis, will the Board of Church Erection help us out? What little money our churches may have ever put into the treasury of the Board ought not to be a matter of consideration when the development of such an enterprise as the Bethel one is at issue. Cities like this that grow with such rapidity should be expected to call upon the general fund of the great Church rather than allow the cause of Christ to fall behind."

Well argued and forcibly put. But here again the same happy conviction: "*The General Fund of the Great Church*." "*Perennial fountains bursting from the roots of Hermon*." The writer does not realize that from scores of other great cities just the same plea is coming. How can there be any "General Fund of the Great Church" when the sources of supply are upon every side dried up, for reasons such as are here presented? Every year the amounts raised in our presbyteries for church extension and church erection (as reported in the Minutes) grow larger and larger, but I regret to say that more and more the presbyteries are

retaining these funds for use within their own bounds; and there is no adequate provision made for our young home missionary churches which have no strong sister churches in their own presbyteries to aid them. And yet year by year the calls upon the Board increase, and, what is significant and even disquieting, are swollen by requests from churches already largely aided by the strong presbyteries within whose bounds they lie and from which the Board had hoped to replenish its general fund.

If this goes on what must be the inevitable result? Permit me to paraphrase President Hitchcock's picturesque figure, and answer: "Enthusiastic pastors may sing of perennial supplies from a great central treasury always full and running over, like the fountains that make the Jordan. But let Hermon (*the Central Treasury*) miss the rains (*the contributions*) of a single winter, and soon there will be no more Jordan (*grants for Church Erection*).

E. N. W.

SEMI-CENTENNIAL MEMORIAL.

Would that the suggestion contained in the following letter from one of our most earnest and successful missionaries, who has had a long experience of the meaning of the Board's work, might call forth response and bear rich fruit!

I find by a perusal of the minutes that this present year is the Semi-centennial of the operations of the Board of Church Erection. It is a little surprising to me that nothing has been said about, and as far as I know nothing done towards the celebrating of the event. Half a century of such beneficent work should not pass by unnoticed.

—Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—*Phillips Brooks*.

—Ministers make a great mistake, says the *Michigan Presbyterian*, in turning all their energies towards reaching those outside of their churches. Upon the communion rolls are a large proportion of people young and old, who need the inspiration of a new principle in their lives and often foundation teaching of divine truth, and certainly training in Christian service.

You should make an effort to procure a memorial fund as the Board of Relief did a few years ago. I have already set the ball a rolling in our Presbytery, and will try and enlist the efforts of every Presbytery in our synod to secure for the Board a memorial offering. Would it not be well to publish a list of all the churches aided during the half century, arranging them according to the years when aid was given, and call on them for a *special thank offering*? Such a list would be instructive and testify as words cannot to the blessed work your Board has been doing. All the other Boards should this year yield to you "*the right of way*." Can you make any suggestions to aid us in making our efforts to help the Board more efficient? Our Presbytery meets April 4.

THE NEW CHURCH AND RESULTS.

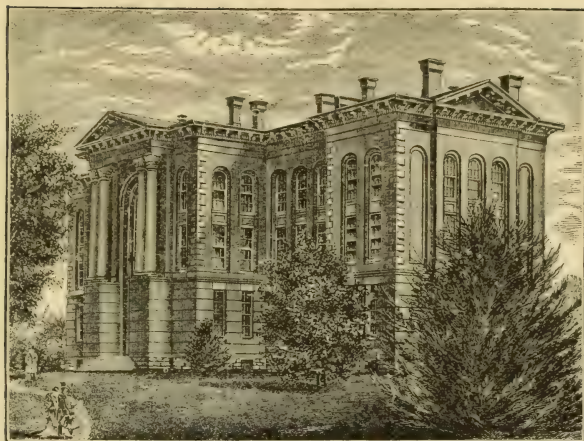
The Rev. Franklin Moore writes of the Fossil Creek Church, Colorado:

We dedicated our new church on February 3, Dr. Coltman of Laramie City officiating in the presence of a crowded house. This was followed by a series of three-weeks' meetings, which were very profitable. We took in twelve new members on dedication day, and there are a goodly number ready to come at the next communion, which will be April 17. We are very proud of our new church, and it is well-filled each Sabbath, unless stormy. We feel much indebted to the Board for their timely assistance, for without its aid we could not have built. We take a collection for the Board next Sabbath. It will not be as large as we would like, on account of hard times, and the special strain in building. It will cost us \$1,900. Are all out of debt, except \$44 on furniture, which we hope to cancel before the meeting of Presbytery. Will send you a photo of the building as soon as we get them.

—The progress which the Negro race has made in this generation in industry, morality and education is a source of the highest gratification to all friends of the race, to all excepting those who expected a miraculous conversion.—*Henry Gannett*.

—Christianity is responsible for our civilization, and is the datum line to which we must refer in all our measurements. Our enlightenment may be imaginary, the gleam of a myth, but it comes from the Star of Bethlehem.—*Maurice Thompson*.

EDUCATION.



MAIN BUILDING—CENTRE COLLEGE.

CENTRE COLLEGE, KENTUCKY.

We give the story of Centre College as affording an admirable illustration of the necessity of ceaseless vigilance on the part of Christian people if they would prevent the introduction into our seminaries of learning of irreligious or infidel teachers, and if they would preserve schools for the sons and daughters of America in which they may be trained under the best moral and religious influences.

ITS ORIGIN.

Centre College may be said to have had its origin in a log cabin in the days when Kentucky was not yet organized as a state, and when a few scattered settlements of adventurous pioneers alone broke the monotony of the wilderness. The log cabin was the rude home of the Rev. Mr. Rice, a Presbyterian minister, who was a lover of learning and a wise man enough to see that the character of a state may be given it by the character and conduct of its founders. In Mr. Rice's humble home another Presbyterian minister, the Rev. Mr. Mitchell, began, in the year 1785, to teach a number of lads enrolled as students of Transylvania Academy. The charter for such an institution had been obtained from the legislature of Virginia in 1780, and the first meeting of the trustees was held in 1785. The school was removed in 1788 to Lexington, which

soon became the literary centre of the state and the scene of those exciting and decisive conflicts which issued in the bringing of the institution back to its birthplace at Danville and the fixing of its character as forever consecrated to religion and learning.

ITS STRUGGLE TO PRESERVE ITS CHARACTER.

Many persons of influence in Lexington were led to embrace the infidel sentiments which were more or less widely spread through this country by officers and soldiers of the French army which was sent to our assistance during the war of the revolution. A number of men of this character made a successful effort in 1794 to oust from the post of principal of Transylvania Academy the Rev. James Moore, a Presbyterian minister, and to put in his place the Rev. Henry Tomlin, whose sentiments were known to be opposed to evangelical religion. There seemed to be no course open to the Presbyterians but to set up a new school of their own, which they promptly proceeded to do at Pisgah, a town nine miles from Lexington. It required great exertions to secure the funds necessary for the establishment of this new institution; but the presbytery rightly judged that it was better to sacrifice all that had been invested in Transylvania Academy, and to begin to build up a school again from the foundation, than to fail to provide for the sons of Ken-

tucky a fountain of learning which should flow with an unpolluted stream. It is interesting to find among the generous subscribers to the Pisgah school the names of George Washington and John Adams, each of whom gave one hundred dollars. Even distant London sent its contribution of four hundred dollars for a library and scientific apparatus. The grammar school and college had not been in operation for more than two years when overtures were made by the authorities of the other school for a consolidation, which was effected in 1798 on the basis of granting to the Presbyterians a majority of the trustees, while they on their part gave up the right of ecclesiastical supervision. The name assumed by the institution thus consolidated was "The Transylvania University." Twenty years passed away under these auspices and then the old conflict was renewed. In 1818 the legislature of Kentucky removed all the members of the board of trustees and put in their place thirteen new ones, not one of whom was a Presbyterian, or even, it is said, a professor of religion. A new president was chosen for the college under these changed circumstances, and the choice fell upon Dr. Horace Holley, LL. D. of New England, a gifted and scholarly man, but with sentiments on the subject of religion quite intolerable to Presbyterians. It was a severe tax upon the patience and faith of those who had labored so persistently to secure a Christian college for Kentucky to be thus again turned out of doors, leaving buildings and funds to which they had so largely contributed in the hands of those who seemed to be perverting them to objectionable uses. But they were equal to the occasion. It seemed like beginning all over again indeed when in Danville, where in a log cabin the first efforts were made, the foundations of Centre College were laid in 1819, thirty-four years after Mr. Mitchell's early labors began. The first charter made the college a state institution, and it was only after a fierce conflict that the legislature in 1824 amended it so that it might come under the control of the Synod of Kentucky. The condition imposed was that a permanent endowment of \$20,000 should be secured. This condition was fulfilled in 1830 and the institution passed into that ecclesiastical relationship in which it has ever since remained, and which seems to bind it securely to those principles of evangelical Christianity which the fathers rightly regarded as essential in an institution of learning and for the establishment of which they did so much and endured so heroically.

LOCATION OF THE COLLEGE.

The situation of Centre College has been highly and justly praised. The West and the South stand geographically in such a relation to Kentucky as to find there a natural educational centre. The climate is salubrious, free from the severity of the winters of the North and from the enervating influences of the overheated South. The surrounding country is famed for its beauty. The people are still more famous for their intelligence, their culture, their cordial manners, and their large-hearted hospitality. Its situation in a border state gives it special importance as being in a position to promote a cordial feeling between the two sections of our beloved Church and to prepare the way for a longed-for re-union. The very moderate cost of living commends it to the favorable consideration of our candidates for the ministry, who find it a most suitable place to get their training.

ITS GOLDEN AGE.

It commonly happens that a college becomes historically associated with the name of some particular individual to whom it is for one reason or another under peculiar obligation. Many distinguished men have served Centre College long and well, but conspicuous among them all every observer notices the form of Dr. John C. Young, who became president of the college in 1830, and remained in that position of honor and power until his death in 1857. He was but twenty-seven years of age when he assumed office, but he was already famous, both for the extent of his learning and for his eloquence as a preacher. It required courage to take charge of an institution in a condition of such feebleness, for it was almost as destitute of students as it was of funds and influence; but under his able administration, new life was infused into the college, new confidence was inspired among its friends, a permanent endowment of more than \$100,000 was secured, and the number of students was raised to almost two hundred. We live in a time when the gifts of the wealthy have given an air of actual luxury to some of our institutions of learning. Many students may be attracted to such places by the assurance of physical comfort; but he is the wise man who inquires rather about the presiding genius of the place, the character and methods of the president and of his co-laborers in the faculty. General Garfield is reported to have once said: "I would rather study in a log-cabin, sitting at one end of a school bench, *if Mark Hopkins was at the other*, than to have the

luxuries and appointments of the most richly endowed university without that inspiration." For twenty seven years the presence of John C. Young made Centre College an attraction for students more potent than fine buildings and luxurious living. His eloquence as a preacher, his splendid qualities as a teacher, and his power to attract, control and influence, made the college and the principles which it represented famous in his day and generation.

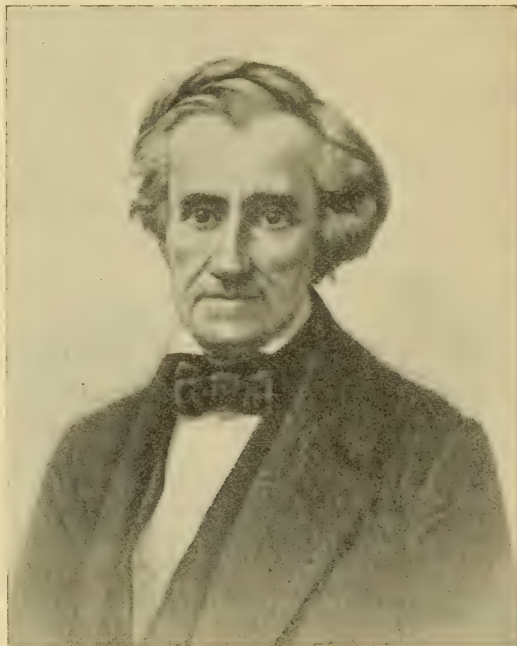
ITS CHARACTERISTICS.

The history already given makes clear that Centre College has always had for its most prominent characteristic the use of moral and religious influences as a prime factor in education. It has showed itself ready on more than one occasion to suffer loss for the sake of maintaining a distinctively religious character. It has steadily selected God-fearing men for its trustees, and sought to have as instructors, men of religious principle as well as of learning. The result has been that the students have been largely influenced in the direction of holy living, and more than one fifth of the alumni have become ministers of the Gospel. The college has acquired fame also as a school of oratory, and points with pride to its graduates who have distinguished themselves by their eloquence at the bar, in the halls of legislation, and in the sacred desk. These features, with zeal for sound learning, constant loyalty to an undivided country, and aspirations towards a reunited Church, give character and power to Centre College, Kentucky.

PRESENT CONDITION AND NEEDS.

It was regarded as a most propitious circumstance that, upon the resignation of Dr. Ormond Beatty in June 1888, the Rev. William C. Young, D. D., son of the famous John C. Young, was secured as the president of the college. Dr. Blayney, chairman of the board of trustees, said to him on the occasion of his inauguration: "The blood of two historic Kentucky families flows in your veins. The name of J. J. Crittenden, your honored grandfather, is not more familiar in the political world than the name of John C. Young, your revered father, in the ecclesiastical and educational worlds. I permit myself to believe that you are the heir of some of the characteristics of each of these great men which peculiarly fit you for the work you now undertake and promise well for your success." Under the administration of the present head of the college it has grown and flourished.

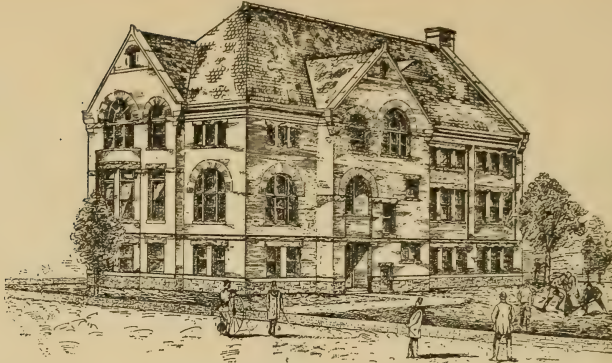
The year now drawing to a close has been by far the most prosperous yet enjoyed. A new department of law has just been added with 22 students the first year. The total number of students at present enrolled in all departments is about three hundred. The growth of the institution calls for the erection of several new buildings and the endowment of one or two more chairs. The enthusiastic love cherished by the alumni of Centre College for their alma mater may be depended upon to supply these needs.



REV. JOHN C. YOUNG, D. D.

DANVILLE SEMINARY.

The movement for the founding of a theological seminary at Danville was made at the meeting of the General Assembly in 1853. The breaking out of the war and other circumstances sadly interfered with its work, and from 1883 to 1886 it was practically closed. In September 1886 a new opening was made with the assistance of the president and vice-president of the college as additional professors. In 1890 the trustees ordered the erection of a new and commodious building to be named "Breckinridge Hall." This affords accommodation for 42 students. There is an able faculty of six professors. The number of students has increased and the semi-



BOYLE-HUMPHREY GYMNASIUM—CENTRE COLLEGE.

nary seems to have entered on a new career of prosperity.

COLLEGE AND SEMINARY NOTES.

HARVARD.—The faculty of arts and sciences decided at a meeting on the 19th of March last to forbid all inter-collegiate football contests in that department of the college.

DARTMOUTH COLLEGE is passing through the 126th year of its history. Its Freshman class numbers more than a hundred. There is to be a new building in the quadrangle, and work on the Butterfield Museum should by this time be in progress.

OMAHA SEMINARY has come, through the liberality of Mr. Thomas McDougall of Cincinnati and of Mrs. Mary Thaw of Pittsburgh, into the possession of a hotel building which will afford abundant room for the accommodation of the students and for necessary class rooms and other things required for the equipment of a theological seminary.

LAFAYETTE COLLEGE has a total enrollment this year of 303. A feature in the department of elocution is a series of lectures on such subjects as these: "The Ability to Speak;" "Greek Oratory;" "Political Oratory;" "Oratory in Our Courts;" "Pulpit Oratory" and "Roman Oratory."

CONGREGATIONAL SEMINARY, Chicago.—Prof. Graham Taylor has been lecturing on "The Biblical Doctrine of the Kingdom of God," and on "Municipal Economics and City Evangelization." He is pushing a scheme for a "seminary settlement" in a ward where there is a large Scandinavian population.

UNIVERSITY OF PENNSYLVANIA.—The trustees have determined to give to the new students' hall the name of The Howard Houston Hall in

recognition of the interest shown in the institution by Mr. Henry H. Houston who has given \$100,000 towards its erection and in memory of his son Howard, who was a student in the university at the time of his death.

HARVARD.—A proposition has been made so to reorganize the university as to provide for the distribution of the students in a number of separate colleges; not more than 500 students being allotted to any one of the associated colleges.

OXFORD has 2988 undergraduates in 21 colleges and 5 halls; an average of 115 in each.

CAMBRIDGE has 2805 undergraduates in 17 colleges and 2 halls; an average of about 148 in each.

UNIVERSITY OF KONIGSBERG.—The students of this institution still have the privilege of listening to the lectures of Dr. Franz Newman, who is 96 years of age and has lectured at this university since he was thirty.

—Dr. Parkhurst's acknowledgment of his indebtedness to President Julius H. Seelye of Amherst College, illustrates an important benefit of a collegiate course which is not always sufficiently recognized: "Aside from my home training, I regard the most salient influence of my life as coming from my fortunate association with the late President Julius Seelye when I was a student." He says the President's strong rich nature left its impress upon him. Thus in many colleges the true educators act as creators of intellectual and moral ideals of incalculable value and force. A nature observant and alert gains through such gift of an ideal in a living person an inestimable impress and impulse.—*Current History, 4th Quarter, 1894.*

COLLEGES AND ACADEMIES.

HUNTSVILLE ACADEMY.

REV. D. A. CLEMENS, PRINCIPAL.

Huntsville is the county seat of Scott County, Tenn. It is four miles east of the Cincinnati Southern Railroad and about twenty miles south of the Kentucky line.

In 1882 Geo. W. Dunlap, a Presbyterian layman from Kentucky, held a series of Gospel services in this place, resulting in the organization of a Presbyterian church of more than fifty members. Soon after this the best citizens, acting under a law of the state forbidding a saloon within four miles of a chartered school, except in an incorporated town, obtained a charter for an old school building in the village and thereby drove out strong drink. The same persons in 1884 built a neat and convenient academy.

At its completion they found themselves in debt and proposed putting the property under the control of the Presbytery of Kingston if that body would assume the debt. In 1885 a new charter was procured and a school, under the direction of the Presbyterian Church, was opened.

Each year after the first more than one hundred students have been enrolled; this year more than one hundred and fifty. Many of these have been and are teachers of the public schools. One of our students is spending his third year in a theological seminary; a second entered the seminary last fall; and a third is in college preparing for the seminary. Young men and women from the school occupy various positions of trust and honor both in and outside of the county.

Our institution is the only established school of high grade in a county containing a population of about ten thousand. The nearest school of similar grade is about twenty-five miles distant. Nowhere else within a radius of this distance can one secure full preparation for entering college.

The school has struggled with great difficulties. The first house was burned in 1889.

The erection of the present building left the trustees again in debt and the balance has not yet been paid.

The lack of a boarding house prevents lightening the expenses of students from a distance.

Money contributed by the Church to increase the facilities of this school will be well spent. The soil of this Cumberland Plateau is very unproductive and our pupils, mainly sons and daughters of farmers, are poor. They are apt students and many are striving for a higher education.

HUNTSVILLE ACADEMY.

REV. W. J. TRIMBLE, D.D.

Having spent two weeks with the church and school at Huntsville during the month of December, 1894, I write from the standpoint of an eye witness concerning the self-denying efforts of those who represent us in the church and school at that place.

The Rev. D. A. Clemens, who has charge of both church and school in Huntsville, is a young man of more than average ability, even when compared with his brethren in the ministry of the Presbyterian Church. A native of Tennessee, he knows the people among whom he labors as no man reared under different circumstances could know them, even after years of actual contact, for these Mountaineers are a peculiar people, even those among them who are not the Lord's people. Mr. Clemens is a graduate of Maryville College, and, after three years of teaching, he entered Lane Seminary, where he took good rank in his class and graduated with honor. His wife is also a graduate of Maryville College, and could preside with grace and acceptance over any parsonage in the Church. I write these things to show something of the self-denial exercised by this Christian household in consenting to spend their lives in building up these waste places

in our own Church. Mr. Clemens has talents which would command for him a place as pastor in some good church and desirable community, but he felt that God called him to the work at Huntsville, and conferring not with flesh and blood, he took up the task to which the Master called him with cheerfulness and courage. In doing this he felt that he had the blessing of the Lord upon him and that He would influence the great Presbyterian Church whose mission work he is doing, as certainly as if he were in India or China, to see that his work would not fail because adequate support was not given him. They are asking very little for themselves. Living in a poorer house, and with fewer comforts, than that occupied and enjoyed by the average mechanic of our towns, denying themselves the social life which their training and taste would crave and appreciate, they only ask the equipment absolutely necessary to do effectively their chosen work.

During my two weeks stay at Huntsville, I was impressed with the confidence manifested by all classes in the intelligence, moral character and spirituality of our teachers, and I took new courage and thanked God for these earnest, beautiful lives, from whom these Mountaineers, hitherto ignorant alike of our people and doctrines, were learning what our Church is and what she is trying to do for all men. It was my privilege to spend the month of December among the schools of our Presbytery, holding daily services and becoming somewhat acquainted with this mountain population, and this experience has only served to deepen my convictions concerning the value of the work done in the South by our College Board. It was the Academy and Church established side by side that laid broad and strong the foundations of our beloved Church in Western Pennsylvania, and the same policy, earnestly and aggressively pursued, will give us front rank in all this Central South.

MINISTERIAL RELIEF.

THE WORN OUT MINISTERS.

BY A PASTOR'S SON.

The success of the Presbyterian Church in presenting the gospel to the millions of this land and winning souls to Christ is largely due to the faithfulness of her ministry. Presbyterians are to be found in large numbers in prominent positions in business and professions; among them, notably, are many Judges of the Federal Courts and of the State Courts; and these have sensibly felt the moulding influence of her able, learned and devoted ministry. The influence of the Presbyterian minister is not that of the Romish priest who appeals to ignorance or prejudice, but that of a loving pastor who appeals to the intelligence and conscience, as well as the heart of his people.

And the Presbyterian Church expects much service from her ministers beyond the pale of their particular folds. From their first entrance into the ministry, they must divide their time with the Church at large, attend meetings of Presbytery, serve on committees

and commissions, and accept appointments to do various kinds of important work, besides that which belongs directly to their own charge. As the years pass these duties multiply and bring still greater responsibilities. The bulk of the work of the General Assembly, Synods and Presbyteries, as well as of the many committees connected with each, is done by the ministers, the Elder-Commissioners generously conceding the fitness of the ministers for this service by reason of their special training.

The Church demands all these services from her ministers during long years of active life, at salaries allowing in most cases a bare support. What ought the Church to do for them when their powers are weakened by age or infirmity and they are no longer able to earn this support for themselves and their families?

Even with comparatively large salaries in the cities, pastors are expected to live in such a style as to be the equals socially of their membership, and on salaries far below the

average income of their people. But what shall be said of the many pastors throughout the country to-day in feeble churches who find it hard to collect their four or five hundred dollar salaries?

It might indeed be supposed that the Church intended to neglect its disabled servants, if the report of the Board of Ministerial Relief to the last General Assembly is examined; 3,798 of our 7,000 churches having taken up no collection whatever for this cause! This does not make a good showing for the interest of our people in the disabled, suffering, and in many cases, destitute ministers who have given their all to the Church. This neglect of the worn-out ministers and their dependent families is a discredit to the whole Church, but especially to the elders who, of all persons, are familiar with the circumstances which make it impossible for most ministers to save money for prolonged sickness or for their "last days." But what shall we say of the pastors who will not insist that a time be set apart, as enjoined by the Assembly, for the presentation of this cause to their people? Is it the false pride of seeming to plead their own cause that deters so many pastors from pressing the claims of their fellow laborers in the Gospel who are in need?

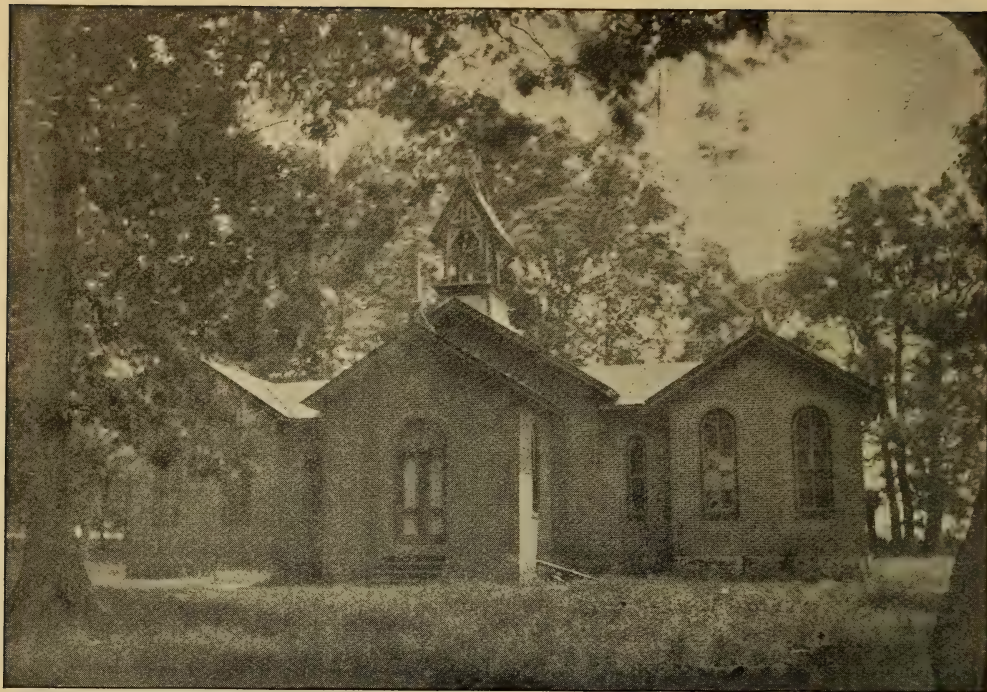
There is another phase of this question. Given a number of disabled ministers who are in need, let us ask what use was made of the small salaries they were receiving in the years of their strength and usefulness? Their people decided for them how and where they should live. They must not exercise too great economy in clothing. It was their delight, whenever they could, to entertain brother ministers and members of their own flock. This makes an unusual drain upon the limited table supplies. Often they could

not feel free to refuse to address meetings in the interest of Christ and His Church, even when the expenses of travel made them sacrifice some of the necessities of life. The small salary was often paid long after the time it was promised, thus intensifying the privations of their lot. The pastor, by nature and calling, cultivates a kind heart and a ready sympathy, and shares with the less fortunate to the utmost self-sacrifice. On meeting poverty, sickness and distress, face to face, they share liberally their scanty means with the needy.

Who then should help the pastors in their hour of need? Some hastily reply, "Oh, they must be cared for as the poor of the Church." We have heard them spoken of thus too often. But against classing these honored but dependent servants of the Church as objects of charity, we must make most earnest protest. They have given their best days to the Church through years of poorly remunerated toil. Their wives have made equal sacrifices with them for the furtherance of the Church. Their life-long ministration from the pulpit, their indefatigable labors among the people and their services to the Church at large demand that in simple justice their last days shall be at least made comfortable by the Church. Here and there an individual church provides nobly for its disabled or aged pastor, as the writer can gratefully testify, continuing a large proportion of his salary after retirement, and until his death. But these cases are comparatively few. It is to the Board of Ministerial Relief most of these worn-out ministers must look for their support. Let a grateful people see that its treasury is able to respond to every equitable claim upon it by the sick and aged servants of the Church.

—Writing in the *North American Review* of Problems in the Indian Territory, Senator O. H. Platt says the full-blood Indian cannot acquire any land beyond a miserable holding of an acre or two in the mountainous country. The opportunities for further development and civilization are absolutely denied to him, while his patrimony is absorbed by the rapacious white Indian or half-breed.

—"The ministers make the cause their own, and all are invited to contribute." William Arthur, Secretary of the Wesleyan Missionary Society thus explained the secret of the society's success in raising funds. There is all the difference between success and failure, remarks *Zion's Herald*, in doing the work of the ministry perfunctorily and in being absorbed by it. The people discover the spirit of the minister.



WEST NOTTINGHAM ACADEMY.

WEST NOTTINGHAM ACADEMY.

MARY ARNOT SHAW.

The attention of the readers of the CHURCH AT HOME AND ABROAD has been recently called to the necessity of proper preparation for entering college, especially in the case of young men who are looking forward to the ministry.

In this connection it may be of use to some to mention West Nottingham Academy, an old established Presbyterian school in Maryland, just across the line from Pennsylvania, which gives such preliminary education as is necessary for young men entering college, and at very moderate expense.

The West Nottingham Academy was founded by the Rev. Samuel Finley for the purpose of educating young men for the gospel ministry. Students from a distance were soon attracted to it, and some of the most distinguished men of the country laid the foundation of their education at this Academy. Among them were Gov. Henry, of Maryland; Dr. Benjamin Rush, and his brother Judge Jacob Rush, of Philadelphia; Hon. Richard Stockton, and the Rev. James Waddell, D. D.

From the Revolution to 1812 the school seems to have lapsed, but in 1811 a charter was secured

from the Assembly of Maryland, largely as the result of the efforts of Rev. James Magraw, D. D. It has continued without interruption to the present time.

The Academy is fortunate in having had at its head such distinguished educators as Dr. Finley, called in 1761 to be President of Princeton College; Rev. Dr. Magraw, Rev. George Burrows, D. D., Rev. A. A. Hodge, D. D., later Professor in Princeton Theological Seminary, Rev. A. H. Sill, M. A., Rev. S. A. Gayley, D. D., and Professor G. K. Bechtel. Under such instructors the Academy has always enjoyed a reputation for thorough scholarship.

The present Principal, Professor J. G. Conner, is a worthy successor to these men, and though the school is not so large as in days gone by, it is still doing good work, and seems to have much usefulness yet before it.

The object aimed at in this school is to give young men such an education as shall fit them for entering college with some comfort to themselves, and credit to their friends and teachers.

A state grant of \$500.00 a year helps to secure a competent teacher for the school.

There are no doubt, many Christian parents desirous of giving their sons a good education,

and whose highest ambition for their boys would be satisfied should they become ministers of Christ's Gospel, who are limited in their means of providing a suitable education for these boys, and to such parents, we believe that West Nottingham Academy is the very place they seek.

The situation of the school is greatly in its favor. It is completely in the country. Half a dozen houses, and the Presbyterian Church constitute West Nottingham. There is no village, and consequently no temptation for the students to loiter about village stores.

Two hundred dollars a year will secure tuition and board, and the incidental expenses are obviously much less than they would be in larger places.

Under the personal supervision of the Principal the students have ample opportunity for the athletic sports which seem to constitute a necessary part of school life at the present day.

Christian Endeavor For Christ and the Church.

I WILL ENDEAVOR TO LEAD A CHRISTIAN LIFE.

There is, perhaps, opportunity for the criticism that this clause of the pledge is a repetition of the one first considered. Certainly one who "strives to do whatever Jesus Christ would like to have him do" will not have failed "to lead a Christian life," but it will do us no harm to linger a little longer over the comprehensive thought, and, with our Bibles before us, to ask ourselves what the Christian life really is.

Jesus' words to Nicodemus, in that night interview, into which so much of the sweetness and mystery of gospel truth was crowded, tell what the beginning of a Christian life must be. "Except a man be *born again*, he cannot see the kingdom of God." The Christian life, like the natural life, must begin with a *birth* and the analogy may be traced much farther. Some, perplexed on this very point, may helplessly claim that the very analogy relieves them of all responsibility and ask with Nicodemus, "How can these things be?" "How can a man be born when he is old?" But the Gospel teachings have not left this point unexplained and we read in the first chapter of John "*As many as received him, to them gave he power to become the sons of God even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

Watching the infant lying helpless upon its mother's lap, unable yet to talk or to walk, unfit for any active service in the busy working world, we may learn lessons that will comfort us in our first feeble efforts at Christian "walk and conversation," and make us very patient with the stumbling and stammering of those who are just beginning, and deepen our sense of responsibility to provide them that tender fostering care that will help them on to a better, stronger life. The love that guides the tottering steps of the little one and patiently repeats over and over the words that the lisping tongue finds it so hard to utter, is a suggestion of the considerate helpfulness that is possible from more experienced Christians toward those who are unfamiliar with the ways and language of the kingdom.

But a healthy natural life, beginning in such feebleness soon shows signs of developing strength, and it is a heavy shadow that rests upon a home and a weary ache that comes to a parent's heart when these signs fail to appear; if the little eyes do not open with the expression of awakening intelligence to the light of day; if the little ears carry no message to the brain from the sounds that fill the world around; if the little limbs are helpless or deformed. And should not a corresponding development be expected in the Christian life, going on "from strength to strength?"

Perhaps these thoughts cannot be better presented than in the form of a Bible reading, which, not claiming to be exhaustive, may suggest further study of the subject and possibly furnish one or more subjects for profitable prayer meeting conference.

I. BIRTH.

John iii: 3-7.	I John iii: 9.
" i: 12, 13.	" v: 18.
I Pet. i: 3.	II Cor. v: 17.

II. GROWTH.

Heb. vi: 1.	Mark iv: 26-29.
II Pet. i: 5-7.	Eph. iv: 13-15.
" iii: 18.	I Cor. xiv: 20.

III. MEANS OF DEVELOPMENT.

<p>1. <i>Nourishment.</i> I Pet. ii: 2. John iv: 14. " vi: 35, 55, 56. " vii: 37. Deut. viii: 3. Isa. lv: 1, 2. Matt. vi: 11.</p> <p>2. <i>Exercise.</i> Phil. iv: 9. Rom. xii: 1, 11. Heb. xii: 1, 2. Phil. iii: 13, 14. I Cor. ix: 24-27.</p>	<p>II Tim. ii: 3. I Tim. vi: 12. Eph. vi: 11.</p> <p>3. <i>Instruction and Discipline.</i> Matt. xi: 29. Phil. ii: 5. I John ii: 5. Matt. xlii: 9. Heb. xii: 5-11. Ps. xxxiv: 11. " cxliii: 10. Prov. iii: 5, 6.</p>
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IV. HEALTHY LIFE.

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| <p>1. <i>Eyes.</i>
Ps. cxix: 18.
I Thes v: 6.
Matt. xxiv: 42.
Titus ii: 13.
Heb. xii: 2 f. c.</p> <p>2. <i>Ears.</i>
Luke viii: 18.
John x: 27.
Rev. ii: 7.</p> <p>3. <i>Lips and Tongue.</i>
Eph. iv: 25, 29.
Matt. xii: 36.
Prov. xxxi: 26.
Ps. li: 15.
" cv: 2.
" cix: 30.</p> | <p>4. <i>Hands.</i>
Matt. v: 30.
" vi: 3.
Job xvii: 9.
Ps. xxiv: 34.</p> <p>5. <i>Feet.</i>
Matt. iv: 19.
I Pet. ii: 21.
Ps. xxxvii: 23, 24.
Prov. iii: 6, 23.</p> <p>6. <i>Heart.</i>
Ezek. xxxvi: 26.
Deut. vi: 5 6.
Prov. iv: 23.
John xiv: 1.
I John iii: 21.
Matt. v: 8.</p> |
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NOTES.

—"Spiritualize your sociability," says a social committee.

—"We are the young systematically at work to save the young."—*Miss Sibley in Golden Rule.*

—Duty makes us do things well, said Phillips Brooks, but love makes us do them beautifully.

—"Never say 'No' to God." This was the substance of Dr. A. J. Gordon's last message to young men.

—That question asked by General Armstrong is worthy the careful consideration of Endeavorers: What are Christians put into the world for, except to do the impossible in the strength of God?

—Rev. Frank S. Dobbins of 1420 Chestnut Street, Philadelphia, has prepared a list of about two hundred of the best missionary books, together with maps and periodicals, which he will send to anybody writing him for it.

—In his timely article on "What is Gambling?" in *Harper's* for February, Mr. John Bigelow states an important truth thus: A man's moral standards cannot be weakened in one particular without being weakened in all.

—It is high time for the Church to preach and mankind to believe, writes Bishop Huntington in *The Independent*, that a heavenly order of society is not to be postponed to a future world, but is to be set up here on earth, in the faith which proclaims, "One is your Master, even Christ, and all ye are brethren."

—Pastor Remick of Geneva, in a recent sermon on the characteristics and rewards of the righteous man, illustrated Isaiah's statement (33: 15) that he "shutteth his eyes from seeing evil," thus: He will not go to the Opera House and gaze upon spectacles which he would regard as immodest or indecent in the streets or in his home.

—In the Girls' School Christian Endeavor Society in Foochow a monthly missionary meeting is held, and regular collections taken for the American Board. Those who have access to the *Missionary Herald* will be glad to read the seven results of the introduction of this new agency among the young Christians of a Chinese city.

—Denominational loyalty is a fundamental principle of Christian Endeavor. The *Christian World* recommends that every young people's society have a denominational committee whose duty it shall be, by monthly reports of the work of the Church, to keep the interest of the denomination clearly and constantly before the members, and also to emphasize the history and characteristics of the denomination through occasional public services.

—Miss Chittenden writes from Foochow in the *Missionary Herald* that the Christian Endeavor work is proving a constant inspiration and help. One new society at Seng Sen, with a membership of fifty, fifteen of whom are active church members, includes the teachers and some of the pupils of five village day-schools in the neighborhood, and has a great opportunity of strengthening and uniting all Christian elements there. Another society is to be formed at Water Gate Chapel, composed of members of the city Church society who are unable to attend the evening meetings because the gates close at dark.

—The Rev. J. C. McClintock, D.D., pastor of the First Presbyterian church in Burlington, Iowa, relates in the *Evangelist* the story of a Chinese Endeavorer and the result of his effort. Ten years ago the Burlington Church, which needed a new house of worship, was supporting a boy in China under the care of Rev. D. C. McCoy, Peking. In the Spring of 1885 Mr. McCoy wrote: I have just told Teng Yeng of the purpose of your people to build. His face lighted up with enthusiasm as he said, "I would like some part in that work. I must own at least one brick in that building." He authorizes me to send you the enclosed Ten Tiao bank note, the value of which at the present rate of exchange is \$1. I trust it will be worth much more than that to you, for this generous gift from one whose salary is only \$7 per month may provoke many in your congregation to go and do likewise. The story told one Sabbath morning in Burlington, fired the hearts of the people, the new church enterprise was soon out and beyond the breakers, and the congregation worshipped one year later in a building worth \$40,000.

SUGGESTIONS FOR THE STUDY OF SIAM.

Consult the books and articles mentioned in the Concert of Prayer Department.

See also the Questions for Missionary Meetings on another page of this number.

Copy on heavy manilla paper, the map of of Siam and Laos, found on page 366 of this issue.

Much helpful material will be found in *Woman's Work and Over Sea and Land for May*.

A very suggestive programme for a meeting on Siam is given in *Woman's Work* for April.

At one of the educational centers of England, an unusual scene was enacted a few weeks ago. A number of Asiatics, with strange ceremony, invested one of the lads in school with the insignia of office as heir to an Eastern throne. It was the recently appointed Crown Prince of Siam, who is receiving a course of instruction at Eton.

Next to the Mikado of Japan, the King of Siam is regarded as the most enlightened ruler in Asia. It is said that he sometimes disguises himself and walks about the streets of his capital for the purpose of learning the true condition of his people. In consequence of the knowledge thus acquired, he has been able to start various reforms.

FACT AND INCIDENT.

"A religion that taught the people to be good." This was the language in which Christianity was characterized in the Royal Proclamation granting Christian liberty to the Laos.

An old man in Lakawn asked if the wonderful surgical instruments used by Dr. Peoples "did not come from Heaven," for he never in all his life saw anything that could do what they did.

Of Ai Nong, a Lao convert whose Christian career was cut off by an early death, it is said that when he once learned a thing was wrong he studiously avoided it; when he once learned a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born only of real faith.

They devote the last half of March and all of April to idolatrous worship. Much of their worship is an endeavor to propitiate the "evil spirits." They fancy they can appease the spirit of the river, upon which they carry on most of their commerce, by sailing tiny boats of flowers upon it. These boats are from twelve to eighteen inches in length, delicately constructed of bamboo, filled with most choice and exquisite flowers, and illuminated with a number of small wax tapers. At a given signal at night each

one lights his tapers and launches his boat, and thousands of them go sailing down the stream at once. The scene, apart from its connection with idol worship, deserves our admiration.

Merit-making is the sum and substance of Siamese Buddhism. A man makes merit when he leaves his wife and family to support themselves, and enters the priesthood. The people make merit when they give their alms to the priests. The man of wealth makes merit when he devotes his thousands to building and adorning temples and abodes for the priesthood, and in setting up and gilding idols. Men, women and children make merit when they bow and raise their joined palms to a yellow-clad priest as he indifferently passes them, or bow down in worship before the image of Buddha.

CHRISTIAN TRAINING COURSE.

Attention was called to the Christian Training Course in our March number, page 213, and again in April, page 338.

"Outline A" was prepared for the first six months of 1895. Few will care to begin abruptly with studies ix and x, which are intended for the month of May. It is thought best, however, to reproduce these studies, with some of the helpful hints, that our readers may judge of the value of this excellent course of study.

The Library of the Board of Foreign Missions, 53 Fifth Avenue, New York, will furnish the complete literature. The Rev. Hugh B. MacCauley, author of the course, has "Outline B," for the second half of the year, nearly ready.

The studies are intended to be given three together, twice a month, one of each department, at each meeting, so that the three studies, B., M. and H., shall divide the time of the meeting about as follows: B., 20 minutes; M., 30 minutes, and H., 20 minutes, or one hour and ten minutes.

The meetings may be provided for in different ways, either on a stated week-day evening, twice every month, or by dividing the topics and having the Biblical on Sunday evening every two weeks, and the Missionary-Historical, one of them on a church prayer-meeting evening and the other on another evening two weeks later. Many societies are saving waste by having their business meeting and sociable quarterly, leaving all else to the Executive Committee. Such a plan would make wide room for this Training Course. The Society should take charge, but *all* should be invited to attend.

The leaders should be three, one in charge of each department, constituting, with the helpers

they may each appoint, the Training Course Committee, the best ones obtainable in the parish.

The literature, which is very cheap, should be *in the hands of every member*.

The topics are twelve, and in three divisions, Biblical, Missionary and Historical.

The Biblical topics are intended to call forth true Bible Readings, prepared by the Leader, read out by the members, and *briefly* summarized by the Pastor.

The Missionary topics should pursue the order given, but may be condensed, though already short, and might have new attractions added.

The Historical topics are especially capable of fuller treatment, and might be greatly enriched by reading historical gems in prose or poetry.

BIBLICAL.

The topics follow the questions of the Westminster Shorter Catechism. They are to be set forth in the proof-texts and other related Scriptures, and are to appear as Bible Readings on the subjects mentioned below. Each member should bring to the meeting his own copy of the Shorter Catechism for reading and reference.

STUDY IX. *Benefits of Redemption*. (1.) Qu. 32-36. Justification; Adoption; Sanctification; Fruits of the Spirit; Perseverance.

STUDY X. *Benefits of Redemption*. (2.) Qu. 37-38. At Death; Resurrection; Judgment; Hell; Heaven.

MISSIONARY.

The topics follow, for the most part, the established order of the Presbyterian Church, so as to get the latest information from the Church magazines and promote uniformity. The books recommended cost but a few cents apiece, except Dr. Dennis's, and *should be owned by every member, and brought to the meeting*, and read in turn, by paragraphs, as the Leader may direct. Topics marked with a star should be made the subject of three-minute essays. Watchman Voices are brief sentence statements of striking facts.

STUDY IX. May (1). *Home Missions. Indians, Mormons, etc.* Exceptional Populations, who are they? See No. 28, Board of Home Missions. A Story of Utah—Prize Series. (1c., W. E. H.) The Mormons.—Home Mission Exercise. (1c., W. E. H.) The Indians and the Mexicans.* See Home Mission Helps.) Watchman Voices.

STUDY X. May (2). *Home Missions. In the Synod.* What is Synodical Home Missions? Some City Problems.* Shall the weak churches be left to die? Watchman Voices. A Lady's Pocket. (1c., W. E. H.)

HISTORICAL.

The topics follow the outline History of the Christian Church prepared by Judge L. E. Hitchcock, of Massachusetts, and published by

Hunt & Eaton, New York, at a cost of five cents. The text should be read aloud in paragraphs by all in turn, and the questions asked at the end, and again, perhaps, at the next meeting for review. Topics marked with star should be made the subject of a short essay, not longer than five minutes.

STUDY IX. *The Modern Period*. Pages 34-37. (4) The Reformation in England; "Bloody Mary;" *Ridley and the Martyrs; Erasmus; (5) Reformation in Scotland; *Knox; Church of England and Independents.

STUDY X. *The Modern Period*. Pages 37-38. (6) Settlement of American Colonies, Puritans, Separatists, Pilgrims, Episcopalians, Catholics, *Presbyterians.

WORTH READING.

THE PROBLEM OF CHARITY, by Frederic Almy. *The Charities Review*, February, 1895.

THE MONGOL TRIAD, by Margherita Arlina Hamm. *Overland Monthly*, February, 1895. A summary of the article is given in *Review of Reviews*, March, 1895.

MUNICIPAL HOME RULE, by Prof. Frank J. Goodnow. *Political Science Quarterly*, March, 1895.

JAPAN; ITS PRESENT AND FUTURE, by Midori Komatz. *The Arena*, March, 1895. Condensed in *Public Opinion*, March 28, 1895.

OTTOMAN LESSONS IN MASSACRE, by Joseph Cook. *Our Day—Altruistic Review*, March, 1895.

WOMEN IN THE MISSION FIELD; 1. ANNA HINDERER, by Rev. A. R. Buckland. *The Sunday Magazine*, March, 1895.

THE OLD PULPIT AND THE NEW, by Bishop Cyrus D. Foss. *North American Review*, March, 1895.

TWENTY YEARS OF PRESBYTERIAN HISTORY, by F. A. M. Brown, D.D. *The Treasury*, April, 1895.

WHAT TRUE PATRIOTISM DEMANDS, by Roger Sherman. *American Magazine of Civics*, April, 1895.

THE CITY IN MODERN LIFE. *Atlantic Monthly*, April, 1895.

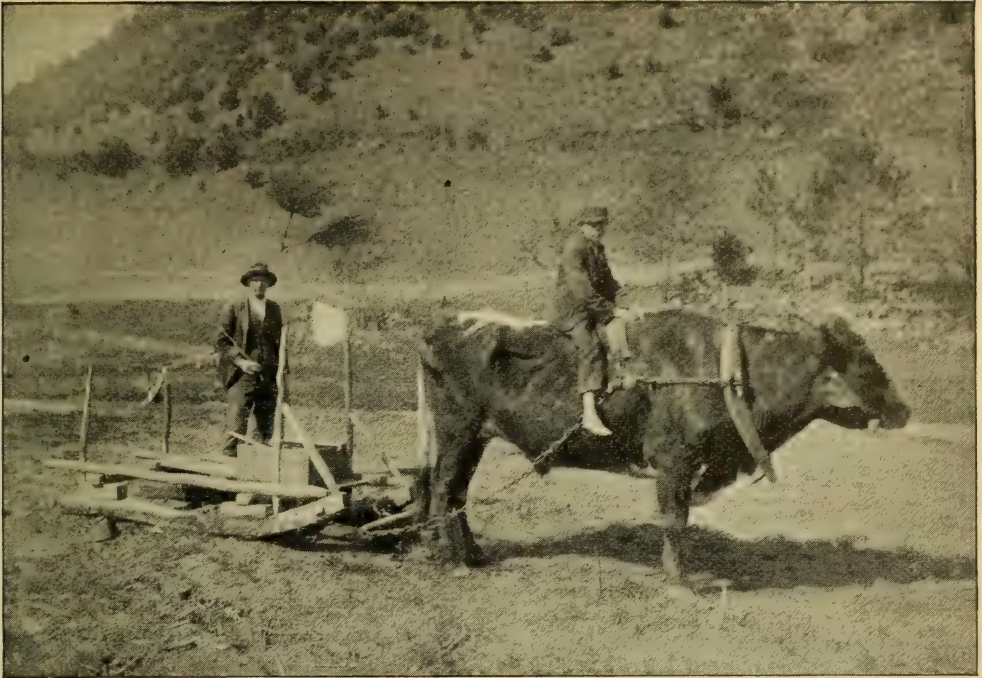
HOW CHRISTIANS DESTROYED A TRIBE OF INDIANS, by John R. Spear. *The Chautauquan*, April, 1895.

AUTUMN IN JAPAN, by Alfred Parsons. *Harper's Magazine*, April, 1895.

HOMES IN JAPAN, by George Donaldson. *Leslie's Popular Monthly*, April, 1895.

WOMAN'S LOT IN PERSIA, by Wolf von Schierbrand. *Lippincott's Magazine*, April, 1895.

OUR CIVIC RENAISSANCE, by Albert Shaw. *Review of Reviews*, April, 1895.



Children's Christian Endeavor.

Our picture was made from a photograph that was taken in the Cumberland Mountains about Cumberland Gap in Tennessee, a place of some historic interest in connection with the war for the Union.

The friend to whom we are indebted for it, Mr. W. B. Hay, of Cincinnati, says that this picture represents what is not a very common occurrence now, but was quite common only a few years ago. He says: "The sled, as you see it in this picture, is used for carrying heavy articles from place to place. The country is so rough and mountainous that it is impossible to use wagons to any great extent. It is a rare thing to see a buggy or any similar conveyance in those regions. Travel is almost altogether on horseback or on foot."

Our Church has no more interesting and hopeful missionary work anywhere than among the people living in those mountains. Most of them are said to have been descended from Presbyterian ancestors who came from Scotland or Ireland, and, in ways which we will not here try to explain, were led away into those mountain regions, where they did not become provided

with schools and churches and intelligent ministers, and so it has come to pass that their descendants are poor and ignorant. But since our own and other Churches have found out about them and sent teachers among them they are found very eager to learn, and they seem to be the best kind of stuff to make strong and useful men and women of.

The boys who read this probably never rode on the back of an ox like the boy in our picture, although possibly some of their fathers remember riding on a horse harnessed in about the same way, drawing a plough between rows of corn. I do, and I do not see why an ox would not give a boy quite as comfortable a seat.

Is not that a sturdy looking boy on that ox? What do you suppose he is thinking about? Has he read or heard about the boyhood of Andrew Johnson and Andrew Jackson, or of Abraham Lincoln in his own Kentucky and later in Illinois, and of James Abram Garfield riding a canal boat horse on the tow-path much as he rides the ox? Who can guess what that bare-foot boy may yet grow to be? Not a president probably—only a few of them will be needed out of our millions of boys; perhaps not a congressman, there is plenty of stuff to make them of. But if this boy should be one, we want him to be a wise and good one. Now is our time to help

him. And we want him and all his playmates, boys and girls, to be taught to read and write and cipher. We want them all to have Bibles and Catechisms and good books. We want them to be able to read of Lincoln and Jackson and Washington and Franklin, of American history and of the history of Scotland and Ireland and England. Above all we want every boy and girl of them to have the Bible, and to read it and study it, with all Sabbath-school helps to understand it: we want all of them to be good citizens and we hope that some of them will be teachers and preachers and missionaries. The world and the Church and the Lord have need of them.

How can you help them?

One first-rate way is by earning and saving money and giving it to the Woman's Executive Committee of Home Missions, to support their schools in those mountains. Talk this up with the leaders of your mission band, or your Sabbath-school teacher, or your pastor.

H. A. N.

OUR QUESTIONS.

We are very much pleased with the many letters that have come to us, and that keep on coming, from our young readers, with answers to the questions, for which we promised the picture of Dr. Good. Here are two or three of them, which we print without the names of the writers.

I. FROM NEW YORK CITY.

I saw your offer in *THE CHURCH AT HOME AND ABROAD*, of Dr. Good's picture, and though I do not belong to a Christian Endeavor Society, I found these answers and send them, because I would like so much to have his picture. I have read his letters in *THE CHURCH AT HOME AND ABROAD* and was very much interested in them. Papa says perhaps you will make an exception in my favor, because we have not any society for me to belong to in our church.

I have enjoyed looking for these answers, and hope you will have some more, because they are so nice to hunt up on Sunday afternoons.

II. FROM OSKALOOSA, IOWA.

I am not a "Christian Endeavorer" but I am a member of the Mission Band of the First Presbyterian Church of Oskaloosa and I thought maybe if I would answer the questions you asked in the March number of *THE CHURCH AT HOME AND ABROAD* you would send me a picture of Dr. Good. Mamma has told me about him and I think he was a great man.

I am ten years old and I found the answers to the questions by looking in the Concordance. If you think I am entitled to a picture please send it,

These are only a small part of the letters we have already received, and still they come—some every day. We print these because the writers have misunderstood our offer of Dr. Good's picture to be made only to members of the Society of Christian Endeavor. This was not so intended. In our February number, page 160, we explained that all honest *trying* to be and to do what Christ wishes to have us is *Christian Endeavor*. All who are faithfully and prayerfully trying for this we call *Christian Endeavorers*, whether they belong to a society that bears the name of Y. P. S. C. E., or not.

We are glad of the great and increasing number of societies bearing that name, and represented in their great annual conventions, and we expect them to continue to increase as long as they hold faithfully to the principles so often and so well set forth by the president of their united society. But we do not devote our columns to that society, but to all forms and modes of that for which that society exists—that is, to all forms and modes of *Christian Endeavor*, not restricting our use of them to *societies* of that name.

So, our little friend in Oskaloosa was mistaken when he wrote: "I am not a Christian Endeavorer." We probably misled him by inadvertently printing *endeavor* with a capital E in our February number. But if he will read that article again, his mother will be able to make him see that at the very end of it we have made it plain that by *Children's Christian Endeavor* we mean just what he seems to be endeavoring (that is, trying) to do. We pray God to help him in that endeavor.

We are much pleased and encouraged by what our young friend in New York says of our questions—that "they are so nice to hunt up on Sunday afternoon." If we can help children and mothers in that way, we do not know of any better way. We shall be glad of hints and helps to this from any of our readers—children, or parents, or children's friends.

There is one of the questions to which answers have come, to which one writer gives a different answer from the rest. Who said, "Great men are not always wise"? One says "Job—Job 32: 9." Others say, "Elihu—Job 32: 9." The place in the Bible is right in both cases. But while it is written in the Book of Job, it is written that not Job but Elihu said it. This shows how careful we need to be in studying the Bible and in quoting from it. For example, see

how unfair it would be to Job, to quote Job 2: 4, as if Job himself said it.

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In respect to helping children spend Sabbath-hours pleasantly and profitably, we find some excellent thoughts expressed in *The Advance*, March, 9, by Mary Hedley Scudder, of Norwich, N. Y.

She appears to be the mistress of a manse that has a wise man in it, and some bright and happy children, she says:

"The Wise Man and the Mistress of the Manse . . . cannot be reconciled to *Sunday Amusements*," of which she sees so much in newspapers and magazines, yet her family find Sunday generally too short for the interesting things that they find to read and talk about in the Bible and books the most like the Bible, such as *Pilgrims Progress*.

So Sunday at the Manse is a full day, and why can it not be so to others? Why does almost anything take the place of God's Word, to amuse and instruct the children? And above all, why are so many little ones turned off to pick up a few scattered crumbs of truth, with a good deal of indigestible meat? It is so easy to guide a child's mind to choose the right thing, to desire the best knowledge, to seek the best sources of information. It means, of course, unremitting attention, but that should be a privilege given by God to the parents; and, above all, the winning of the full confidence of the child, for without that the guiding into right channels becomes driving.

If THE CHURCH AT HOME AND ABROAD can help its young readers and their mothers to make the Sabbath a delight, while they keep it holy, we do not think it can do a better thing, for them or for the coming age.

And—please, take notice, we mean to try, but we need them to help us. Let us hear from any of them very frankly.

The following letter which came to us after the foregoing were sent to the printer gives opportunity to make more plain our offer and our use of some important terms:

LETTER.

On page 249 of the March number of the CHURCH AT HOME AND ABROAD an offer is made to supply every *Christian Endeavorer* with a picture of Dr. Good if they will answer certain questions correctly. Will that offer hold good to a band of boys and girls who are working for Foreign Missions in connection with the Woman's Foreign Mission Society? They were making a special study of Dr. Good's work, had devoted

nearly all the meeting to it, the week previous to the announcement of his death, and I would like to give them these questions, and will give them to them even if they may not be included among the claimants for the picture, but I think some of them would appreciate the picture.

OUR REPLY.

Dear Friend: Certainly the offer of Dr. Good's portrait is open to all young persons who are *endeavoring* to follow and to serve Christ. If you will read the article in our February number, page 160, addressed to "little Presbyterians," you will see that I recognize all who are thus *endeavoring* as *Christian endeavorers*, whether they belong to a society bearing that name or not.

Have you not noticed that in the standing title of all that is printed for youth and for children in our magazine the word *society* does not occur? I know of no more truly *Christian endeavor* than that of *Mission Bands*.

THE CHURCH AT HOME AND ABROAD honors the *Societies* of Christian Endeavor as all Christendom honors them, and rejoices in their increase and their faithful and efficient promotion of Christian work in all evangelical churches, in utmost fidelity to the evangelical principles in which they are all agreed and in equal fidelity of each to its distinctive denominational views, usages and authorities. But it equally honors Mission Bands, Men's Leagues, Woman's Boards, societies and committees, and stands for the liberty of youth, women and men of every denomination and every particular congregation to have their organization under any other name, and with or without connection with any general society. It can no more consent to the restriction of the terms *Christian endeavor* or *Christian endeavorers* to one organization than it can consent to a similar restriction of the terms *Christian Church* to the one organization which has chosen that for its denominational name. H. A. N.

So many of our young friends have sent answers to the Bible questions in our March number, that we give some more. Every one who sends answers to all of them, may expect a picture.

You may take your choice of the following: Dr. Good; Mackay of Uganda, in our January number, 1893; Dr. Henry Kendall, January, 1889; Dr. Arthur Mitchell, June, 1893; Korean Boys, December, 1892. Please send a postage stamp.

What man lived on the earth longer than his father did, and yet died before his father died?

How many OBADIAHS are mentioned in the Bible?

Which of them all interests you most? What about him?

One of them said something which we hope each of you can say when you are near the end of your life. What was it?

Gleanings At Home and Abroad.

—The population of India increases at the rate of three millions every year.

—Western civilization is simply the natural history of the Christian religion.—*Benjamin Kidd.*

—The business of a follower of Christ is not accumulation but distribution.—*Geneva Presbyterian.*

—Faith is to believe what we do not yet see, and the reward of faith is to see what we believe.—*Augustine.*

—It is the business of religion, says Mr. Gladstone, to raise up our entire nature into the image of God.

—To depreciate or stand aloof from the great tasks of social reform is a real denial of Christ.—*Dr. Robertson Nicholl.*

—No man can ever do a thoroughly good thing when he is primarily motivated thereto by the dollar.—*Dr. C. H. Parkhurst.*

—Every church should work out into a mission, and every mission should work out into a church.—*E. A. Lawrence, D. D.*

—The minister stands for intellectual and spiritual leadership, administrative talent, and social graces.—*Professor A. C. Beckwith.*

—A new Urdu translation of the *Koran* by the Rev. Dr. Imad-ud-din, gives the people of North India an opportunity to see for themselves what the book really contains and to compare it with the Scriptures.—*Church Missionary Intelligencer.*

—It is the absence of inter-communication that makes the parts of China that are distant from the seat of war quite safe for missionary work.

—General McCook declares that in his forty years' experience with the Indians he has always found a white man at the bottom of every difficulty.

—"It is very good, very good," said an old Chinaman when he heard the Gospel for the first time, "but don't blame me, I never heard of Jesus before."

—The best prayer-book in the world is a map of the world, the entire planet, over which the disciple of Jesus may brood till Christ is formed in every part and parcel of it.—*Dr. A. J. Gordon.*

—Mr. Baring-Gould, on a recent tour, was impressed by three things in the China missions: the great influence of medical work, the heroism of the ladies, and the devotion of many of the converts.

—The end of education is the formation of character; character rests on the basis of morality; and morality, if it have life and vigor, is interspersed with religion.—*Bishop J. L. Spalding.*

—The main source of missions is not, strictly speaking, in any *motive* at all, but in a *motor*—in Christ himself as author, operator and energizer of all divine vitalities and activities.—*E. A. Lawrence, D. D.*

—Frederick Howard Wines, chief of the department of criminal statistics, shows in *Christian Work* that there was no substantial increase of crime in the United States during the ten years from 1880 to 1890.

—Our service for humanity will usually be according to the vividness of our realization of the divine presence. Real brotherhood is always proportioned to the recognition of the divine fatherhood.—*The Outlook.*

—Whittier was a statesman of the highest order, writes Dr. F. A. Noble in *The Advance*. He wrought for the realization of the highest ideals in the state and in humanity. He devoted his genius, his superb character, and his ever-widening influence to the welfare of his fellow-men. But he wrought with expectations which were moderated by the experience of society-builders and reformers in the past, and by the wisdom of his own large brain. He was true to lofty aims, but he knew the value of the patience of hope. He had sublime theories, and was dominated by them; but he was eminently practical.

—Christian faith is a grand cathedral with divinely pictured windows. Standing without, one can see no glory nor possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne in The Marble Faun.*

—Mr. Theodore Watts writes thus of Christina Rossetti: To know her was an education of the heart and a purifying of the soul. No one could spend an hour in friendly converse with her without feeling his moral nature braced up by a spiritual tonic.

—The highest claim of the other faiths falls far short of an incarnation in order to a redemption. The Gospel news is still news to the nations. They have much of proverbial wisdom and many lofty maxims, but no healing for the sin-stricken soul.—*Dr. H. H. Jessup.*

—We get our chronology so twisted that we come to believe that the white marble of the tomb is the mile-stone at which a good man stops, when it is only a mile-stone on a journey, the most of the miles of which are yet to be traveled.—*T. De Witt Talmage, D. D.*

—Native preachers in New Caledonia, says the *Missionary Gleaner*, after giving out the text, wait a moment to let the words settle upon the heart and memory, and then they cry out again: "Christians, do you hear? It is God's word. Listen." And they repeat the words.

—The Yahgans had and used a vocabulary of more than forty thousand words—words that were full of vowels and as sweet to the understanding ear and as flexible to the tongue as any that ever served lover or orator or writer or the trickster in trade.—*John R. Spears in The Chautauquan.*

—Speaking of the work of the C. M. S. in Uganda, *The Friend*, representing the Society of Friends, says: It is not by military force, not by ironclads or gunboats, but by the Spirit of the Lord, the proclamation of His Gospel, and the circulation of Holy Scripture, that the battle is to be won.

—John R. Spears writes in the *Chautauquan* of the Yahgans, a tribe of Indians that once flourished and now exists among the small islands and channels of the Cape Horn group. Living practically naked in an inhospitable region they were protected from the inclemency of the weather by an interesting design in their structure and by an interesting custom. Beneath the Yahgan's skin was found a layer of fat, and this was supplemented by liberal and frequent applications of oil to the skin without.

—The work of educating the Negro is receiving the praise and help of the better classes of people throughout the whole South. The rights of citizenship are being more fully recognized, and manhood, whether behind the pale face or behind the ebony, is commanding the respect of the intelligent classes.—*The Christian Educator.*

—Charles Dudley Warner, writing in *Harper's Magazine* of the prevailing ignorance of the Bible, says: Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of.

—It is a sin against the English language to waste so rich a word as charity by reducing it to a mere synonym for alms; and it is the honor of the nineteenth century that it joins hands with the century of Christ in declaring that "the gift without the giver is bare," and that charity is much more than almsgiving.—*Frederic Almy in The Charities Review.*

—A member of the recent Congress is reported to have said, in discussing an Indian appropriation bill, that it was as impossible to civilize an Apache as to tame a rattlesnake. A writer in *The Examiner* mentions Dr. Carlos Montezuma, the resident physician at the Carlisle Industrial School, an Apache, and a fine specimen of noble Christian manhood, as a sufficient reply to this brutal speech.

—Said Dr. Goodell in a charge to a young missionary just setting out for Western Africa: When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to abide, in your sinful heart.

—In Mexico taxes are assessed, not on real estate, but on one's business or profession, says a writer in the *Epworth Herald*. I was taxed 50 cents a month for preaching to the Americans in the capital. Some of my friends had to pay \$2 a month, a delicate compliment to their extraordinary oratorical powers. In Saltillo the priests had persuaded the local authorities to regard every one as a preacher who rose in the Baptist fellowship meetings to relate his experience and to tax him \$5 a month for the privilege. That of course amounted to a prohibition of the meetings. When the matter was reported to President Diaz he promptly instructed the governor of the state to rescind the obnoxious laws.

—Says a writer in *The Indiana Synod*: "If, after hearing a stirring missionary address, some are moved to be generous, an advance in gifts of money is made, but it is at best an unconsecrated, spasmodic advance unaccompanied by gifts of time, labor, talent or prayer. But, if awakened to an interest by reading good missionary literature, gifts will be forthcoming in a steady consecrated stream.

—President D. W. Fisher, author of the sketch of Dr. Henry Little in our January number, gives additional reminiscences in *The Indiana Synod*. Even when Dr. Little was on some tour for the express purpose of raising money, his plan was first, if possible, to preach the Gospel for several days in a community, and after he had won attention to the great subject of personal religion, then to solicit contributions.

—The primary aim of missions is to preach the Gospel in all lands, the ultimate aim is to plant the church in all lands. When they have done that their work is accomplished. Our part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and reproductive Christianity. The true spirit of both mission and missionary is that of self-effacement. They must recognize from the start that their own part in the work is as surely transitory as it is necessary.—Edward A. Lawrence, D. D., in *Modern Missions in the East*.

—Zoroaster was a Protestant, who protested against an existing state of things. The first Protestants always exaggerate. The very fact that they are earliest on the field of battle causes them to strike more vehemently. Zoroaster went too far in his estimate of the power of sin. He attributes its influence to the agency of a force which was strong enough to compete with God, and in that he doubtless erred. But into that error he was provoked by a still greater error on the other side; for the Brahmin had said that moral evil was a dream, that the sins and sorrows of life were but the fantastic and illusory images of the sleeping brain.—*From Matheson's, The Distinctive Messages of the Old Religions*.

—That the invasion and occupation of China by the primitive Mongols were slow and irregular is evidenced by the fact that there is to-day no Chinese language, but one hundred and eighteen languages as different from one another as English, Danish, Dutch and German, and by the more curious fact that there is practically no word in the many vernaculars for China, nation and patriotism, the people of the Empire

still regarding themselves as a congeries of tribes and clans rather than as members of one great commonwealth—*Margherita Arlina Hamm in The Overland Monthly*.

—If the old time college was well worth fighting for, the modern is still more. It means direct enrichment to every class in the community. It brings to the people's homes religion, music, painting, sculpture and the sciences practically taught. Its extension lectures on a wide range of topics make it useful to many who can never enter its prescribed courses, while the social tone it gives to the place is something nobler than mere gaiety and more genial than conventional intercourse. The Christian college is the grandest and safest investment that any community can make.—*The Advance*.

—The "Indiana Sustentation Plan" is thoroughly in accord with that fundamental law of Presbyterianism which contemplates direct supervision and control of the missionary work by each Presbytery within its own territory, and is in harmony with the special legislation of the Assembly: it has the virtue of directness and simplicity: it is the most practical and rational way of securing results. Under its stimulating aid weak churches have become self-supporting and contributing organizations. The scheme is thus a decided benefit to the Board of Home Missions, calculated to render a loyal, practical, permanent support.—*W. P. Kane in The Indiana Synod*.

—Fourteen million dollars were given by Protestant Christendom last year for the cause of foreign missions. And yet, though the Christians of America gave nearly one-half of the sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed in that year one thirty-second part of one per cent. of their means to foreign missions. A widow's mite indeed, but a mite subtracted from millions left untouched—a speck of gold dust dropped from a mountain of gold coins!—*A. J. Gordon, D. D.*

Book Notice.

BECKONINGS FROM LITTLE HANDS, Eight Studies in Child-life, with Designs and Drawings by the Author and with Process-work Copies from Photographs.

The preface of this beautiful book—preface which the author modestly calls "Apology"—begins by


saying: "These beckonings are real beckonings. They were discerned not in dreams, nor in books, but through the golden atmosphere of family life, in the sweet seclusion of the home"—and ends with this exhortation: "Looking up to the sky, let us respect and reverence the child; looking down to the home nest, let us nurture and protect him."

The author, Patterson Du Bois, has, with some modest reluctance, been persuaded to give to the public, what he had at first designed for a smaller circle, the sweet and holy lessons taught to him by four little ones, three of whom have passed from his own home into the skies.

In its paper, typography and binding the book is a gem.

Publishers, John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa. Price \$1.25—182 pages, $5\frac{1}{2} \times 7\frac{1}{4}$ inches.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BRAUNS, FREDERICK W.—Born at Bremen, Germany, February 18, 1830; graduated from Gettysburg (Pa.) College, 1847, and Gettysburg (Lutheran) Theological Seminary, 1850; ordained by the Maryland Synod (of Lutheran General Synod), 1850; pastor of Lutheran Church, Canajoharie, N. Y., 1850-1852; pastor of Lutheran Church, Dansville, N. Y., 1854-1856; supply at Lockport and Suspension Bridge, N. Y., 1856-1858; pastor of Broadway Presbyterian Church, Baltimore, Md., 1858-1862; chaplain, U. S. A., Jarvis Hospital, Baltimore, Md., 1862-1865; pastor of Presbyterian Church, Salem, N. J., 1867-1868; pastor of 7th Presbyterian Church, Cincinnati, Ohio, 1868-1871. On account of impaired health took no pastoral charge after 1871. Died January 5, 1895, at Baltimore, Md.

Married, December 18, 1866, Miss Susan Murdoch, who with one daughter survives him.

CROSS, HENRY WEBSTER.—Born at Urbana, Ohio, December 5, 1862; graduated at Hope College, Holland, Mich., 1882; graduated at Princeton Seminary, 1885; licensed by the Zanesville Presbytery, September, 1883; ordained by the Zanesville Presbytery, April, 1885; pastor at Jersey, Ohio, 1885-1887; stated supply, Oronoco, Minn., 1888-1889; pastor, Buck Creek, Ohio, 1889-1892; stated supply, Tontogony, Ohio, 1892-1894; stated supply, Metropolis, Illinois, 1894. Died at Colorado Springs, Col., December 22, 1894.

Married, March 11, 1886, Miss Irene Alson Condit, of Jersey, Licking Co., Ohio, who survives him with three children.

HALSEY, SAMUEL PIERSON.—Born at Avon, N. Y., August 11, 1834; graduated from Union Theological Seminary, 1862; ordained by the Presbytery of Morris and Essex, July 8, 1862; pastor of Presbyterian Church at Rockaway, N. J., 1862-1865; Presbyterian church at Stamford, Ct., 1865-1867, Franklin Avenue Presbyterian church of Brooklyn, 1868-1883, Duryea Church of Brooklyn, 1885-1892. Died January 6, 1895.

Married Margaret P. Bowers, of Brooklyn, June 17, 1863. She survives him.

LAWRENCE, ALONZO W.—Born at Centreville, Butler Co., Pa., August 9, 1850; graduated from the Western Reserve (Ohio) College, 1875, and Allegheny Theological Seminary, 1878; ordained by the Presbytery of Butler, Pa., 1878; pastor, Pleasant Valley Presbyterian church, Butler Co., Pa., 1878-1880, Cameron, Mo., 1880-1883, Moberly, Mo., Presbyterian church, 1883-1885, Burlingame, Kansas, 1885-1891, Minden, Nebraska, Presbyterian church, 1891-1892, (returned to) Burlingame, Kansas, 1892-1895. Died February 27, 1895.

Married, June 24, 1878, Miss Margaret A. Tidball, who survives him. Two little daughters also survive him. One little son went before.

PROUDFIT, ALEXANDER.—Born at Salem, N. Y., August, 1810; graduated at Union College, 1829, and at the Associate Reformed Seminary in Newburgh; ordained by the Presbytery of Albany, and installed over the First Church of Amsterdam, February 16, 1841; lived in Salem; received into Presbytery of Troy, April 19, 1853; installed over church of Malta, May 3, 1853, from which he was dismissed April 13, 1857; lived in Saratoga Springs until his death March 3, 1895, H. R., April 1892.

Married in 1843 Miss Delia Williams, of Newburgh, who survives him with two daughters.

ROBINSON, WILLIAM M.—Born near Saltsburg, Indiana Co., Penna., on July 14, 1814; graduated from Jefferson College in 1841 and from the Western Theological Seminary in 1844; ordained by the Presbytery of Zanesville, Ohio, January 14, 1846; served as missionary under the Committee of Home Missions of the Presbytery of Zanesville, 1844-1855, the principal preaching point being Brownsville, Licking Co.; pastor of First Church, Newark, Ohio, 1855-1862, succeeding Dr. W. Wylie; stated supply, Wellsburg, West Va., 1862-1864, during which period he also served for a time under the Christian Commission at Washington, D. C., and vicinity; pastor of Second Church, Mercer, Pa., 1864-1872; pastor of Providence Church, Allegheny City, Pa., 1872-1889; pastor emeritus, 1889-1895. Died at Pittsburgh, Pa., March 24, 1895.

Married, November 27, 1845, Eliza Caughey of Allegheny City, Pa., who with one son, J. F., and one daughter, Annie D., survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1895.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue (sab-sch Missionary Society, 5 35), 21 62; — Faith, 5; Ellicott City, 4 16. <i>New Castle</i> —Forest, 3; Red Clay Creek, 9. 42 78	
CALIFORNIA.—Benicia—Covelo, 4. Los Angeles—Azusa, 10; Los Angeles Grand View, 75 cts. <i>Oakland</i> —Livermore, 5. 19 75	
CATAWBA.—Cape Fear—Simpson Mission, 1. 1 00	
COLORADO.—Boulder—Valmont, 25 cts. <i>Pueblo</i> —Florence 1st, 84 cts.; Mesa, 90. 91 09	
ILLINOIS.—Bloomington—Onarga, 10. Chicago—Austin, 1 97; Chicago 4th, 25; — Jefferson Park, 3. <i>Mattoon</i> —Kansas, 2; Pana 1st, 13 70; Tower Hill, 5. <i>Ottawa</i> —Kings, 6. <i>Peoria</i> —Deer Creek, 3 08; Limestone, 7; Oneida, 4. <i>Schuyler</i> —Kirkwood, 6. <i>Springfield</i> —Pisgah, 1 07. 87 82	
INDIANA.—Crawfordsville—Bethel, 2; Eugene Cayuga, 2; Hopewell, 2; Sugar Creek, 4. <i>Indianapolis</i> —Indianapolis, 6th, 3 75. <i>White Water</i> —Kingston, 12 31. 26 06	
INDIAN TERRITORY.—Choctaw—McAlester, 1 85; Oak Hill, 1; Philadelphia, 1. <i>Cimarron</i> —El Reno, 10. <i>Oklahoma</i> —Perry, 4 32. 18 17	
IOWA.—Cedar Rapids—Wyoming Y. P. S. C. E., 48 cts. <i>Des Moines</i> —Oskaloosa, 11; Panora, 2. <i>Dubuque</i> —Centretown German, 3; Dubuque 1st, 6; Lansing German, 5. <i>Iowa</i> —Burlington Hope, 1. <i>Iowa City</i> —Crawfordsville, 1 95; Oxford, 5. <i>Sioux City</i> —Union Township, 8. <i>Waterloo</i> —Waterloo, 10. 53 43	
KANSAS.—Larned—Harper, 2 50. <i>Neosho</i> —Chanute, 5 20. <i>Osborne</i> —Calvert, 2; Smith Centre, 2. 11 70	
KENTUCKY.—Louisville—Louisville College Street, 8 81; Shelbyville 1st, 10 25. 19 06	
MICHIGAN.—Flint—Mundy, 3. <i>Grand Rapids</i> —Grand Rapids Westminster, 10 88. <i>Kalamazoo</i> —Richland, 3 25. <i>Saginaw</i> —Ithaca, 10 51. 27 64	
MINNESOTA.—Duluth—Sandstone, 2. <i>Mankato</i> —Beaver Creek, 5 25; Madelia, 11. <i>St. Cloud</i> —Rheiderland German, 2. <i>St. Paul</i> —Macalester, 3 10. <i>Winona</i> —Kasson, 25. 48 35	
MISSOURI.—St. Louis—St. Louis West, 22 35; Zion German, 1 50. 23 85	
MONTANA.—Butte—Anaconda, 11 15. 11 15	
NEBRASKA.—Hastings—Oxford, 1. <i>Kearney</i> —Salem German, 3. <i>Nebraska City</i> —Hickman German, 7 50; Pawnee, 11 23. <i>Niobrara</i> —Pender and C. E., 6 55; Ponca, 5 20. <i>Omaha</i> —Blackbird Hills, 1 50. 35 98	
NEW JERSEY.—Elizabeth—Clinton, 8 48; Rahway 2d, 15. <i>Jersey City</i> —Hoboken 1st, 11 45; — 2d, 14 50; Paterson Westminster, 5. <i>Morris</i> and <i>Orange</i> —Mendham 1st, 14 32; Orange Hillside, 118 63. <i>Newark</i> —Newark Memorial, 10. <i>New Brunswick</i> —Dutch Neck, 20; Hamilton Square, 9; Trenton Prospect Street, 32. <i>Newton</i> —Branchville, 15. <i>West Jersey</i> —Atco, 1; Berlin, 1; Janvier, 1; Waterford, 1; Williamstown, 9. 286 38	
NEW MEXICO.—Santa Fé—Las Vegas 1st, 9 70. 9 70	
NEW YORK.—Albany—Hamilton Union, 5. <i>Boston</i> —Houlton, 5. <i>Brooklyn</i> —Brooklyn South 3d Street, 59 25. <i>Buffalo</i> —Buffalo North 35 80; Franklinville, 5. <i>Cayuga</i> —Auburn 2d, 15 49; Genoa 1st, 4. <i>Champlain</i> —Beekmantown, 1. <i>Chemung</i> —Horse Heads, 2; Watkins including sab-sch, 6 21, 21 99. <i>Columbia</i> —Ancram Lead Mines, 2; Hudson sab-sch, 25. <i>Genesee</i> —Oakfield, 2. <i>Hudson</i> —Nyack, 15; Ridgebury, 50 cts.; Washingtonville 1st, 10. <i>Lyons</i> —Sodus Centre, 2. <i>Nassau</i> —Far Rockway, 15. <i>New York</i> —New York Brick (additional), 31; — Phillips 60 11; — Zion German, 2. <i>Niagara</i> —Niagara Falls including sab-sch, 6 16, 21 19. <i>North River</i> —Cornwall on Hudson, 6 02. <i>Rochester</i> —Sparta 2d, 8 13. <i>St. Lawrence</i> —Watertown 1st Hope Chapel, 1 80. <i>Steuben</i> —Almond, 2; Hammondsport, 5. <i>Utica</i> —Clinton, 10; New Hartford, 10 94; Verona, 5 75. <i>Westchester</i> —Hartford 1st, 15; Mt. Vernon 1st sab-sch, 34 81. 449 78	
NORTH DAKOTA.—Pembina—Backoo, 2; Cavalier, 2 25; Glasston, 6; Langdon, 7. 17 25	
OHIO.—Cleveland—Cleveland 1st, 44. <i>Dayton</i> —Dayton 4th, 15; Fletcher, 1. <i>Lima</i> —Bluffton, 2; Lima 1st, 18; Rockport 3 25; Van Buren, 3 55; Wapakoneta, 2. <i>Mau-mee</i> —Mount Salem, 1. <i>St. Clairsville</i> —Nottingham, 8. <i>Steubenville</i> —Steubenville 3d, 3. <i>Wooster</i> —Mansfield, 25. 126 80	
OREGON.—Portland—Bethel, 1; Springwater, 2. <i>Wila-mette</i> —McCoy, 1 01; Spring Valley, 2 31. 6 32	
PENNSYLVANIA.—Allegheny—Bull Creek, 8; Glenshaw, including sab-sch, 2 02, 12 57. <i>Blairsville</i> —Salem, 4 24. <i>Butler</i> —Amity, 2. <i>Carlisle</i> —Harrisburgh Market Square, 50 40; Harrisburgh Pine Street, 72 93. <i>Clarion</i> —Leather-wood, 5; Marionville, 7 60; New Bethlehem, 8. <i>Erie</i> —Belle Valley, 2; Erie Park, 30 18; Sugar Grove, 1. <i>Hunt-ington</i> —Houtzdale, 2 28; Lost Creek, 3; West Kishaco-quillas, 5. <i>Kittanning</i> —Cherry Tree, 3 69; Washington, 12. <i>Lackawanna</i> —Sugar Notch, 6; Wyalusing 1st, 4. <i>Lehigh</i> —Much Chunk, 22 72; Shenandoah, 6 52. <i>Phila-delphia</i> —Philadelphia Arch Street, 18 65; — Memorial, 69 90; — Tabernacle, 85 09. <i>Philadelphia North</i> —Lower Providence, 5; Wissinoming, 2. <i>Pittsburgh</i> —Pitts-burgh 1st, 15 24; — Covenant, 4 11; — East Liberty, 21 74; — Highland, 15; — Shady Side, 19. <i>Redstone</i> —Mount Pleasant, 19. <i>Shenango</i> —New Brighton, 34 02; Princeton, 3. <i>Washington</i> —Cross Creek, 25; Upper Buf-falo, 15 25. <i>Wellsboro</i> —Antrim, 2. <i>Westminster</i> —Colum-bia, 19 80; Little Britain, 6; Mount Joy, including sab-sch, 1 30, 23 72; Union, 40. 752 65	
SOUTH DAKOTA.—Southern Dakota—Emery 1st German, 1; Germantown, 3; Scotland, 2. 6 00	
TENNESSEE.—Kingston—Little Piney, 2. 2 00	
WASHINGTON.—Olympia—Ocoosa, 3; Olympia, 3 75. <i>Walla Walla</i> —Kamiah 2d, 3. 9 75	
WISCONSIN.—Madison—Beloit German sab sch, 3; Fancy Creek, 5; Lancaster German, 2. <i>Milwaukee</i> —Beaver Dam 1st, 8 34; Eagle 1st, 2; Ottawa, 1 02; Racine 1st addi-tional, 15 30. <i>Winnebago</i> —Green Bay French, 1. 37 66	
Contributions from Churches and Sabbath-schools.....	\$2,211 12
OTHER CONTRIBUTIONS.	
A Friend, Philadelphia, 5; S. J. Barnett, Delta, Pa., 5; "H. L. J." 15; "M. E. B.", 1,000; C. Penna, 4; Mrs. M. J. Quigley and daughter, Dorchester, Ills, 50 cts.; W. H. Robinson, Copiapo, Chili, 5; Miss H. S. Swezey, Amity-ville, N. Y., 1 60; Rev. W. L. Tarbet and wife, 1 60.....	1,037 70
	\$3,248 82
MISCELLANEOUS.	
Interest on Investments, 243 75; Partial loss recovered from Insurance Co., 37 24; Plans Sold, 3; Premiums of Insurance, 366 20; Sales of Book of Designs No. 5; 1 52; Sales of Church Property, 848 30.....	\$1,500 01
LEGACIES.	
Edwards Lands, 1,500; Estate, Louis Chapin, 500.....	\$2,000
PAYMENTS ON CHURCH MORTGAGE.	
KANSAS.—Topeka—Kansas City Grand View Park.....	\$20 00
SPECIAL DONATIONS.	
NEW JERSEY.—Elizabeth—Elizabeth 3d, 15; Lamington, 10.....	\$25 00
	\$6,793 83

Church collections and other contr'butions,	
April, 1894-February, 1895.....	34,679 85
Church collections and other contribution,	
April, 1893-February, 1894.....	\$37,028 11

LOAN FUND.

Interest, 110 97; Payments on Mortgages, 210.	320 97
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MANSE FUND.

"M. E. B.".....	\$1,000 60
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MISCELLANEOUS

Installments on Loans.....	484 15
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RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1895.

BALTIMORE.—*Baltimore*—Baltimore 4th, 5; — Boundary Avenue, 9 51; — Boundary Avenue sab-sch Missionary Society, 3 90; — Central, 15; Bethel, 4; Frederick City, 8 25; Hagerstown, 12. *New Castle*—Dover, 16 06; — sab-sch, 1 94; Forest, 1; New Castle 1st, 116 54; — sab-sch, 5 83; St. George's, 1 25. *Washington City*—Washington City 1st, 5 74. 206 02

CALIFORNIA.—*Los Angeles*—Los Angeles Grand View, 1 70. 1 70

COLORADO.—*Boulder*—Valmont, 21 cts. *Gunnison*—Grand Junction, 4. 4 21

ILLINOIS.—*Alton*—Edwardsville, 8 25. *Bloomington*—Bloomington 1st, 9 80; — 2d, 50; Monticello, 3; Normal, 3 60; Onarga, 10; Piper City, 7. *Chicago*—Brookline, 2 63; Chicago 4th, 249 71; — Covenant, 55; Evanston South, 41 12; Gardner Y. P. S. C. E., 2; Herscher, 2 50; River Forest, 6 10. *Freeport*—Freeport 2d, 8; Woodstock, 8. *Mattoon*—Charleston, 10 81; Kansas, 5. *Ottawa*—Aurora, 5 79; Earlville, 3; Kings, 4; Rochelle, 9 02. *Peoria*—Knoxville, 9. *Rock River*—Morrison, 66 33; Rock Island Central, 8. *Viola*, 4 60. *Schuyler*—Elvaston, 10; Kirkwood, 4; New Salem, 3. *Springfield*—Greenview, 5 62; — sab-sch, 1 76; Lincoln, 3 50; Pisgah, 96. 621 10

INDIANA.—*Crawfordsville*—Bethany, 5; Bethel, 3; Darlington, 3; Dayton, 7 30; Newtown, 8 50; Romney, 5 07; Waveland, 2 41. *Fort Wayne*—Fort Wayne 1st, 32 42. *Indianapolis*—Carpentersville, 1; Franklin, 7; Indianapolis 6th, 3 75. *Muncie*—Wabash, 12. *New Albany*—Seymour, 10. *Vincennes*—Worthington, 9. *White Water*—Rising Sun, 4. 113 45

INDIAN TERRITORY.—*Choctaw*—McAlester, 1; Oak Hill, 1. *Sequoyah*—Nuyaka, 10. 12 00

IOWA.—*Cedar Rapids*—Wyoming 1st, C. E., 36 cts. *Council Bluffs*—Hardin Township, 5 32. *Des Moines*—Newton, 5 77; Oskaloosa, 5. *Dubuque*—Centretown German, 2. *Iowa*—Hope, 1; New London, 2 75. *Iowa City*—Crawfordsville, 1 46. 23 65

KANSAS.—*Neosho*—Girard, 10. *Solomon*—Clyde, 5 40. *Topeka*—Idana, 1 36. 16 76

KENTUCKY.—*Louisville*—Louisville College Street, 1 25. 1 25

MICHIGAN.—*Detroit*—Milford, 25. 25 00

MINNESOTA.—*Duluth*—West Duluth Westminster, 2 50. *St. Paul*—Macalester, 4 25. 6 75

MISSOURI.—*Kansas City*—Jefferson City, 5; Kansas City 2d, 65 30. *Ozark*—Neosho, 5. *Platte*—Parkville, 14. *St. Louis*—De Soto, 2. 91 30

NEBRASKA.—*Hastings*—Hanover German, 1. *Kearney*—Buffalo Grove German, 1. *Omaha*—Fremont, 10 06; Omaha Blackbird Hills, 1. 13 06

NEW JERSEY.—*Elizabeth*—Crawford, 16; Rahway 2d, 15; Rutherford, 29 75. *Monmouth*—Burlington, 33 17; Englishtown, 5; Farmingdale, 1; Jacksonville, 2; Providence, 1 31. *Morris and Orange*—Mt. Freedom, 2 61. *Newark*—Newark Fifth Avenue, 5; — Memorial 5. *New Brunswick*—Alexandria, 6; Dutch Neck, 15; Ewing, 4 16; New Brunswick 1st, 74 02; Trenton Prospect Street, 35; — sab-sch, 6 07. *Newton*—Franklin Furnace Y. P. S. C. E., 2 79; Wantage 1st, 6. *West Jersey*—Hammoncton, 5; Janvier, 1; Williamstown, 5. 275 88

NEW MEXICO.—*Santa Fé*—Las Vegas Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany 3d, 17 90; Emmanuel, 2 50; Hamilton Union, 2; Jefferson, 5; North Bethlehem, 1. *Buffalo*—Franklinville, 5. *Cayuga*—Auburn 2d, 4 25. *Chemung*—Hector, 2 54; Horse Heads, 1. *Columbia*—Durham 1st, 1 93. *Genesee*—Castile, 25 45; Warsaw, 12. *Hudson*—Cohecton, 2; Hamtonburgh, 11; Haverstraw Central, 16. *Washingtonville* 1st, 10; White Lake Bethel, 4. *Lyons*—Rose, 6; Sodus Centre, 1. *Nassau*—Whitestone, 3. *New York*—New York Fifth Avenue, 849 66; — Park, 20; Zion German, 2. *Niagara*—Lewiston, 5. *North River*—Marlborough, 10 31; New Hamburg, 7. *Otsego*—Cooperstown, 34 98. *Rochester*—Brookport, 4 83; Fowleerville, 3; Sparta 1st, 21 22. *St. Lawrence*—Gouverneur,

Interest.....	21 53	
Premiums of Insurance.....	13 12	518 80
		\$1,518 80

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

† Under Minutes of Assembly of 1888.

24 55. *Syracuse*—Canastota, 4 10; Marcellus, 3. *Troy*—Glen's Falls, 37; Troy 2d, 34 84; — sab-sch, 6 59; Troy Woodside, 42 24; Warrensburg, 3 90. *Utica*—New Hartford, 5 94; Verona, 4 65. *Westchester*—Patterson, 2 30. 1,261 18

OHIO.—*Bellefontaine*—Bucyrus, 15. *Cincinnati*—Clifton, 9 56; Glendale, 15; Linwood Calvary, 7. *Cleveland*—Cleveland 1st, 33. *Dayton*—New Carlisle, 3; South Charleston, 6 50; Troy, 8 96. *Mahoning*—Polard, 9; Youngstown, 28 49. *Marion*—Richwood, 4; Trenton, 3; York, 2. *Maumee*—Mt. Salem, 1. *St. Clairsville*—Crab Apple, 15; Pleasant Valley, 1 30; Rockhill, 3 50; Wheeling Valley, 2. *Steubenville*—Island Creek, 7 68; — sab-sch, 92 cts.; Minerva, 5; New Hagerstown, 1 10; Oak Ridge, 1; Steubenville 1st, 16 71; — 3d, 4; Unionport, 1; Wellsville, 12. *Wooster*—Ashland, 8; Doylestown, 3; Savannah, 5 05. *Zanesville*—Bladensburg, 2 54; Martinsburg, 2 53; Mt. Pleasant, 2 53; New Lexington, 55 cts.; Roseville, 1 60; Uniontown, 69 cts.; Unity, 1 62; Utica, 3 75. 238 73

OREGON.—*Willamette*—Eugene, 4 00

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 18; Aspinwall, 82 cts.; Emsworth, 6 25; Leetsdale, 59 42; Vanport, 2. *Blairsville*—Blairsville, 21 60; Ligonier, 3 09. *Butler*—Harlansburgh, 4; North Liberty, 3 55; West Sunbury, 6. *Carlisle*—Carlisle 2d, 47 46; Dickinson, 2 03; Harrisburg Covenant, 10; — Market Square, 7 85; — Olivet, 2 20; — sab-sch, 1 23; Mercersburgh, 16; Mercersburg Y. P. S. C. E., 3. *Chester*—Oxford 1st, 48 13. *Clarion*—Academia, 2 83; Leatherwood, 4; New Bethlehem, 5; Reynoldsville, 10; Rockland, 2 65. *Erie*—Belle Valley, 1; Cambridge, 6; Cochranston, 3; Oil City 1st, 29 76; Sugar Grove, 1. *Huntington*—Altoona 1st, 24 25; — 3d, 6 27; Houtzdale, 1 71; Lost Creek, 1; Osceola Mills, 5; Pine Grove, 2 13; Shirleyburgh, 3. Y. P. S. C. E., 50 cts.; Spruce Creek, 10. *Kittanning*—Cherry Tree, 2 77; Slate Lick, 4; Soraders Grove, 2 25; Washington, 8. *Lackawanna*—Carbondale, 37 60; Forest City, 1; Kingston, 30 14; Nicholson, 3; Scranton Sumner Avenue, 1; Wyalusing 1st, 3. *Lehigh*—Middle Smithfield, 7 30; South Bethlehem, 14; South Easton, 5. *Northumberland*—Mahoning, 41 49; — sab-sch, 5 76. *Parkersburg*—French Creek, 8. *Philadelphia*—Philadelphia Bethlehem, 15; Princeton, 160; — Woodland, 155 30. *Philadelphia North*—Abington, 23 64; Bristol, 4 02; Conshohocken, 2; Doylestown, 35 99; Holmesburg, 4 40; Norristown 1st, 17 80; Pottstown, 41 19; — sab-sch, 7 05. *Pittsburgh*—Cannonsburg 1st 9; — Central, 4 69; McDonald 1st, 20 90; Pittsburgh 1st, sab-sch, 15 25; — Homewood Avenue, 5 40; — Shady Side, 9 50. *Redstone*—Dunbar, 17; Mt. Pleasant Reunion, 5 29. *Shenango*—Flwood, 2; New Brighton, 11 62; Sharpsville, 1 05; Slippery Rock, 7. *Washington*—Fairview, 2 75; Mill Creek, 2 35; Upper Buffalo, 5 40; — Wheeling 2d sab-sch, 17 55. *Wellsville*—Antrim, 1 50. *Westminster*—Columbus, 17 40; Strasburg, 2, 1, 182 98

UTAH.—*Utah*—Ogden 1st, 9 30; Salt Lake City 1st, 25. 34 30

WASHINGTON.—*Olympia*—Centralia, 1 50. *Walla Walla*—Kamiah 1st, 2. 3 50

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 79 37; Ottawa, 76 cts. *Winnebago*—Green Bay French, 1. 81 13

Total from Churches and Sabbath-schools..... \$4,219 96

PERSONAL.

Rev. J. S. Pomeroy, Fairview, W. Va., 1; "H. L. J.", 8; Mrs. J. G. Woods, Mexico City, 2 80; Daniel Ogden, Martinsburgh, Ia., 5; H. J. Baird Huey, Phila., 5; W. M. Finley, M. D., Altoona, Pa., 5; M. J. Huey, Princeville, Ills., 10 cts.; W. H. Robinson, Copiapa, Chili, 10; C. Penna, 3; Rev. W. L. Tarbet and wife, 1 60; Miss H. L. Swezey, Amityville, N. Y., 1 20; Rev. W. E. Hall, Iowa, 3..... 45 70

LEGACIES.

Estate Mrs. Emeline Norton, Concord, Mich....	765 00
Total Receipts for February, 1895.....	5,030 66

RECEIPTS FOR EDUCATION, FEBRUARY, 1895.

BALTIMORE.—Baltimore Boundary Avenue sab-sch Missionary Society, 3 25; — Broadway, 3; — Central, 16 60; — Faith, 5. *New Castle*—Forest, 3. *Washington City*—Falls Church, 16 47; Washington City 1st, 6 87; — 4th, 24 60; — Metropolitan, additional, 50. 128 79
 CALIFORNIA.—*Los Angeles*—Azusa, 5. *Sacramento*—Elk Grove, 1 50; Redding, 2. *San José*—Cayucos, 4. 12 50

CATAWBA.—*Southern Virginia*—Ebenezer, 1. 1 00
 COLORADO.—*Boulder*—New Castle, 1; Valmont, 18 cts
Pueblo—Antonito, 2; Florissant, 52 cts. 3 70
 ILLINOIS.—*Alton*—Chester, 3; Ebenezer, 1 55. *Bloomington*—Bloomington 1st, 9 80; Onarga, 10; Pontiac, 18. *Cairo*—Walnut Hills, 1 45. *Chicago*—Chicago 4th, additional, 20; — 5th, 5 38; — 41st Street, 48 94; New Hope, 11. *Freeport*—Foreston Grove German, 26; Rockford 1st, 20 89; Savanna, 3. *Mattoon*—Tower Hill, 5. *Ottawa*—Earlville, 2; Kings, 6. *Peoria*—Knoxville, 13 08; Oneida, 6. *Rock River*—Norwood, 12 50. *Schuyler*—Appanosee, 6; Ebenezer, 10 05; Kirkwood, 4 50. *Springfield*—Pisgah, 72 cts. 244 86

INDIANA.—*Crawfordsville*—Lafayette 1st, 6 58; Oxford, 2; Sugar Creek, 3. *Muncie*—Wabash, 10. *Vincennes*—Princeton, 7. *White Water*—Knightstown, 6. 34 58

INDIAN TERRITORY.—*Choctaw*—Oak Hill, 2. *Oklahoma*—Stillwater, 4 25. *Sequoyah*—Nenah, 18 25

IOWA.—*Cedar Rapids*—Wyoming C. E. Soc., 30 cts. *Corning*—Lenox, 5; Sidney, 2; Villisca, 10 25. *Council Bluffs*—Logan, 2. *Des Moines*—Panora, 3. *Dubuque*—Centertown German, 3; Dubuque 1st, 6. *Iowa*—Chequest, 1. *Iowa City*—Crawfordsville, 1 22; West Branch, 5 86. *Sioux City*—Union Township, 2. 41 63

KANSAS.—*Topeka*—Idana, 1 50. 1 50

KENTUCKY.—*Louisville*—Louisville College Street, 14 70; Shelbyville, 6 02. 20 72

MICHIGAN.—*Detroit*—Detroit Fort Street, 125 16; Ypsilanti, 13 44. *Lake Superior*—Iron Mountain, 4; Mount Zion, 2 44. 145 04

MINNESOTA.—*Duluth*—Pine City, 1. *Mankato*—Madella, 9; Tracy, 5 50. *St. Paul*—Farmington, 2; Stillwater, 2 20; Vermillion, 2. 21 70

NEBRASKA.—*Hastings*—Aurora, 2 65. *Kearney*—Buffalo Grove German, 3. *Nebraska City*—Hickman German, 11. *Omaha*—Omaha Blackbird Hills, 2 02. 18 67

NEW JERSEY.—*Elizabeth*—Clinton, 10 21; Rahway 2d, 25. *Monmouth*—Burlington, 39 19. *Morris*—Orange—Mendham 1st, 14. *Newark*—Newark Memorial, 8; — Roseville (sab-sch. 25), 167 25. *New Brunswick*—Amwell 2d, 4; Bound Brook, 18. *Newton*—Hackettstown, 50; Phillipsburgh Westminster, 8. *West Jersey*—Atco, 1; Janvier, 1; Merchantville, 3 02; Williamstown, 5. 353 67

NEW MEXICO.—*Rio Grande*—Laguna, 2. 2 00

NEW YORK.—*Albany*—Hamilton Union, 2; Menands Bethany, 26 45; North Bethlehem, 1. *Binghamton*—Windor, 1 26. *Boston*—Boston Scotch, 5; Houlton, 5. *Brooklyn*—Brooklyn 2d, 42 22. *Buffalo*—Franklinville, 4. *Cayuga*—Auburn 2d, 9 60; — Westminster, 1; Ithaca additional, 15. *Champlain*—Beekmantown, 1. *Chemung*—Horse Heads, 1. *Columbia*—Hudson sab-sch, 25. *Geneva*—Geneva 1st, 50. *Hudson*—Haverstraw Central, 30; Ridgebury, 65 cts.; Washingtonville 1st, 10. *Lyons*—Junius, 2; Sodus, 5 02; — Centre, 1. *Nassau*—Islip, 7; Newtown sab-sch, 25. *New York*—New York 5th Avenue, 743 85; — 14th Street, 8; — Zion German, 3. *North River*—Newburgh Calvary, 13 66. *Rochester*—Pittsford, 14; Rochester Westminster, 13. *St. Lawrence*—Rossie Christian Endeavor Society, 1; Watertown Hope Chapel, 1 83. *Steuben*—Canaseraga, 2; Hammondsport, 5. *Syracuse*—Canastota, 7. *Troy*—Cohoes, 16 43; Hoosick Falls sab-sch, 11; Troy 2d (sab-sch, 6 59), 41 43. *Utica*—Clinton, 18; Verona, 4 75. 1,174 15

Previously Reported..... 20,273 32

Total to date from April 1, 1894..... \$25,303 98

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ill.

NORTH DAKOTA.—*Pembina*—Cavalier, 2 10; Hamilton, 4 10

OHIO.—*Chillicothe*—Mount Pleasant, 4 75. *Cincinnati*—Cincinnati 2d, 176 71; — 5th, 17 41; Glendale, 29. *Cleveland*—Cleveland 1st, 27 50. *Marion*—Ashley, 1. *Maumee*—Mount Salem 1. *St. Clairsville*—Nottingham, 8 27. *Steubenville*—New Harrisburgh, 6; Steubenville 2d, 3. *Wooster*—Mansfield, 20. *Zanesville*—Mt. Zion, 3. 297 64

OREGON.—*East Oregon*—Union, 2. *Portland*—Portland Calvary, 30 47. *Southern Oregon*—Bandon, 2. 34 47

PENNSYLVANIA.—*Allegheny*—Emsworth, 7 60; Glenshaw (sab-sch, 1 88), 10 63. *Blairsville*—Salem, 7 38. *Butler*—Martinsburgh 5. *Carlisle*—Harrisburgh Market Square, 28 28; Mechanicsburgh, 2 52. *Chester*—Ashmun, 20; Great Valley, 5; Media, 20 55. *Clarion*—Edenburg, 7 09; Leatherwood, 6; New Bethlehem, 9. *Erie*—Belle Valley, 2. *Huntingdon*—Houtzdale, 1 42; Logan's Valley, 5; Lost Creek, 1; Osceola, 5; Sinking Valley, 7; West Kishacoquillas, 3; Winburn, 3. *Kittanning*—Blacklick, 3; Cherry Tree, 2 30. *Lackawanna*—Montrose, 10; Moosic, 8; Rushville, 3; Scranton Green Ridge Avenue, 29; Stevensville, 3. *Lehigh*—Hazleton, 19 81. *Philadelphia*—Philadelphia 2d, 52 31; — Arch Street, 148 40; — Walnut Street, 141 77; — West Hope, 15 83. *Philadelphia North*—Bridenburg, 10; Germantown 1st, 200; Norristown 1st, 25; Lower Providence, 5. *Pittsburgh*—Pittsburgh 1st sab-sch, 24 90; — Covenant, 4 98; — East Liberty, 16 30; — Shady Side, 23 75. *Redstone*—Mount Pleasant, 19; Uniontown Central, 4. *Shenango*—New Brighton, 11 62. *Washington*—Wheeling 1st, 40 02. *Wellsboro*—Antrim, 1 25. *Westminster*—Columbia, 28 39; Little Britain, 5; Strasburgh, 3. 1,015 10

SOUTH DAKOTA.—*Southern Dakota*—Germantown, 2; Scotland, 1 75. 3 75

WASHINGTON.—*Olympia*—Olympia, 2 40. *Puget Sound*—Lopez Friday Harbor, 2. *Walla Walla*—Kamiah 1st, 1 50. 5 90

WISCONSIN.—*Milwaukee*—Ottawa, 64 cts.; Racine 1st, 10 95. *Winnebago*—Florence, 6 37; Green Bay French, 1. 18 96

Receipts from Churches in February..... \$3,478 76

Receipts from Sabbath-schools and C. E. Societies in February 123 92

LEGACY.

Estate of Margaret S. Purviance, Balto, (Residue) 5 00

REFUNDED.

Rev. B. H. Fields, 50; Geo. S. Wilson, 100..... 150 00

MISCELLANEOUS.

W. L. DuBois, Esq., Phila., 50; S. J. Barnett, Delta, Pa., 5; Rev. J. G. Woods and wife, Mexico City, 2 80; Rev. H. L. J., 15; Mr. A. Blair, Phila., 80; Miss E. C. Morris, Phila., 20; Miss M. J. Quigley and daughter, Dorchester, Ill., 50 cts.; C. Penna, 2; Rev. W. L. Tarbet and wife, 1 20; Miss H. S. Swezey, Amityville, N. Y., 1; Dr. Geo. W. Bailey, 53..... 230 50

INCOME FROM INVESTED FUNDS.

18 38; 3; 75; 62 50..... 158 88

Total Receipts in February..... \$4,147 06

Total Receipts from April 1, 1894..... 80,377 20

JACOB WILSON, Treasurer,
 1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1895.

ATLANTIC.—*Atlantic*—Berean, 7 11. *East Florida*—San Mateo, 25. *Fairfield*—Congruity, 1; Trinity, 1. *Knox*—Macon Washington Avenue Y. P. S. C. E., 2. *South Florida*—Eustis Y. P. S. C. E., support of Mr. Clark, 13; Tarpon Springs Y. P. S. C. E., support Mr. Bent, 3 75. 52 86

BALTIMORE.—*Baltimore*—Baltimore Broadway sab-sch,* 10 54; — Central, 73; — Covenant Y. P. S. C. E., 3; —

Faith, 14 50; Bel Air, 13 65; Taneytown, 38 07. Y. P. S. C. E., 5 51; Waverly Y. P. S. C. E., support Mr. Drummond, 10. *New Castle*—Federalsburgh sab-sch * 4; Lower Brandywine, 12. sab-sch, 27; Newark, 24; Pitt's Creek, 28; sab-sch, 10, Y. P. S. C. E., 11; Wilmington Rodney Street, 63 35. *Washington City*—Darnestown, 5 18, sab-sch, 6; Lewinsville, 10; Vienna, 9, Y. P. S. C. E., 2 63; Washington City 1st, 32 18; — 4th, 15 50; — Assembly, 90, sab-sch,

Missionary Association, 25; — Covenant, 124, Y. P. S. C. E., 77 15; — Eastern, 15 73; — Garden Memorial Y. P. S. C. E., 8 25; — North Y. P. S. C. E., support Mr. Eckels, 12 42. 775 66

CALIFORNIA.—*Benicia*—Big Valley, 10; Kelseyville, 4 70; Lakeport, 5 30; Napa, 330 10; Santa Rosa, 26, sab-sch, 6. *Los Angeles*—Cucamonga, 5; Glendale, 18 40; Los Angeles 3d sab-sch,* 5; Ojai, 7 60; Rivera Y. P. S. C. E., 1 60; Riverside Arlington, 29 96; — Calvary Y. P. S. C. E., 5; San Fernando, 6 50; Santa Ana, 19 27; Santa Barbara,* 18 68. *Oakland*—Centreville, 4 30, sab-sch, 8 45; Golden Gate, 11 05, sab-sch, 3 65; Livermore, 10; Oakland 2d, 16 75; — Brooklyn, 7; — Centennial, 5; West Berkeley, 4 50. *San Francisco*—San Francisco Calvary sab-sch,* 23 17. *Stockton*—Oakdale, 5. 602 98

CATAWBA.—*Catawba*—Westminster, 3. *Southern Virginia*—Ebenzer, 1. *Yadkin*—Freedom East sab-sch, 1. 5 00

COLORADO.—*Boulder*—Fort Collins Y. P. S. C. E., support Mr. Bent, 14; Vailmont, 1 16; Virginia Dale Station, 2 73. *Denver*—Brighton, 5; Denver Central, 120 07; — North, 57, sab-sch,* 7 05; — South Broadway Y. P. S. C. E.,* 3 32; Highland Park, 5. *Gunnison*—Aspen, 11. *Pueblo*—Del Norte, 14, Y. P. S. C. E., 13, Jr. Y. P. S. C. E., 3; Florence, 3 50; Hastings, 2; San Pablo,* 5; Trinidad 1st, 14 10. 275 93

ILLINOIS.—*Alton*—Alton, 75; Greenville, 20. *Bloomington*—Bement, 30; Bloomington 1st, 72; — 2d, 172 65; Champaign, 55 08; Clarence Y. P. S. C. E., 83 cts; Clinton Y. P. S. C. E., 11 57; Cooksville sab-sch, 10 50; El Paso, 28 67; Minonk, Y. P. S. C. E., support Mr. McGaw, 50; Monticello, 9; Onarga, 65; Rossville, 31 13, Y. P. S. C. E., support Mr. Boomer, 3; Selma, 10; Watseka, 20. *Calverton*—Fairfield, 5 30; Flora, 3 11. *Chicago*—Austin, 68 47, Y. P. S. C. E., 7; Chicago 1st, 110 13; — 2d, 700; — 4th, 620; — Avondale, 7 10, Y. P. S. C. E., 2; — Bethany, 14, Y. P. S. C. E., 8, Jr. Y. P. S. C. E., 2; — Calvary sab-sch, 2 75; — Immanuel sab-sch,* 5; — Jefferson Park, 70 33; — Scotch sab-sch,* 6; — West Division Street, 14; — Woodlawn Park, 35; Du Page, 29 07, sab-sch, 10 01; Evanston 1st Y. P. S. C. E., 5; Herscher,* 3 55; Hyde Park, 300 12; Manteno, 72; Oak Park, 222 53; Peotone, 105 72; River Forest, 18 50, sab-sch Missionary Society, 2 29; Waukegan, 18 72. *Freeport*—Belvidere, 25, Y. P. S. C. E., 5; Cedarville, 11; Freeport 2d, 8, sab-sch, 8; Galena 1st, 35; Rockford 1st, 47 13, sab-sch, 10 45; — Westminster, 24 03. *Mattoon*—Arcola, 12 22; Charleston, 36 38; Greenup, 5; Kansas, 5; Oakland, 14. *Ottawa*—Aurora, 9 10; Au Sable Grove Kendall sab-sch, 11 54; Kings, 27. *Peoria*—Altona, 5 04; Elmira, 59 75; Eureka, 1; Limestone, 13 25; Peoria 1st, 72 87, sab-sch, 12 50; Prospect, 15; Yates City, 3 50. *Rock River*—Aledo, 10; Ashton, 14; Franklin Grove, 14; Garden Plain, 13 70; Geneseo, 24; Princeton sab-sch,* for Laos, 13 04, Y. P. S. C. E., support Graham Lee, 5 50; Rock Island Central, 18 02. *Schuyler*—Appanoose, 7; Camp Creek Young People, support Mr. Hyde, 38; — Y. P. S. C. E., support Mr. Hyde, 38; Carthage, 20; Elvaston, 83 50; Macomb, 108; Perry, 1 30; Plymouth, 4 48; Quincy 1st Y. P. S. C. E., 12 50; Rushville, 40 49. *Springfield*—Jacksonville State Street, 73; — Westminster, 140; Pisgah, 5 36; Williamsville Union, 6 50. 4 293 39

INDIANA.—*Crawfordsville*—Alamo, 2 54; Bethany, 25; Bethel, 20; Beulah, 8; Dayton Y. P. S. C. E., for Canton Mission, 25; Delphi Y. P. S. C. E., for evangelistic work in Mexico, 4 75; Judson, 2 75; Newtown, 30; Oxford, 8, Y. P. S. C. E., for Nanking School, 3 90; Romney, 16 50; Russellville, 4 63; Union, 3 41. *Fort Wayne*—La Grange, 6 50. *Indianapolis*—Bainbridge, 2; Brazil, 26 28; Franklin, 75; Greenwood, 4 22; Hopewell, 107 08; Indianapolis 6th, 8 85; — Olive Street, 4 36. *Logansport*—Brookston, 4; Chalmers, 6 15; Crown Point, 7 54; Goodland, 7; Meadow Lake, 4 30; Michigan City, 93 11; Monticello, 26 10; Remington, 5 20; Tassinong, 7 25. *Muncie*—Wabash, 33. *New Albany*—Hanover, 58 25, sab-sch, 5 28; Madison 2d, 9 20; Seymour Y. P. S. C. E., 6. *Vincennes*—Evansville Walnut Street Y. P. S. C. E., 10. *White Water*—Aurora, 2; College Corner, 6; Kingston, 11 69; Knightstown, 11; Richmond 1st, 176 80; Rising Sun, 19, Y. P. S. C. E., 2. 899 64

INDIAN TERRITORY.—*Choctaw*—Oak Hill, 7. *Sequoyah*—Park Hill, 10; Tulsa, 5. 22 00

IOWA.—*Cedar Rapids*—Andrew sab-sch, 2 28; Bellevue sab-sch, 4 72; Cedar Rapids 2d sab-sch, 65; Wyoming 1st Y. P. S. C. E., 1 98. *Corning*—Clarinda, 88 15, sab-sch,* 23 35. *Des Moines*—Albia, 15 71; Des Moines Bethany, 4; — Westminster, 21 66; Dexter, 5, sab-sch, 2, Y. P. S. C. E., 2; Earlham, 10; Leon, 7 75; Oskaloosa, 35 50; Panora, 10. *Dubuque*—Centretown, 3; Hopkinton, 4; Lime Spring, 5; Pine Creek, 3 50; Saratoga Reformed Bohemian, 2 50; Zalmona support native helper, 60; Zion, 5 17. *Fort Dodge*—Boone, 11; Carroll, 10 45; Rolfe 2d Y. P. S. C. E., 4. *Iowa*—Birmingham, 10 50; Keokuk Westminster Bank Street Mission Y. P. S. C. E., support Mr. Miller, 10; 995 06

Morning Sun, 69 65; Mount Pleasant German, 13, sab-sch, 3; New London, 6 58, sab-sch, 6 10; Wapella, 24 70, sab-sch, 2 75. *Iowa City*—Crawfordsville, 8 04; Davenport 1st, 190 80; — 2d, 4 75; Nolo Y. P. S. C. E., medical work in Seoul, 2; Oxford, 10; Princeton, 11; Union, 6 75; West Liberty Y. P. S. C. E., 15; Williamsburgh, 22. *Sioux City*—Battle Creek, 11, Y. P. S. C. E., 6; Cherokee, 23 35; Ida Grove, 20; Inwood, 4 20; Sanborn, 14 45; Sioux City 2d, 5 70; Union Township, 18 10, Y. P. S. C. E., 14 90. *Waterloo*—Clarksville, 40; Owasa, 3; Tama, 2; Toledo, 8 02. 995 06

KANSAS.—*Emporia*—Burlingame, 6 80; Winfield, 32, Y. P. S. C. E., 5. *Highland*—Corning, 3 40, L. M. S., 3 60; Holton Jr. Y. P. S. C. E., for Nanking School, 8. *Larned*—Hutchinson, 20 35; Sterling sab-sch, 3. *Neosho*—Chanute, 10 85; Garnett, 18 93; Geneva, 2; Independence, 15 55; Lone Elm, 2 40; Oswego, 13 35; Scammon, 8 65. *Osborne*—Hill City, 5; Wakeney, 7 30. *Solomon*—Beloit sab-sch,* 5 20; Glen Elder, 2; Minneapolis, 64 75. *Topeka*—Kansas City 1st Y. P. S. C. E., 29 90; — Western Highlands, 28 55, sab-sch,* 4 01; Lawrence Y. P. S. C. E., support R. Irwin, 10; Sedalia, 5, sab-sch, 2; Seymour, 10; Topeka Westminster, 22 25; Wamego, 14 30. 364 15

KENTUCKY.—*Ebenezer*—Flemingsburgh, 19 36; Lexington 2d, 62 56; Maysville, 46 51; Paris 1st, 15; Sharpsburg, 5, sab-sch, 2 50. *Louisville*—Louisville College Street, 79 69; — Warren Memorial, 88; Owensboro 1st, 103; Shelbyville, 30 13. *Transylvania*—Lebanon 1st, 8. 459 74

MICHIGAN.—*Detroit*—Birmingham, 7; Detroit Covenant, 20 81; — Fort Street, 250; Holly sab-sch,* 8; Northville sab-sch, 2 33; South Lyon, 25. *Flint*—Bingham, 62 cts.; Croswell Y. P. S. C. E., work in Mexico, 12; Flushing, 15; Flynn, 1 75; Vassar Y. P. S. C. E., 5. *Grand Rapids*—Grand Rapids 1st, 40 88, sab-sch,* 15 60. *Kalamazoo*—Buchanan, 11; Plainwell, 5. *Lake Superior*—Escanaba 17 50, Y. P. S. C. E., 2 50; Menominee, 28 70; Negaunee, 14 60; Newberry sab-sch,* 4. *Lansing*—Jackson sab-sch, 15; Mason sab-sch,* 17 37. *Monroe*—Erie, 8 15, Y. P. S. C. E., 2 50; Jonesville Y. P. S. C. E., 1 05; Tecumseh Y. P. S. C. E., 32. *Petoskey*—Omaha sab-sch,* 5. *Saginaw*—Bay City 1st, 12; Black River sab-sch,* 1; Pinconning sab-sch, 6; St. Louis, 5 25; West Bay City Covenant Y. P. S. C. E., 1. 593 61

MINNESOTA.—*Duluth*—Avon, 17 49; Duluth 1st, 5; New Duluth, 1; Pine City, 1; Tower St. James, 3; Westminster, 4 41. *Mankato*—Le Seuer, 26, sab-sch, 2 80; Madelia, 33; St. Peter's Union, 64; Tracy, 16 25; Winnebago City sab-sch, 13 95, Y. P. S. C. E., 8 70. *Minneapolis*—Minneapolis Franklin Avenue, 2; — Highland Park sab-sch, 1 46, Y. P. S. C. E., 1 46; — Swedish 1st, 1; Oak Grove, 12, Y. P. S. C. E., 16. *Red River*—Euclid, 10 35. *St. Paul*—St. Paul Dayton Avenue Y. P. S. C. E., support Mr. Boomer, 6 25; — House of Hope sab-sch, 50; — Westminster, 11 95. *Winona*—La Crescent, 2 85; Rushford sab-sch, 3 80. 314 72

MISSOURI.—*Kansas City*—Kansas City 2d, 231 59; Osceola, 3 80; Sedalia Central, 69 50, sab-sch, 16 30. *Ozark*—Mount Vernon, 16; Ozark Prairie, 6. *Palmyra*—Macon, 22 51; Milan sab-sch,* 1. *Platte*—Barnard, 11; Mound City, 11 45; Union, 5; Union Star, 7. *St. Louis*—Compton Hill Y. P. S. C. E., 2 30; De Soto, 8; Nazareth German, 5, sab-sch, 4; Poplar Bluff, 7 45; Rolla, 13; St. Charles, 50; St. Louis West, 30 34; Zion German, 3. *White River*—Allison sab-sch,* for work in Africa, 1 60, East Little Rock sab-sch for work in Africa, 40 cts. 526 24

MONTANA.—*Butte*—Hamilton, 12 50. *Helena*—Helena 1st Y. P. S. C. E., 3 25. 15 75

NEBRASKA.—*Hastings*—Campbell, 1; Edgar, 21; Hanover German, 1; Oxford, 2; St. Edward, 3. *Kearney*—Buffalo Grove German, 3. *Nebraska City*—Adams, 23, sab-sch, 7; Barneston Y. P. S. C. E., support Mr. Bent, 4 87; Beatrice 1st, 100; Hopewell, 5; Lincoln 2d support Howard Campbell, 75; Nebraska City, 17 55; Plattsmouth Y. P. S. C. E., 9; Seward, 15; Sterling, 7 45, sab-sch, 1 60. *Niobrara*—Hartington, 4; Wakefield, 6; Wayne, 13 50. *Omaha*—Bethlehem, 85 cts.; Omaha 1st, 54 32; — Blackbird Hills, 2; — Clifton Hill, 3 07; — Westminster, 38 92; Tekamah, 19 25, sab-sch, 3; Wahoo, 7 10. 448 48

NEW JERSEY.—*Elizabeth*—Basking Ridge sab-sch,* 18 57; Connecticut Farms sab-sch, 17, Y. P. S. C. E., support Mr. Pierson, 11; Cranford, 8 50, sab-sch, 14; Dunellen Y. P. S. C. E., 3 26; Elizabeth Marshall Street, 41; — Westminster, 630 33; Hope Chapel, 9 80; Garwood Union Chapel Association, support of boy in Bangkok, 6 25; Metuchen, 72, Y. P. S. C. E., support Mr. Fulton, 15; Plainfield 1st, 40 25, Y. P. S. C. E., support Mr. Woods, 12; Pluckamin a member for Syria, 5; Rahway 2d Y. P. S. C. E., support Mr. Pierson, 15; Woodbridge, 14 62. *Jersey City*—Englewood sab-sch,* 48; Garfield sab-sch for Mainpurie School, 8 45; Hackensack

Y. P. S. C. E., support Mr. Woods, 5; Hoboken, 13 45; Y. P. S. C. E., support Mr. Griswold, 45 60; Jersey City 2d Y. P. S. C. E., 5; Passaic Y. P. S. C. E., support Dr. Beattie, 131 86; Rutherford, 25 22. *Monmouth*—Asbury Park 1st sab-sch.* 5 36; Atlantic Highlands L. A. Society, 3; Barnegat, 5; Burlington, 42 18; Calvary, 27 54; Cranbury 2d, 37 78; Cream Ridge, 5 58; English-town, 10; Farmingdale, 3; Freehold, 17 14; Jamesburgh Y. P. S. C. E., support Mr. Drummond, 15, Jr. Y. P. S. C. E., support Mr. Drummond, 5; Lakewood, 150 68; Long Branch Y. P. S. C. E., for Ningpo School, 8 58; Moorestown Y. P. S. C. E., support Mr. Jones, 13; Mount Holly, 100; Tom's River Y. P. S. C. E., 12 52. *Morris and Orange*—Boonton, 60 80; Chatham Y. P. S. C. E., 2 50; Dover Y. P. S. C. E., support Mr. Eckels, 50; East Orange 1st, 250 15; Madison, 383 40, sab-sch. Missionary Society, 262 15, for support of native helper, 50; Morristown South Street sab-sch. Missionary Society support Mr. Coan, 112 50; New Providence Y. P. S. C. E., 6 26; Orange 1st, 2 500; — Central sab-sch. for Tung Chow College, 80; — Hillside, 25 04 for Dr. Lafin, 550; Vailsburg sab-sch.* 25. *Newark*—Montclair 1st sab-sch, 25 46; — Grace, 47 10; Newark 1st, 550; — 3d Y. P. S. C. E., work of Mr. Dodd, 4; — Central sab-sch.* 15, Y. P. S. C. E., support Dr. Taylor, 30; — Memorial, 40; — Park, 56 95, sab-sch, 40 02; — Roseville sab-sch.* 15 80. *New Brunswick*—Frenchtown, 41 35; Lawrence sab-sch, 40 17; New Brunswick 1st, 326 10; Princeton 1st, 317 71; Stockton, 15; Trenton 4th, 77. *Newton*—Belvidere 1st sab-sch. for Tabriz Boys' School, 25; Blairstown, 441 51, sab-sch, 26 61; Franklin Furnace, 4 39, Y. P. S. C. E., 4 38; Oxford 1st, 40; Phillipsburgh Westminster, 29 29, sab-sch. Primary Department Birthday, 7 58; Wantage 2d Y. P. S. C. E., medical work in Korea, 10. *West Jersey*—Blackwoodtown sab-sch.* 10, Y. P. S. C. E., 16; Bridgeton 2d Y. P. S. C. E., 20, support Sunder Lal, 50; Cape May sab-sch, 17 68; Pittsgrove, 20; Salem, 76 40; Williamstown sab-sch.* 15. 8,491 82

New Mexico. — *Arizona* — Tombstone sab-sch, 2 81. *Rio Grande*—Laguna, 8; Socorro 1st, 5, sab-sch, 1 50. *Santa Fé*—Santa Fé Y. P. S. C. E., 12 70. 30 01

NEW YORK. — *Albany*—Albany 3d, 44 78; — 6th Y. P. S. C. E., 20; — West End, 30, sab-sch, 10; Charlton, 37 50; Gloversville Kingsboro Avenue, 33 70; Jefferson, 20; Pine Grove sab-sch, 3 75; Saratoga Springs 2d sab-sch.* 2 31; Schenectady East Avenue, 48 32. *Binghamton*—Bainbridge, 17 89; Binghamton 1st sab-sch.* 34 43; — Broad Avenue, Y. P. S. C. E., 2; Cortland, 90 14; Whitney's Point, 5. *Boston*—Boston 1st, 27; Houlton, 10, sab-sch, 10; Windham, 26 53; Woonsocket, 1. *Brooklyn*—Brooklyn 1st, 227 71; — Arlington Avenue sab-sch, 2, Y. P. S. C. E., support Mr. Finley, 1 50; — Bedford, 40; — Duryea, 110; — Lafayette Avenue, 2 439 96; — South 3d Street, 30 34; Stapleton 1st Edgewater sab-sch.* 10; West New Brighton Calvary, 19 50. *Buffalo*—East Hamburg sab-sch.* 10, for Sidos Boys' school, 20; Franklinville, 24; Tonawanda, for Peking Mission, 3 84. *Cayuga*—Auburn 2d, 51 69; Ithaca, 1,164 46, in memory of Mrs. Mary D. Valentine, 10; Port Byron, 12, sab-sch. for Hangchow Boys' school, 20. *Champlain*—Plattsburgh 1st, 108 64, sab-sch, 10. *Chemung*—Elmira North, 14 52; Moreland, 5; Presbyterian Societies of Christian Endeavor of Elmira, 25 62. *Columbia*—Austerlitz, 2; Hudson sab-sch, 60; Jewett sab-sch.* 4; Spencer-town sab-sch.* 4 95. *Genesee*—Lerby, 61 50; North Bergen, 8 45. *Geneva*—Bellona sab-sch, 13,* 14; Geneva 1st, 23 31; Penn Yan, 49 58, sab-sch,* 25 42. *Hudson*—Chester, 179 19; Denton, 20; Greenbush sab-sch,* 11 50; Ridgebury, 2 50. *Long Island*—Port Jefferson sab-sch, 13 85; Setauket Y. P. S. C. E., support Mr. Campbell, 1; Stoney Brook Y. P. S. C. E., support Mr. Campbell, 2 50; Shelter Island Y. P. S. C. E., support of boy in India, 25; Southampton, 100 74; Yaphank Y. P. S. C. E., support Mr. Campbell, 4. *Lyons*—Junius, 6; Lyons sab-sch, 11; Sodus Centre, 2; William-son Y. P. S. C. E., 10; Wolcott 1st, 9 86. *Nassau*—Astoria Y. P. S. C. E., 5 35; Babylon sab-sch, support Rulia Ram, 12; Hempstead Christ Church, 61 03, sab-sch. Missionary Society, 25; Islip Y. P. S. C. E., 8 99; Whitestone, 4. *New York*—New York 4th Avenue, 505; — 5th Avenue, 1 50, Y. P. Association, 53 30, 63d Street Mission Miss Cook's class for India, 6; — Bethany, 21 62, a friend 5, sab-sch,* 21; — Brick Branch sab-sch, 38 29; — East Harlem Y. P. S. C. E., support Mr. Snyder, 10; — French Y. P. S. C. E., 10; — Grace Chapel Y. P. S. C. E., support Mr. Snyder, 10; — Harlem Y. P. S. C. E., 5; — Morrisania 1st, 6 20; — Mount Washington sab-sch, 6 30; — North, 213 50, Y. P. S. C. E., 5, support Mr. Snyder, 5; — Romeyn Y. P. S. C. E., 5; — Rutgers River-side, 5; — University Place, 1,953 82; — West End sab-sch. Salmas Girls' School, 10 65; — West End sab-sch. Kolhapur Boys' School, 5 32; — West End Siam Mission Press, 5 32; — Zion German, 8. *North River*—Cold Spring, 40; Highland Falls, 8; Hughsonville, 18; Newburgh 1st, 127 04; — Calvary, 6 24; New Ham-burgh, 39 80, sab-sch, 12 20; Rondout Bible school, 24;

Smithfield L. M. S., 21; South America Wassaic Y. P. S. C. E., 5. *Utsego*—Middlefield, 1 50, Oneonta Dr. Milne's class support of missionary, 20; Richfield Springs, 54 71. *Rochester*—Powerville, 11 05; Mendon, 8 16; Piffard, 2; Rochester 1st, Mr. Gilman's work, 11 43; — 3d Y. P. S. C. E., support Mr. Drummond, 17 23; — Central *36 98, Y. P. S. C. E., 33; Sparta 1st, 62 57; — 2d, Y. P. S. C. E., support Boon Boon 1st, 5; Sweden, 20. *St. Lawrence*—Cathage, 14 66; Heuvelton, 1, Y. P. S. C. E., 1; Oswegatchie 2d sab-sch, 7 24; Ox Bow, 15 30; Sackett's Harbor Y. P. S. C. E., 1; Waddington Scotch 48 12; Watertown Hope, 1 09, Y. P. S. C. E., 1 50. *Steuben*—Hammondsport, 20; Jasper, 10 26. *Syracuse*—Baldwinsville, 21 75; Constantia Y. P. S. C. E., support Mr. Eckels, 5; Liverpool, 5 56; Marcellus 38 77; Onondaga Valley, 8 25; Syracuse 1st Y. P. S. C. E., support Mr. Cooper, 21. *Troy*—Caldwell sab-sch.* 5, Y. P. S. C. E., 6 69; Cambridge, 18; Hebron, 6; Hoosick Falls 44 04; Lansingburgh 1st, 155 53; Salem, 20 13, sab-sch,* 25; Troy Memorial, 25 96; Waterford, 616 17. *Utica*—Camden, 8; Hamilton College, 24; Utica Bethany, 84 75; Verona, 26; Westerville, 35; Whitesboro, 10, Williamstown, 5. *Westchester*—Gilead, 22; Hartford, 40; Irvington sab-sch support boy in India, 25; Kato: ah Y. P. S. C. E., 19 16; Peekskill 1st, 25 96; Port Chester Y. P. S. C. E., support, Mr. Labaree, 10; Stamford 1st, 237 53, Y. P. S. C. E., salary Dr. Vanderburgh, 10; White Plains Y. P. S. C. E., for missionary in Siam, 13 84; Yonkers 1st sab-sch, 18 45; — Westminster Y. M. Bible Class support Jaja Ram, 29 50. 10,908 39

NORTH DAKOTA. — *Fargo*—Edgely Dorcas Aid Society 9 05; Monango, 5; Tower City Y. P. S. C. E., 5 50. *Pem-bina*—Devil's Lake Westminster Northern Light Mission Band, 20 35; Drayton sab-sch,* 6; Glasson, 9; Hamilton, 5; Park River Y. P. S. C. E., 5 27. 65 16

OHIO. — *Athens*—Bristol, 3; Pleasant Grove 3; Pomeroy, Y. P. S. C. E., salary Dr. Shedd, 1 65. *Bellefontaine*—Buck Creek, 15, West Liberty, 7; Zanesfield, 7. *Chilli-cothe*—Pisgah, 60; Salem, 114 40, sab-sch, 23 14; Washing-ton, 7 10; Wilmington, 10 54. *Cincinnati*—Cincinnati 1st German sab-sch,* 21; — Avondale, 92; — Mount Auburn, 72 45; — Walnut Hills, 663 51; Delhi, 19 50; Glendale Y. P. S. C. E., 8 50; Hartwell, 8; Lebanon 28; Linwood Calvary, 5; Montgomery sab-sch, 18 25; Pleasant Ridge, 45; Springfield Y. P. S. C. E., 14; Westwood, 8 50. *Cleveland*—Cleveland 1st, 211 50; — Bolton Avenue sab-sch, 25; — Madison Avenue, 8 77, sab-sch, 15 04; East Cleveland, 30 37, sab-sch,* 5; Glenville, 3 53; Parma sab-sch,* 3; Wil-loughby, 22 50. *Columbus*—Central College, 8; Columbus Broad Street, 10; — Westminster, 39; Worthington sab-sch,* 5. *Dayton*—Camden, 4; Dayton 1st, 258 77; — 4th, 10; Fletcher, 2 60; Gettysburgh 5 56; New Collis, 6; Oxford, 13 30; Springfield 2d, Y. P. S. C. E., 5 29; — 3d, 40; Troy 31 82; Xenia, 86. *Huron*—Olena, 6; Sandusky 66 70. *Lima*—Ada Y. P. S. C. E., support E. A. Lowe, 8 75; Blanchard 100, Y. P. S. C. E., support E. A. Lowe, 7 50; Delphos Y. P. S. C. E., 9 50, support E. A. Lowe, 20; Findlay 1st, Y. P. S. C. E., support E. A. Lowe, 31 25; — 3d Y. P. S. C. E., support E. A. Lowe, 15; Kalida Y. P. S. C. E., support E. A. Lowe, 25; McComb 16 75, Y. P. S. C. E., support E. A. Lowe, 4 60; Middlepoint, 4 22; Mount Jefferson, Y. P. S. C. E., 5; New Stark Y. P. S. C. E., support E. A. Lowe, 12 50; Ottawa, Y. P. S. C. E., support E. A. Lowe, 10; Rockford Y. P. S. C. E., support E. A. Lowe, 7 50; St. Mary's Y. P. S. C. E., support E. A. Lowe, 15; Turtle Creek Y. P. S. C. E., support E. A. Lowe, 12 50; Van Buren Y. P. S. C. E., support of E. A. Lowe, 1 62; Van Wert Y. P. S. C. E., support E. A. Lowe, 18 75; Wapa-koneta Y. P. S. C. E., support E. A. Lowe, 7 50. *Mahoning*—Beloit, 1 65; Clarkson, 3 55. *Marion*—Brown, 3; Cardington, 9. *Mauvee*—Fayette, 1 15; Mount Salem, 1; Tontogany 21. *Portsmouth*—Hanging Rock, 16 50; Red Oak, 15; Sardinia 6 56, Y. P. S. C. E., 6 84; West Union, 14; Wheat Ridge, 7. *St. Clairsville*—Cambridge, 55; New Athens, 18; Nottingham sab-sch, 7; Short Creek, 11; Washington Y. P. S. C. E., 5. *Steubenville*—Bakersville, 3 25; Bethel, 35; Dell Roy, 11 60; Nebo, 3 10; Pleasant Hill, 1; Steubenville 1st, 33 92, Y. P. S. C. E., 2; — 3d sab-sch. Mitchell Memorial Fund, 10; Yellow Creek, 6. *Wooster*—Apple Creek, 30, sab-sch,* 5 50; Blooming Grove, 3; Clear Fork, 3 15; Doylestown Y. P. S. C. E., 5; Loudonville sab-sch, 3 30; Savannah, 35 46, sab-sch,* 30; Shelby, 16 50. *Zanesville*—Newark 1st, 28 41; — Salem German, 4; Roseville sab-sch, 1 51. 2,939 62

OREGON. — *Portland*—Bethel, 1; Clackamas 1st sab-sch,* 1; Portland 1st, 384 42; Springwater, 2. *Southern Oregon*—Ashland sab-sch,* 4; Bandon sab-sch,* 2; Jacksonville, 4. *Willamette*—Salem, 15. 413 42

PENNSYLVANIA. — *Allegheny*—Allegheny Central, 128 82; — McClure Avenue, 232 91; Bakerstown 11 91, Y. P. S., support Mr. Eckels, 25; Beaver, 79; Glasgow sab-sch, 4; Industry, 5; Pine Creek 2d, 14; Tarentum, 28 45; Vanport, 2. *Blairsville*—Greensburg Westminster, 49 35; Harri-

son City, 7; Jeanette Y. P. S. C. E., support J. B. Dunlap, 20; Ligonier, 3 43; Livermore, 6 50; Maunor, 12; Parnassus Y. P. S. C. E., support J. B. Dunlap, 15; Plum Creek, 31, sab-sch, 9; Union, 2 81; Unity, 45 50. *Butler*—Butler sab-sch, 35 65; Centreville, 17; New Hope, 9; New Salem, 13; Plain Grove, 9, sab-sch, 50, Y. P. S. C. E., 70 cts.; Scrub Grass, 41. *Carlisle*—Carlisle 1st, 95; Chambersburgh Central, 30, Y. P. S. C. E., 8 60; Harrisburgh Covenant, 8; —Market Square, 197 56, Y. P. S. C. E., for Mr. Fulton's boat, 50; —Olivet, 4 90, sab-sch, 1 62; —Pine Street Y. P. S. C. E., support Mr. Drummond, 12; Lebanon 4th Street Y. P. S. C. E., for Instituto Internacional, 7 55; Mechanicsburgh, 11 75; Monaghan, 30 75; Shippensburgh, 72. *Chester*—Bryn Mawr sab-sch *75; Chester 1st sab-sch, 15 75; —3d, 101 92; Chichester Memorial, *7, sab-sch, *7; Darby Borough sab-sch, 6; Kennett Square, 12; Oxford 1st, 186 65; Wayne, 111 39. *Clarion*—Clarion, 28; Leatherwood, 20; New Bethlehem, 28; Penfield, 6; Perry Y. P. S. C. E., 3; Rathmel, 5; Reynoldsville, 18; Rockland, 3 25. *Erie*—Cool Spring, 29 22; Erie Park Y. P. S. C. E., medical work in Korea, 5; Franklin, 103; Fredonia, 12; Harbor Creek, 1; Harmonsburg, 5; Meadville Central, 32; Tideouts, 69; Union, 51, sab-sch, 4; Wattsburgh, 7 25. *Huntingdon*—Altoona 2d sab-sch, *46 04; Bellefonte, 100, Y. P. S. C. E., 112 03; Birminghams Y. P. S. C. E., salary Dr. Orbison, 5; —Warrior's Mark, 149 54; Houtzdale, 9 41; Kylertown, 3; Logan's Valley, 12; Lost Creek, 5 50; Mifflintown Westminster Y. P. S. C. E., evangelistic work in Mexico, 3; Milesburgh, 5 33; Moshannon and Snow Shoe, 3 27; Newton Hamilton Y. P. S. C. E., 3; Orbesonia, 9; Petersburg, 2 35; Pine Grove, 6 37. *Kittanning*—Boiling Spring, 6; Cherry Tree, 15 22; Clinton sab-sch, *5; Indiana, 58 97, sab-sch, 60; Kittanning 1st sab-sch, *3 40; Slate Lick, 7; Washington, 13; West Glade Run, 17. *Lackawanna*—Athens, 23, sab-sch, 8 12; Camptown, 10; Carbondale 1st, support J. A. Fitch, 115 70; Herrick, 10, Y. P. S. C. E., 2 50; Kingston sab-sch, 25 56; Langcliffe, 210 10; Liberty, 6; Monroeton Y. P. S. C. E., support Mr. Chalfant, 4 50; Pittston, 112 26, Westminster Mission Band, 25; Scranton 1st, 254; Silver Lake, 6; Stella, 17 40; Sugar Notch, 2; Troy sab-sch, 20; Tunkhannock, 30 69; Ulster Valley Y. P. S. C. E., 75 cts.; West Pittston Y. P. S. C. E., 3 91; Wilkes Barre 1st, 407 97; —Westminster, 15; Wyalsing 1st, 25. *Lehigh*—Mauch Chunk, 29 08; Middle Smithfield, 9 33; Port Carbon, 25; Reading, 109, sab-sch, 50; South Bethlehem, 15; South Easton, 10, sab-sch, 4, Y. P. S. C. E., 4 50, support Mr. Drummond, 10, Jr. Y. P. S. C. E., 11 50; White Haven Y. P. S. C. E., support Mr. Drummond, 19. *Northumberland*—Bald Eagle and Nittany Y. P. S. C. E., 5; Derry, 2; Great Island, 66; Mahoning, 103 39, sab-sch, 26 50; Mifflinburg, 9; New Columbia, 4; Sunbury, 40, sab-sch, 42; Washingtonville, 5. *Parkersburg*—Bethel, 2; French Creek, 15, sab-sch, 2; Lebanon, 2. *Philadelphia*—Philadelphia Bethany sab-sch class No. 11, for Brazil, 5; —Clinton Street Immanuel, 32 81; —Covenant sab-sch, 50; —Gaston, sab-sch, 44 57, Y. P. S. C. E., support Mr. Griswold, 12; —Memorial, 114 13; —North 10th Street, 17; —Olivet, 31 01, sab-sch, 37 03; —Princeton, 1,721 12; —Tabernacle, 16 25, sab-sch, 25 85; —Tioga, 40, Y. P. S. C. E., 15; —West Green Street, 248 71; —West Spruce Street, 75. *Philadelphia North*—Ashbourne Y. P. S. C. E., support Mr. Finley, 20; Falls of Schuylkill sab-sch, 50; Frankford Y. P. S. C. E., 4; Germantown 1st Somerville Y. P. S. C. E., 2 14; —Wakefield sab-sch, 39; Jeffersonville Centennial, 15; Mount Airy, 11 79; Newtown, 115 89; Springfield, 11 25, sab-sch, 6, Y. P. S. C. E., 2. *Pittsburgh*—Centre L. M. S., 30 50, sab-sch, 2 30; Charleroi Y. P. S. C. E., 3 55; Edgewood, 36; Finleyville, 4, sab-sch, 4; Lebanon F. M. S., 55; McKee's Rocks sab-sch, 8, birthday, 7; Monongahela City sab-sch, 20; Montours, 9; Pittsburgh 3d Westminster Society, 14 30; —4th, 51 47; —6th, 25 97; —7th, 1 12; —Central and Bogner Street Chapel, *10 71; —East Liberty, 108 70, sab-sch for Arcadio Moralo, 60; for Yang Sih Eng, 50; —Homewood Avenue, 4 40; —McCandless Avenue Jr. Y. P. S. C. E., 15; —Shady Side, 57, Y. P. S. C. E., 10; Sharon Y. P. S. C. E., 5; Wilkinsburg, 60 09. *Redstone*—Little Redstone sab-sch, 6 13; McKeesport 1st, 213, Y. P. S. C. E., 9 60; Mount Pleasant, 32; Mount Vernon, 3; Scottsdale, 33 68, sab-sch, 15, Y. P. S. C. E., 4 17; Uniontown Central, 247 97, Y. P. S. C. E., 5 58. *Shenango*—Hermion, 20, sab-sch, 10 25; Mount Pleasant sab-sch, 42; New Brighton, 6 70; New Castle 1st, 51 82; —Central, 2d, Princeton, 11 15; Sharon, 14 54; Slippery Rock, 21, sab-sch, 3, Young People, 5, Young Ladies' Band, 14; Transfer, 4 15; Volant, 5. Westfield, 158. *Washington*—Burgetstown, 33 85, sab-sch, 16 15; Claysville, 44 62; Cove, 9, sab-sch, 23 26; Cross Creek, 8; East Buffalo, 27 51; New Cumberland W. F. M. S., itinerary work of Mr. Shields, 5; Wheeling 1st, 150. *Wellsboro*—Antrim, 8 25; Tioga, 5 50. *Westminster*—Centre, 55; Columbia, 75 02; Lancaster 1st sab-sch, 32 39; Little Britain, 15; Mount Joy, 52 68; sab-sch, 5 39; Slate-

vile Y. P. S. C. E., support M. Eckels, 5; Stewartstown Y. P. S. C. E., 22; York 1st Y. P. S. C. E., support Mr. Irwin, 5; —Y. P. S. C. E., for Mr. Fulton's boat, 10.

9,974 40

SOUTH DAKOTA.—*Aberdeen*—Leola, 1 50; Pembroke 1. *Black Hills*—Sturgis, 1 25. *Central Dakota*—Bethel Galla Y. P. S. C. E., 6. *Dakota*—Buffalo Lake, 1. *Southern Dakota*—Emery 1st German, 2; Germantown, 3; Parkston, 29; Scotland, 12 25, sab-sch, 7 88; Union Centre, 13.

77 88

TENNESSEE.—*Holston*—Johnson City Watanga Avenue, 5, sab-sch, 1 55; Jonesboro, 25. *Kingston*—Rockwood Y. P. S., 2. *Union*—Erin, 22 52; Hebron, 5; New Market, 12; Westminster, 9.

82 07

TEXAS.—*Austin*—El Paso, 3 55, Y. P. S. C. E., 1 25; Kerville, 4; San Antonio Madison Square, 50, Y. P. S. C. E., 16; Sweden, 3; Voca, 2. *North Texas*—Denison, 20; Gainesville, 8; Leonard, 10 85. *Trinity*—Dallas 2d, 5, sab-sch, 13, Children's Meeting, 1 96.

141 25

UTAH.—*Boise*—Boise City sab-sch, 5, Y. P. S. C. E., 3 50. *Utah*—Monroe sab-sch, 5; Salt Lake City Westminster sab-sch, 2 96.

16 46

WASHINGTON.—*Olympia*—Ocosta, 2; Olympia, 13 25; Tacoma Calvary sab-sch, *4; —Westminster, 5 50. *Puget Sound*—Fair Haven, 10 20, sab-sch, 3; Seattle 2d, 5, sab-sch, *5. *Walla Walla*—Lapwai, 7 30.

55 28

WISCONSIN.—*Chippewa*—Ashland 1st, 17 58; Hudson, 67 31; Rice Lake, 3 37. *La Crosse*—Galesville Y. P. S. C. E., support Mr. Kennedy, 14 25; —Jr. Y. P. S. C. E., support Mr. Kennedy, 1 15; Neillsville, 3 50; West Salem sab-sch, 2. *Madison*—Baraboo Y. P. S. C. E., 10; Beloit German, 5; Kilbourne City, 7 35. *Milwaukee*—Beaver Dam 1st Y. P. S. C. E., support Mr. Irwin, 2 70; Cedar Grove, 12; Eagle, 4; Milwaukee Calvary, 29 88; Ottawa, 4 19; Racine 1st, 97 68; Somers, 9; Waukesha, 12. *Winnebago*—Colby, 2 50; Green Bay French, 3; Pioneer, 28 92; Sherry, 3 25; Wausaukee, 2; Winneconne, 6, Y. P. S. C. E., 5.

353 63

WOMEN'S BOARDS.

Women's Board of the Southwest, 2,400;
Women's Board of Philadelphia, 12,105 41;
Women's Board of New York, 5,000;
Women's Occidental Board, 394 21..... \$19,899 62

LEGACIES.

Estate of Louis Chapin, deceased, 500; Estate of Margaret S. Purviance, deceased, 5; Estate of Aaron Longstreet, deceased, 2,890; Estate of Miss H. M. Hutchinson, deceased, 50; Estate of William L. Hildeburn, deceased, 693 55; Estate of Matthew R. Miller, deceased, 338 17; Estate of Susan M. Kingsley, deceased, 105; Estate of John Young, deceased, 50; Estate of Catharine Woods, deceased, 358 82; Estate of E. G. Henry, deceased, 1,000..... \$5,990 54

MISCELLANEOUS.

Mrs. Jane B. Worth, Tallula, Ill., 1; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 2 50; A friend, 5; George M. Finney, Duncans Falls, 10; Mrs. S. H. Winslow, in memory of her sister, Mrs. Jane A. Thompson, 10; T. O. Hamlin, Rochester, N. Y., 25; Missionary Society of Western Theological Seminary, 50; "M. L. R.," Brooklyn, 7, for Ganga, Ram, Jalandhar, 12; S. N. X., 1,000; Missionary Association of Worcester University, salary Henry Forman, 70; Church at Ratnagiri, India, 5 25; Miss Jane Ten Eyck, Albany, N. Y., 5; Charles N. Lowrie, Somerville, Mass., 2; From home friends, 100; A. A. Miller, West New Brighton, itinerary work in Siam, 6 25; Miss E. M. E., 20; Mrs. Henry I. Biddle, 100; G. C. Gearn, San Diego, Cal., support of Balu Massey, 6 25; J. W. Parks, South Haven, Ks., 25; M. L. Cook, support of J. C. R. Ewing, 5 20; Students of McCormick Theological Seminary, support of T. G. Brashear, 138 90; William Bradley, 2 50; Mrs. Sarah M. Dickson, Philadelphia, 25; William Fleming, New York, 1; Mrs. Frances A. Hunter, New York, 15; Joseph D. Smith, Delta, Pa., 5; Martha J. Smith, Delta, Pa., 10; A. B. Struthers, Carlisle, O., 3; Mrs. L. J. Bushnell, 10; James Reed, 3; E. J. Rathburn, Madison, N. J., 1; For Lia Lenk, in Canton School, 20; M. Collins, Peotons, Ill., 50; Rev. E. and Mary M. Thompson, 5; George S. Will, Jr., Breckenridge, Mo., 1 50; H. H. Benson, Wauwatona, Wis., 2; John P. McEwen, LeRoy,

N. Y., 500; Mrs. Jacques, Nassau, N. Y., 4; E. J. Rathbun, Madison, N. J., 1; E. A. K. Hackett, Ft. Wayne, Ind., support of Mr. Fraser and Dr. Johnson, 83 84; Rev. W. W. A., 100; S. L. Smith, West Camden, N. Y., 45; William S. Burns, Jr. Albany, N. Y., 25; Misses Marshall, for An Ting Hospital, 10; N. B. Rice, 6 25; For the work in Mexico, 20; Y. P. S. C. E. of 1st Congregation Church of Bergen, N. Y., 15; Major Charles Bird, Columbus, O., support of Mr. Yi, Korea, 12; A believer in Missions, Pittsburgh, for Bangkok Press, 125; Mrs. May Cogswell, in memory of her daughter, 2; Miss Jessie Stewart, South Easton, Pa., 5; Zahleh and Meshghara Churches, (Syria), thank offering, 26 15; Miss Mary S. Nelson and her Mission Band, 5; A friend, 5; George W. Farr, Jr., Philadelphia, 50; J. M. Chambers, Burlingame, Ks., 5; C. Penna, 23; Rev.

W. L. Tarbet and wife, 2 80; E. A. and M. Cummins, Bellaire, O., 25; Miss H. S. Swezey, Amityville, N. Y., 6 60; Rev. W. L. Tarbet and wife, 2 80; Rev. and Mrs. E. J. Weir, 5; Copiapo sab-sch, 5; Copiapo L. M. S., 25; For Batanga House, 10; Rev. and Mrs. J. G. Woods, 25 20; Rev. J. A. Ainslie, 10; Children of Rev. J. A. Ainslie, 2 80; Interest, 45..... \$3,002 29

Total amount received during February, 1895.. \$73,137 02
Total amount received from May 1st, 1894, to February 28th, 1895..... 465,791 98
Total amount received from May 1st, 1894, to February 28th, 1894..... 433,676 75

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

*Christmas offerings.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1895.

ATLANTIC.—Fairfield—Camden 2d, 3 25; Ebenezer, 1 50; Liberty Hill, 1 30. 6 05

BALTIMORE.—Baltimore—Baltimore 4th, 5; — Boundary Avenue sab sch Missionary Society, 3 25; — Fulton Avenue, 3; Bethel, 2; Taneytown, 17 57. New Castle—Forest, 2; Wilmington Rodney Street, 11 66. Washington City—Washington City 1st, 5 72; — Assembly, 13. 63 20

CALIFORNIA.—Benicia—San Rafael, 20. Los Angeles—Alhambra, 10; Azusa, 5; Glendale, 5; Pasadena Calvary, 7 70. Oakland—Golden Gate, 5; Oakland 1st, 168 15. Sacramento—Redding, 2; Roseville, 1. San Francisco—San Francisco Westminster, 21 05. San José—San José 2d, 25. 269 90

CATAWBA.—Catawba—Huntersville, 1; Lincolnton, 1 50; St. Paul, 1 50. Southern Virginia—Ebenezer, 1; Richmond 1st 4 06, sab-sch, 1 50. Yadkin—Cool Spring, 1; Rockingham, 1; St. Paul, 1. 13 06

COLORADO.—Boulder—Valmont, 18 cts. Pueblo—Mesa, 15. 15 18

ILLINOIS.—Bloomington—Champaign, 44 13; Hoopes-ton, 5; Onaga, 15; Piper City, 10. Cairo—Shawneetown, 2 65. Ch cago—Chicago 4th, 50; — 8th, 72 91; River Forest sab-sch, 2. Freeport—Freeport 2d, 5; Warren sab-sch, 4. Mattoon—Pana (sab-sch, 3), 20 11. Ottawa—Earlville (sab-sch, 1 05), (Y. P. S., 1 50), 6; Kings, 4; Ottawa 1st, 5. Rock River—Milan, (sab-sch, 1 40), 11 40; Newton, 6 20; Princeton, 17 30. Schuyler—Bushnell, 4 04; Camp Point sab-sch, 5; Kirkwood, 3 50; Mount Sterling, 24. Springfield—Pisgah, 3 44. 320 68

INDIANA.—Crawfordsville—Bethel, 4; Crawfordsville Centre, 26 42; Sugar Creek, 3. Fort Wayne—Fort Wayne 3d, 10. Indianapolis—Carpentersville, 1; Indianapolis 6th, 4 90; — Olivet Street, 2 62. Logansport—Bethlehem, 1 30; La Porte, 56 03; Union, 1 90. Muncie—Wabash 5. New Albany—New Albany 2d, 27. White Water—Connersville German, 2; Kingston, 3 92; Richmond, 15 45. 164 54

INDIAN TERRITORY.—Oklahoma—Norman, 5. 5 00
IOWA.—Cedar Rapids—Anamosa, 10; Mount Vernon, 11 60; Wyoming 1st, C. E., 30 cts. Corning—Clarinda, 22 76. Council Bluffs—Logan, 6. Des Moines—Des Moines Bethany, 1; Oskaloosa, 6; Panora, 2. Dubuque—Centretown German, 2; Dubuque 1st, 6; Lansing German, 3; Zion, 6. Iowa City—Crawfordsville, 1 22; Oxford, 5. Sioux City—Inwood, 2 70; Sioux City 2d, 3; Union Township, 2. 90 58

KANSAS.—Emporia—Arkansas City, 5. Highland—Corning, 2 10; Holton, 1st, 19; Washington 1st, 3 50. Solomon—Elder, 2. Topeka—Topeka 1st, 49 41. 72 01

KENTUCKY.—Ebenezer—Frankfort 1st, 28 75; Paris 1st, 5. Louisville—Louisville College Street, 20 20. 53 95

MICHIGAN.—Detroit—Detroit 2d Avenue sab-sch, 11; — Bethany Y. P. S., 9; — Fort Street, 273 39. Flint—Columbia, 20 cts.; Lapeer, 10 81. Kalamazoo—Plainwell, 5. Lake Superior—Newberry, 3, (Jr. C. E., 1), (sab-sch, 1 01), 5 01. Monroe—Blissfield sab-sch, 5; Monroe, 6 33. Saginaw—Bay City Memorial Y. P. S., 5. 330 74

MINNESOTA.—Duluth—Duluth Hazlewood Park, 2; Hinkley, 1. Mankato—Madelia, 13; St. James Y. P. S., 3 15; Tracy, 5 50. St. Paul—Dundas, 2 46; Farmington, 2; Vermillion, 1. Winona—Le Roy, 8; New Hope, 10; Washington (sab-sch, 1 24), 3. 51 11

MISSOURI.—Kansas City—Rich Hill, 2. Ozark—Fairplay, 2 10; Westminster, 2. Palmyra—Unionville, 7. Platte—Marysville 1st, 21 70. St. Louis—St. Louis West, 15; Zion German, 1 50. White River—Centre Grove, 1 25; Hot Springs 2d, 7; Mt. Lebanon, 3. 62 55

MONTANA.—Helena—Boulder, 8 8 00

NEBRASKA.—Box Butte—Marsland, 1. Hastings—Han-

over German, 1; Wilsonville, 3. Nebraska City—Hickman German, 9. Omaha—Omaha Blackbird Hills, 25 25; Tekamah, 6 75. 23 25

NEW JERSEY.—Elizabeth—Cranford sab-sch, 11 54; Metuchen, 4; Rahway 2d, 12; Woodbridge 1st, 11 24. Jersey City—Arlington 1st sab-sch, 8 50; Garfield, 8 36; Jersey City 2d, 14 50. Monmouth—Beverly, 38 04. Morris and Orange—South Orange 1st sab-sch, 25. Newark—Newark Memorial, 15; — Park, 4 50. New Brunswick—Dutch Neck, 10; Ewing, 16 59; Hamilton Square, 11; Holland, 6 70; Milford, 23 30; Trenton 4th, 19 25. West Jersey—Merchantville, 3 02; Pittsgrove, 15. 257 84

NEW MEXICO.—Arizona—Flagstaff, 4. 4 00

NEW YORK.—Albany—Albany 3d, 14 52; Amsterdam Emmanuel, 2 50; Bethlehem, 1; Hamilton Union, 2. Boston—Houlton (C. E., 5), (sab-sch, 5), 10; Roxbury, 13 75. Buffalo—Franklinville, 4; Jamestown 1st, 100. Cayuga—Auburn 1st, 100; — 2d, 16 45; Ithaca sab-sch, 40 43. Champlain—Mineville, 3; Pittsburgh 1st sab-sch, 25. Chemung—Horse Heads, 2; Watkins 1st (sab-sch, 6 21), 24 85. Columbia—Hudson 1st sab-sch, 33 52. Geneva—Seneca Falls, 68 77. Hudson—Ridgebury 1; Washingtonville 1st, 10; White Lake, 2. Long Island—Bridgehampton sab-sch, 2 10. Lyons—Sodus, 11; Sodus Centre, 1. New York—New York Morrisania 1st, 5 89; — Zion German, 2. North River—Amenia sab-sch, 10. Otsego—Cherry Valley sab-sch, 2; Otsego sab-sch, 3. Rochester—Sparta 2d sab-sch, 4 27; Tuscarora Y. P. S., 2 22. St. Lawrence—Oswegatchie 2d, 3 22; Rossie C. E., 2. Steuben—Addison, 34. Syracuse—Amboy, 3; Syracuse Westminster, 5. Troy—Cambridge, 10; Hoosick Falls sab-sch, 11 76; North Granville, 13 55. Utica—Camden, 4; Verona, 4 75. Westchester—Irrington, 32 44; Katonah, 34; Stamford 1st, 53 27. 729 26

NORTH DAKOTA.—Pembina—Backoo, 2; Glasston, 5. 7 00

OHIO.—Athens—Bristol, 3; Pomeroy, 8. Chillicothe—Bloomburg (sab-sch, 1 46), 14 16; Waverly, 2. Cincinnati—Bethel 2 73; Cincinnati 2d, 114 82. Cleveland—Cleveland 1st, 27 50; — South sab-sch, 17 30. Columbus—Greenfield, 1; Lancaster 1st, 10. Dayton—Springfield 2d, 38 96. Huron—Sandusky 1st, 10 60. Lima—Wapakoneta, 4. Mahoning—North Jackson, 2. Marion—Jerome sab-sch, 3 30. Maumee—Mount Salem, 1. St. Clairsville—Bannock, 4; Bellaire 1st sab-sch, 4 59; Martin's Ferry, 11 82; Scotch Ridge, 2 12; Wheeling Valley, 2. Steubenville—Yellow Creek sab-sch, 8. Wooster—Mansfield, 30; Nashville, 11. Zanesville—Brownsville, 8; Mount Zion, 3. 344 90

OREGON.—Portland—Portland 1st, 15; — Calvary, 37 99. Southern Oregon—Bandon, 2. Willamette—McCoy, 1; Pleasant Grove, 2; Spring Valley, 2. 59 99

PENNSYLVANIA.—Allegheny—Allegheny 1st, 172 46; Avalon Y. P. S., 10; Concord, 1; Industry, 1; Pine Creek 1st, 5 25. Blairsville—Cross Roads, 3 50. Butler—Amity, 2; Mount Nebo, 2. Carlisle—Carlisle 2d, 67 96; Duncannon, 13; Harrisburg Market Square, 10 30; Mechanicsburg, 2 55; Millerstown, 6. Chester—Great Valley, 6; Trinity Y. P. S., 2 50. Clarion—Brookwayville, 6 48; Greenville Y. P. S., 1 30, (sab-sch, 1), 2 30; Leatherwood, 9; New Bethlehem, 9; Oil City 2d, 30; West Millville, 3. Erie—Erie Park, 41 51; Evansburg, 2; Tideout, 15. Huntingdon—Fruit Hill, 4; Berwindale Mission, 1; Houtzdale, 1 42; Kermore, 2; Kylertown, 2; Lost Creek, 4; Tyrone 1st, 37 82. Kittanning—Boiling Spring, 1; Cherry Tree, 2 30. Lackawanna—Great Bend, 5; (Honesdale 1st sab-sch, 20), (Y. P. S., 4), 24; Moosic, 9; Scranton Green Ridge Avenue, 31; Wyauising 1st, 3. Lehigh—Mauch Chunk 1st, 21 30. Northumberland—Berwick, 15 (Y. P. S., 1), 16; Mountain,

1; Northumberland, 8; Watsontown sab-sch, 1 09. *Philadelphia*—Philadelphia Arch Street, 168 40; — Cohocksink (sab-sch, 8 60) (Second Street Mission sab-sch, 11 54), 20 14; — Covenant sab-sch, 10; — Mariner's, 5; — Memorial, 64 29; — Olivet, 87 96; — Peace German, 3; — Tabor, 65 02; — Westminster, 15 37; — Zion 57th Street, 10. *Philadelphia North*—Lower Providence, 5; Morrisville, 16 93. *Pittsburgh*—Hebron, 10; McDonald 1st sab-sch, 4; Mingo, 4; Pittsburgh 1st sab-sch, 44 70; — 6th, 74 36; — Bellefield sab-sch, 50; — Covenant, 7 34; — East Liberty, 45 76; — Shady Side, 23 75; West Elizabeth, 2. *Redstone*—Mount Moriah, 1 92; Mount Pleasant, 29. *Shenango*—Sharpsville, 3 30. *Washington*—Upper Buffalo, 8 75; Wellsburg, 14 39. *Wellsboro*—Antrim, 1 25. *Westminster*—Columbia, 32 35; Mount Joy (sab-sch, 1 16), 33 27; Union, 23. 1,482 99

SOUTH DAKOTA.—*Central Dakota*—Madison, 2 50; Union, 1. *Dakota*—Buffalo Lake, 1. *Southern Dakota*—Scotland, 2. 6 50

TENNESSEE.—*Holston*—Calvary, 3. *Kingston*—Piney Falls, 2. *Union*—Caledonia, 1 31; Erin, 3; New Market, 4; Shannondale, 6. 19 31

TEXAS.—*Austin*—Austin 1st, 23 80. *North Texas*—Denison, 3 30. 27 10

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 52 90. *Ottawa* 64 cts; Racine 1st, 10 80. *Winnipeg*—Amberg, 2 33; Green Bay French, 3; Oconto, 10. 79 67

Receipts from Churches during February, 1895. \$4,568 36

MISCELLANEOUS.

Mrs. Meserole, Treasurer Presbyterial Society, Brooklyn, N. Y., 5; J. H. Crouse, Dayton, Ind., 10; A. N. Van West, Florence, Colo., 52 cts.; Theren Imholz and May Dunlap, Peotone, Ill., 2 50; Jewett sab-sch, Ohio, 1 82; S. J. Barnett, Delta, Pa., 5; Prof. J. G. Woods and wife, Mexico City, Mexico, 4 90; Mrs. Mary J. Dunlap, Pittsburgh Pa., 10; Miss M. A. Cook, Aspinwall Pa., 1; Rev. D. R. Breed, D. D., Pittsburgh, Pa., 5; Day School, Wadsworth, N. C., 3; Dividend, German Bank Stock,

189; "Cash," Moline, Ill., 5; M. C. O., Zanesville, O., Muskingum Church, 40; E. A. and M. Cummins, Bellaire, O., 25; Dividend, Louisville Bridge Stock, 40; Estate of Miss Jane Holmes, Pittsburgh, Pa., 25 289 86; Sarah C. Adams, Paris, France, 5; W. H. M. Society, Pine Street Church, Harrisburg, Pa., 40; W. H. M. Society, Falling Spring Church, Chambersburg, Pa., 20; W. H. M. Society, Central Church, Chambersburg, Pa., 10; Mrs. Isabella Brown, Cincinnati, O., 100; De Witt Memorial Missionary Society, New York, 25; Rev. W. N. McHarg, Blue Rapids, Kans., 1; estate of John Young, Worth, Pa., 50; Mrs. A. H. Kellogg, Nunda, Ill., 10; Mrs. S. E. Gordon, Eureka, Kans., 25; Miss Grace H. Dodge, New York, 25; Mrs. G. D. Dayton, Worthington, Minn., 5; Mrs. S. M. Sanford, Erie, Pa., 100; Mrs. J. B. Woodward, Covington, Pa., 5; "C. Penna." 8; Rev. W. L. Tarbet and wife, Springfield, 2 40; Miss H. S. Swezey Amityville, N. Y., 1; Rev. Mead Holmes, Rockford, Ill., 50; W. H. Robinson, Copiaco, Chili, 10; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 1; J. B. Woods and sister, Moorefield, Ky., 100; M. J. Huey, Princeville, Ill., 10 cts. \$26,231 10

Woman's Executive Committee..... \$1,605 99

Total receipts during February, 1895..... \$32,405 45
Previously reported..... 98,731 36

Total receipts March 1st, 1895..... \$131,136 81

JOHN J. BEACOM, Treasurer.
516 Market Street, Pittsburgh, Pa.

NOTE.—In the January receipts of the Board of Missions for Freedmen, Westminster church, Baltimore Pres. \$10 00, should have been Westminster church, Washington City, \$10 00.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1895.

ATLANTIC.—*East Florida*—Jacksonville 1st, 22 61. *Knox*—Macon Washington Avenue C. E., 2. *South Florida*—Centre Hill, 1 76; Eustis, W. M. S., 7; Orange Bend, 4 95; Titusville, 7 89; Winter Haven, 12 99. 59 20

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue (sab-sch) Missionary Society, 20 55; 130 55; — Brown Memorial, 198 47; — Faith, 14 50; — Fulton Avenue, 12; — Grace, 1; — Park, 21 11; Emmittsburg, 25 09; Lonaconing C. E., 6. *New Castle*—Georgetown C. E., 2 50; West Nottingham C. E., 14 66. *Washington City*—Darnestown (sab-sch, 6), 11; Washington City 1st, 37 60; — Covenant C. E., 58; — Eastern (Jr. C. E., 2), 17 73; — Garden Memorial C. E., 3 25. 553 46

CALIFORNIA.—*Benicia*—Covelo, 2. *Los Angeles*—Coronado Graham Memorial, 20; Cucamonga, 6; Fillmore, 12; Inglewood, 15; Long Beach (C. E., 1 41), 15; Los Angeles 3d, 25; Newhall, 7; Pleasant Valley, 2 01; Riverside Calvary C. E., 10; Tustin, 9 70. *Oakland*—Concord, 10; West Berkeley, 2 25. *Sacramento*—Sacramento Westminster, 13. *San Francisco*—San Francisco Calvary, 133 55; — Franklin Street, 5; — Memorial sab-sch, 4 12; — Westminster, 64 93. *San José*—Cayucos, 12. 368 56

COLORADO.—*Boulder*—New Castle, 2; Valmont, 1 05; Virginia Dale Station, 1 61; Rev. and Mrs. J. E. Weir, 5. *Pueblo*—Bowen, 4; Colorado Springs 1st, 6; Florence C. E., 3 25; Lockett, 5; Pueblo 1st C. E., 3 76; Rouse Mrs. Bissell, 5. 36 67

ILLINOIS.—*Alton*—Alton, 75. *Bloomington*—Onarga 64. *Cairo*—Flora 3 11; Old Du Quoin, 2. *Chicago*—Austin (C. E., 5), 37 73; Chicago 1st, 47 12; — 1st German, 3; — 4th (sab-sch, 75), 210; — 10th, 10; — 41st Street C. E., 8 50; — Avondale C. E., 2; — Bethany (sab-sch, 2), (C. E., 5), 7; — Englewood 1st, (C. E., 4 23), 41 53; — Grace, 10; — Jefferson Park, 6 95; — Normal Park, 32 64; — South Side Tabernacle, 15 19; — Woodlawn Park, 2 35; Dunton C. E., 3 70; Kankakee sab-sch, 24 40; New Hope (C. E., 6 25) 58 75; Oak Park 1st in part, 40; River Forest (sab-sch) missionary Society, 2 28, (sab-sch, 2 50), 4 78; Riverside sab-sch, 11 56. *Freeport*—Belvidere C. E., 5; Freeport 3d German W. H. M. Society 5; Savanna, 5 78. *Mattoon*—Kansas, 10; Oakland C. E., 5 35; Tower Hill, 10. *Ottawa*—Au Sable Grove (C. E., 35 02), 44 74; Elgin House of Hope, 19; Kings, 25; Ottawa 1st, 31; Rev. G. A. Pollock, 11. *Peoria*—Limestone, 18; Peoria 1st German, 2. *Rock River*—Buffalo Prairie (C. E., 1 75), 4 25; Edgington, 56; Morrison sab-sch, 4 58; Newton, 13 40. *Schuyler*—Bushnell, 3 92; Camp Point, 20; Kirkwood, 23 50; New Salem,

7; Oquawka, 60; Perry, 1 30; Plymouth, 7 51. *Springfield*—Greenview, 6 88; Jacksonville Westminster a member, 10; Pisgah, 4 88; Springfield 2d C. E., 2 03; Rev. W. L. Tarbet and wife, 4 80. 1,143 23

INDIANA.—*Crawfordsville*—Dayton (C. E., 11 30), 21 30; Spring Grove C. E., 8 25. *New Albany*—Owen Creek, 5. 44 55

INDIAN TERRITORY.—*Cimarron*—Kingfisher 1st, 5; Chickasha Ladies' Society, 10. *Choctaw*—Forest, 1; Mountain Fork, 3 05; Oak Hill, 5; Philadelphia, 1. *Oklahoma*—Edmond, 18 30; Rev. and Mrs. Wm. Meyer, 10. *Sequoyah*—Nuyaka C. E., 15 32; Park Hill, 25; Tahlequah, 27. 120 67

IOWA.—*Cedar Rapids*—Linn Grove, 15; Mechanicsville, 5; Onslow, 5; Wyoming, 1 80. *Corning*—Bedford (sab-sch, 10), 65 40; Bethany, 11; Clarinda, 67; Gravity, 20; Lenox, 10 99; Malvern C. E., 8 50; Morning Star, 33; Sidney (sab-sch, 5), 12; Rev. W. E. Hall, 9 50. *Council Bluffs*—Casey C. E., 4; Council Bluffs 2d, 1 67; Logan, 13; Marne, 6 50. *Des Moines*—Albia 1st (C. E., 2 25), 25 38; Dallas Centre C. E., 4; Knoxville C. E., 3 66; Oskaloosa, 38 47; Panora C. E., 2 40. *Dubuque*—Centretown German, 3; Farley, 7; Lansing 1st, 13; Zion, 6 69. *Fort Dodge*—Burt 1st, 6 10; Coon Rapids 1st, 6 30; Lohrville Jr. C. E., 2 50; Rippey, 3; Rodman, 4 25; West Bend, 12 05. *Iowa City*—Mediapolis 29 52; Morning Sun 1st, 101. *Iowa City*—Brooklyn Jr. C. E., 5; Crawfordville, 7 30; Marengo, 1st 4 14; Oxford, 6; West Liberty C. E., 15; Williamsburg C. E., 5. *Stow City*—Battle Creek (C. E., 4), 22; Vail, 13. *Waterloo*—Dows, 17 77; Janesville 1st, 4; Morrison, 35; Salem, 8 50; Toledo, 1; Tranquility (C. E., 4), 19. 720 39

KANSAS.—*Emporia*—Emporia (sab-sch, 11 11) (C. E., 10), 118; Osage City 1st, 40. *Highland*—Corning C. E., 4 38; Horton C. E., 3; Washington, 8 02. *Larned*—Ashland, 8; Lakin, 2 20; Parks, 2; Sterling 1st, 5; Syracuse, 2 50. *Neosho*—Chanute, 10; Girard, 50. *Osborne*—Hill City, 2 11; Moreland, 66 cts.; Oberlin, 6; Phillipsburg, 5. *Topeka*—Adrian, 2; Kansas City 1st C. E., 29 90; Lawrence, 35; Sedalia, 9; Seymour, 7; Topeka, 1st, 110 72; — 3d, 19. 479 44

KENTUCKY.—*Ebenezer*—Covington 1st, 315 29; Lexington 2d C. E., 5; Williamstown, 11 02. *Louisville*—Louisville College Street, 39 70; Penna Run, 2 30; Shelbyville 1st, 23 90. *Transylvania*—Lebanon 1st, 8; Livingston, 5. 410 21

MICHIGAN.—*Detroit*—Birmingham, 7; Detroit 2d Avenue sab-sch, 6 77; — Fort Street, 895 26; Northville sab-sch,

2 33; Ypsilanta sab-sch, 10. *Flint*—Bad Axe, 25; Brent Creek C. E., 4; Caseville, 2 18; Denmark, 5 64; Fairgrove (L. A. Society, 2 50) (sab-sch, 5) 18 36. *Grand Rapids*—Grand Rapids Westminster, 6 33. *Kalamazoo*—Allegan, 16. *Lake Superior*—Griers Station, 1 76. *Monroe*—Jonesville, 15. *Saginaw*—Bay City 1st, 19 06; — Memorial, 10; Calkinsville, 2 45; Saginaw East Side Washington Avenue, 6. 1,056 14

MINNESOTA.—*Duluth*—Beaver Bay, 1; Tower St. James, 5. *Mankato*—Island Lake, 3 25; Jasper, 10; Madella 33; Winnebago City, 27 85. *Minneapolis*—Minneapolis Highland Park sab-sch and C. E., 2 93; — Swedish 1st, 2. *Red River*—Euclid, 2 31. *St. Paul*—Dundas sab-sch, 1 86; Empire L. M. S. for debt, 1; Farmington L. M. S. for debt, 5; St. Paul House of Hope sab-sch, 44 55; Vermillion L. M. S. for debt, 1. *Winona*—Caledonia, 10; Hope, 3 11; Jordan Station, 3 70; Kasson, 25; Preston C. E., 1 70; Rochester, 78 06. 262 32

MISSOURI.—*Kansas City*—High Point, 3 85; Kansas City 3d, 3 66; Osceola 1st, 5 80; Rich Hill, 4 35. *Ozark*—Springfield Calvary, additional, 10. *Platte*—Barnard, 8; Cowgill, 3; Dawn, 2; New York Settlement, 3 30; Parkville Lakeside sab-sch, 1 15; Polo, 3. *St. Louis*—Cornwall, 2; Marble Hill, 10; Nazareth German sab-sch, 5; St. Louis Compton Hill Chapel, 10; — West, 21 58; Washington C. E., 1 50; Zion German, 2. 100 19

MONTANA.—*Helena*—Helena 1st C. E., 3 25; Miles City, 14 25

NEBRASKA.—*Hastings*—Campbell German, 1 05; Hanover German, 1; Holdrege C. E., 3; Lebanon, 3; Seaton, 1; Sett Station, 2; Stockham C. E., 1 36; Thornton, 2 10. *Kearney*—West River, 15 72; Rev. Julian Hatch tithe, 17 50; *Nebraska City*—Little Salt, 3 18; Plattsmouth (C. E., 9) 20 90; Raymond (sab-sch, 41 cts.) 4 41; Tecumseh C. E., 5; Utica 1st, 2 25. *Niobrara*—Bethany 1 50; Millerboro sab-sch, 2; Pender, 10 50; South Fork, 2 50; Stuart C. E., 78 cts. *Omaha*—Ceresco (sab-sch, 33 cts.), 4 59; Clarkson Bohemian, 3; Marietta, 10 50; Omaha 1st German, 5; — Blackbird Hills, 7 30. 131 14

NEW JERSEY.—*Elizabeth*—Metuchen 1st, 5; Plainfield 1st C. E., 12; Woodbridge 1st, 15 16. *Jersey City*—Jersey City 1st, 204 85; — 2d C. E., 4; Rutherford Kingsland C. E., 6. *Monmouth*—Atlantic Highlands L. A. Society, 3; Freehold (C. E., 4 11), 19 67; Lakewood, 85; Long Branch C. E., 9 62; Shrewsbury C. E., 3 12. *Morris and Orange*—Chatham C. E., 2 50; Dover sab-sch Missionary Society, 11 62; New Providence C. E., 3; Pleasant Grove, 35 84; Rockaway C. E., 7 11; Schooley's Mountain sab-sch, 3; Wyoming sab-sch, 3 50. *Newark*—Bloomfield 1st, 11 18; Newark 3d, 271 02; — 5th Avenue, 11; — Memorial, 20; — Park, 69 12; — Roseville sab-sch, 25; Roseland, 8 13. *New Brunswick*—Alexandria 1st sab-sch, 1 10; Ewing, 15 18; Trenton 3d C. E., 6; Prospect Street, 36. *Newton*—Belvidere 2d, 50; Phillipsburgh 1st, 11 02; — Westminster sab-sch, 7 59. *West Jersey*—Bridgeton 2d sab-sch, 3 36; Cape May C. E., 10; Pittsgrove, 20. 1,009 69

NEW MEXICO.—*Rio Grande*—Socorro 1st sab-sch, 3. *Santa Fé*—Las Vegas Spanish, 5; Santa Fé 1st C. E., 12 70. 20 70

NEW YORK.—*Albany*—Albany West End C. E., 5; Mariaville C. E., 1 27; Princeton, 18; Sand Lake, 3 25. *Binghamton*—Afton, 40; Binghamton Broad Avenue C. E., 1 28; Coventry 2d, 22 46; Nineveh, 53 83; Owego, (C. E., 25). (Jr. C. E., 10). 35. *Boston*—Holyoke Jr. C. E., 3; Houlton C. E., 10; Lonsdale 1st, 5; Quincy 1st, 8 50. *Brooklyn*—Brooklyn Arlington Avenue sab-sch, 2; — Bedford, 5; — Bethany, 10; — Lafayette Avenue (M. C., 36 11), 226 11; — Mount Olivet sab-sch Missionary Society, 25. *Buffalo*—Akron C. E., 4 73; Buffalo Lafayette St. C. E., 7; Buffalo North, 34 51; Franklinville, 22; Lancaster C. E., 8; Olean sab-sch, 30; Portville, 125; Ripley, 12; Sherman, 15. *Cayuga*—Auburn 2d, 44 63; Genoa 1st C. E., 1; Ithaca 1st (sab-sch, 39 56) 214 56. *Cheung*—Monterey, 3 10. *Columbia*—Centreville C. E., 3 37; Greenville sab-sch, 6; Hudson 1st (sab-sch, 15), 90. *Genesee*—Batavia Mrs. Eunice T. Halsted, 50; East Pembroke C. E., 6; Leroy and Bergen C. E., 4; Oakfield, 3; Wyoming, 7. *Geneva*—Geneva 1st, 5; — North Jr. and Sr. C. E., 18; Romulus, 30 70; Trumansburgh C. E., 5; Presbyterial Meeting balance, 4 50. *Hudson*—Hempstead sab-sch, 25; Monticello sab-sch, 10; Ridgebury, 2 75; Stony Point, 15 73. *Long Island*—Bridgehampton (C. E., 11 24), 30 88; Port Jefferson sab-sch, 13 85; Southold C. E., 10; West Hampton Quogue sab-sch, 8. *Lyons*—Newark Park, 58 50; Sodus, 40 87; Wolcott 1st, 4 54. *Nassau*—Huntington 2d Lloyd's Neck sab-sch, 3 25; Newtown sab-sch, 25; Roslyn C. E., 1 50; Smithtown (C. E., 10 50), 36 94. *New York*—New York 1st additional, 50; — 4th, 249 55; — Brick Branch sab-sch, 33 29; — Central (C. E., 150), 2,150; — Madison Square, 700; — Morningside, 5 22; — New York, 85 80; — North C. E., 28 50; — Phillips, 144 45; — Puritans,

25; — Romeyn Chapel C. E., 5; — Rutgers Riverside, 266 35; — West, 512 38; — Zion German, 5. *North River*—Little Britain, 16; Milton, 7; Rondout C. E., 25 36; Wappinger's Falls, C. E., 25. *Rochester*—Gates (Band of Willing Workers, 2 21), 5 41; Mount Morris additional, 3 Nunda (Ladies' Society, 5), 37 71; Rochester St. Peter's, 50; Tuscarora C. E., 4. *St. Lawrence*—Morristown, 12; Rossie C. E., 2; Sackett's Harbor C. E., 1. *Steuben*—Cuba C. E., 3; Hammondsport, 16; Hornby, 5. *Syracuse*—Constantia C. E., 6. *Troy*—Bay Road, 6; Brunswick, 13 61; Cambridge, 2; Melrose C. E., 10; Sandy Hill C. E., 10; Troy Woodside C. E., 25 58. *Utica*—Verona, 9; Whitesboro, 16. *Westchester*—Hartford 1st, 50; Mount Vernon 1st, 75 65; Patterson C. E., 10; Stamford 1st (C. E., 5 82), 51 27; Thompsonville C. E., 17 75; White Plains C. E., 13 83; Yonkers 1st sab-sch, 19 39. 6,320 40

NORTH DAKOTA.—*Fargo*—Edgeley (Dorcas Aid Society, 9), 11 18; Fullerton, 5 82; Monango, 2 3; Tower City C. E., 60 cts. *Pembina*—Bathgate, 4; Glasston, 9; Hyde Park, 3 65; Langdon, 7; Minnewauken, 3 34; Neche, 1 05; Tyner Bethel, 21. 69 01

OHIO.—*Athens*—Athens, 37 75; New Matamoras, 10; Pleasant Grove, 4. *Bellevue*—Bucyrus C. E., 20; Huntsville C. E., 5. *Chillicothe*—Mount Pleasant (sab-sch, 5 45), 21 45. *Cincinnati*—Glendale 1st, C. E., 8 50; Linwood Calvary, 19; Montgomery sab-sch, 18; Silverton C. E., 7; Springdale C. E., 10. *Cleveland*—Cleveland 1st, 190 50; — Bolton Avenue sab-sch, 10; — Madison Avenue (sab-sch, 14 14), 22 38. *Columbus*—Columbus Broad Street, 5; Worthington, 12 58. *Dayton*—Greenville, 55 64; Oxford, 10. *Huron*—Genoa, 3 50; Sandusky 1st, 2 50. *Lima*—Bluffton, 7 50; Delphos C. E., 9 50; Harrison, 3 55; Middlepoint, 6 10; Mount Jefferson, 5; Rushmore, 2. *Mahoning*—Massillon 2d, 42 87; Rev. R. Buell Love and wife, 25. *Marion*—Jerome, 2 50; Marysville, 10 94; Ostrander, 4; Providence, 1. *Maumee*—Du Verna, 1; Fayette, 1 20; Hull's Prairie (C. E., 4), 15 15; Mount Salem (sab-sch, 1 60), 2 60; Toledo 1st German, 5; Tontogony, 15; West Bethesda, 15; Rev. G. M. Miller, 5. *Portsmouth*—Portsmouth 2d, 120 90; *St. Clairsville*—Caldwell, 5; Martin's Ferry 1st, 20 67; Olive, 5. *Steubenville*—East Liverpool 1st sab-sch, 40; Steubenville 1st C. E., 2. *Wooster*—Congress, 7 86; Creston, 13 14; Hopewell, 28 75; Wayne, 10; West Salem, 3; Wooster 1st, (sab-sch, 7 92), 102 16. *Zanesville*—Kirkersville, 4; Mt. Zion, 6; Newark Salem German sab-sch, 2 86; Roseville 1st sab-sch, 2 63. 1,017 68

OREGON.—*Portland*—Bethel, 3; Clackamas 1st, 1 50; Knappa, 7 65; Portland 3d, 5; — Calvary, 271 35 — Mizpah, 7 20. *Southern Oregon*—Myrtle Creek, 6 18. *Willamette*—Albany, 5; Aurora, 5 20; Corvallis, 20; Dallas, 25; Gervais (C. E., 2 91), 4 76; Lebanon, 14 48; McCoy, 1 08; Oak Ridge, 2 50; Spring Valley, 7. 385 90

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 235 75; Emsworth, 8 92; Glenshaw (sab-sch, 1 71), 21 11. *Blairsville*—Arnold, 5 53; Irwin, 33 93; Parnassus C. E., 5 75; Poke Run (sab-sch, 30), 80; Salem, 5 53. *Butler*—Concord (sab-sch, 27 54), 46 21; Martinsburgh, 20; Plain Grove (sab-sch, 50), 68; Portersville C. E., 8; Scrub Grass Miss Mary V. Gibson, 3. *Carlisle*—Carlisle 2d additional, 16 cts; Chambersburgh Falling Spring (sab-sch, 23 42), 123 43; Dauphin C. E., 5; Gettysburgh (Willing Witnesses, 1), 51; Harrisburgh Market Square balance, 164 13. *Chester*—Chester 3d, 90 09; Clifton Heights 1st, 13 39; Lansdowne 1st C. E., 2 50; West Chester 2d, 5. *Clarion*—Brockwayville Mizpah C. E., 9 56; Edenburg, 20; Leatherwood, 23; New Bethlehem, 35 11; Perry C. E., 2; Punxsutawney 1st, 20; Reynoldsville, 21. *Erie*—Atlantic, 5 30; Girard C. E., 7 37; Kerr's Hill (sab-sch, 60 cts), 7; Meadville 1st C. E., 1; North East, 55; Union (C. E., 5), 10. *Huntingdon*—Duncansville, 13; Houtzdale, 8 84; Kylertown, 4; Lost Creek, 5; Newton Hamilton C. E., 3; Peale Station, 5; Sinking Valley C. E., 2 25; Williamsburgh sab-sch, 6 09; Winburn, 8. *Kittanning*—Cherry Tree 14 29; Ebenezer, 5; Washington, 14. *Lackawanna*—Athens sab-sch, 8 12; Brooklyn, 25; Kingston sab-sch, 25 25; Towanda 1st sab-sch, 65; Wyalusing 1st, 5. *Lehigh*—Easton 1st (sab-sch, 15), 65; Mauch Chunk 1st, 26 65; Reading 1st (sab-sch, 50), 102; — Olivet, 30; Weatherly C. E., 5. *Northumberland*—Bald Eagle and Nittany (C. E., 5), 13; Beech Creek, 5; Bloomsburgh, 17 66. *Parkersburgh*—Parkersburgh 1st C. E., 5 54. *Philadelphia*—Philadelphia Central C. E., 6 60; — Cohocksink 2d Street Mission, 9 84; — Gaston sab-sch, 44 57; — West Hope 37 13. *Philadelphia North*—Conshohocken, 4; Falls of Schuylkill sab-sch, 50; Germantown 2d sab-sch, 18 75; — Wakefield sab-sch, 30; Holmesburgh, 12 36; Lower Providence, 10; Norristown 1st, 153 30. *Pittsburgh*—Hebron, 26 50; Monongahela City sab-sch, Y. P. Meeting, 18 03; Pittsburgh 7th, 3 15; Covenant, 4 78; — East Liberty, 72 46; — Mt. Washington, 5 60; — Point Breeze, 500; — Shady Side (C. E., 15), 53; Valley, 5. *Redstone*—Little Redstone sab-sch, 6 13;

McKeesport 1st additional, 105; — Central Mission Band, 10; Rehoboth C. E., 5; Uniontown, 16 16. *Shenango*—Hermion sab-sch, 10 25; Leesburgh, 6 25; Moravia C. E., 2 50; Mount Pleasant, 36. *Washington*—Wheeling 2d, 17 64. *Wellsboro*—Antrim, 7 75. *Westminster*—Columbia, 75 07; Lancaster 1st sab-sch, 32 39; Little Britain, 15; Mount Joy (sab-sch, 2 62), 30 14; Stewartstown C. E., 7; York Calvary, 51 82. 8 196 62

SOUTH DAKOTA.—*Aberdeen*—Palmer 1st Holland, 3 50. *Black Hills*—Hill City, 5; Rapid City C. E., 7 35; Rev. E. J. Nugent, 11 10. *Central Dakota*—Wentworth C. E., 2; Rev. G. A. White, 10. *Dakota*—Buffalo Lake, 2; Pine Ridge, 15; Poplar Creek, 4 30; Yankton Agency (C. E., 76 cts.), 6 66. *Southern Dakota*—Bridgewater, 11 30; Emery 1st German, 2; Germantown, 11; Hope Chapel, 7; Mitchell C. E., 4; Scotland (sab sch. 3), 20 15 122 36

TENNESSEE.—*Kingsston*—Huntsville, 2 52; Thomas 1st, 3 75. *Union*—Clover Hill sab-sch, 2; Knoxville Belle Avenue (sab-sch, 2) (C. E., 2), 6 New Market, 16. 30 27

TEXAS.—*Austin*—Sweden, 3; Voca, 3. 6 00

UTAH.—*Boise*—Boise City 1st C. E., 5. *Kendall*—Idaho Falls 1st 5 85. 10 85

WASHINGTON.—*Olympia*—Ocosta (C. E., 1), 6; Olympia, 12 55; Nouth Bend, 3 50; Tacoma 1st, 18 05. *Puget Sound*—Everett C. E., 10; Friday Harbor, 3 15; Lopez Calvary, 2; Port Townsend, 4 50. *Spokane*—Spokane Centenary, 5. *Walla Walla*—Kamiah 2d, 8; Kendrick, 2; Meadow Creek, 4. 78 75

WISCONSIN.—*Chippewa*—Ashland Beth'l, 5 50; South Superior 4. *La Crosse*—Neillsville sab-sch, 1 60; New Amsterdam, 10; Shortville, 1 30; West Salem sab-sch, 2. *Milwaukee*—Cedar Grove, 12; Eagle 1st, 4; Ottawa, 3 81; Racine 1st balance, 62 25; — Bohemian, 1 60. *Winnebago*—Florence, 6 37; Stevens Point Jr. C. E., 1 94; Wausau-kee, 3. 119 37

Woman's Executive Committee of Home Missions \$17,196 57

Total from Churches 35,084 59

LEGACIES.

Legacy of Aaron Longstreet late of Matawan, N. J., 2,887 58; Louis Chapin, late of Rochester, N. Y., 500; Margaret L. Purviance, late of Baltimore, Md., additional, 5; Mrs. Mary E. Clapp, late of West Randolph, Vt. in part, 250; Matthew Reid Miller, late of Elizabethton, Ky. in part, 225 46; Wm. L. Hildeburn, late of Wilmington, Del., 693 55; Mary E. Hayward, late of Rochester, N. Y., 2,046 35; John Young, late of Mercer County, Pa., 50. \$6,657 86

MISCELLANEOUS.

A Thank Offering, Rev. and Mrs. D. E. Finks, 50; Mrs. Louis Rodman Fox, Phila., Pa., Thank Offering, 500; Miss Jane Ten Eyck, Albany, N. Y., 5; "From Home Friends," 50; Mrs. Henry I. Biddle, Phila., Pa., 100; Miss E. M. E., 20; Elizabeth L. Jackson Wash. D. C., 10; "Parowan," 5; Rev. James Reed, Union Star, Mo., 2; "C. C. News," 14; E. A. and M. Cummins, Belaire O., 25; Rev. H. H. Benson, Wauwatona, Wis., 2; Mrs. E. S. Grabbill, Shippensburg Pa., 50; Mrs. H. J. Baird Huey, Phila., Pa., 40; A Friend Brooklyn, N. Y., 5; "Cash," 15; Mrs. Cyrus Dickson, 200; Mrs. C. A. Taylor 5; Miss H. S. Swezey, Amityville, N. Y., 6 Seely Wood Urbana O., 10; Hon James Wilson, Iowa, 5; Mary S. Hawkins, Ft. Scott, Kans., 5; "A Friend," 5; M. W., 2; Geo. W. Farr, Jr., Phila., Pa., 50; Rev. James J. Marks D. D., Cucamonga, Cal., 6; Rev. J. H. Edwards, D. D., 10; Mrs. W. J. Quigley and daughter, Dorchester, Ill., 1 50; Wm. Bradley, Geneva,

Kans., 2 50; J. M. Chambers, Burlingame, Kans., 5; "A Believer in Missions," 2000; Interest on Permanent Fund, 1 50..... \$3,207 50

Total received for Home Missions, February, 1895..... \$44,949 95

Total received for Home Missions from April, 1894..... 616 919 08

Amount received during same period last year. 505,777 48

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

NOTE.—In January number of THE CHURCH AT HOME AND ABROAD October receipts, Westchester Presbytery, Greenburgh church \$586 93, should read Irvington church.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1895.

Albany—Albany 3d, 55. *Binghamton*—Whitney's Point, 7. *Brooklyn*—Brooklyn Cumberland Street, 6; —Throop Avenue special, 63; Woodhaven 1st sab-sch, 5. *Buffalo*—Allegheny C. E., 2. *Cayuga*—Auburn 2d, 34 61. *Champlain*—Plattsburgh sab-sch, 20; Keeseville C. E., 9; Beekmantown, 5. *Columbia*—Catskill C. E., 20; Hudson 1st sab-sch, 25. *Geneva*—Romulus C. E., 1 62. *Hudson*—Good Will, 20. *Lyons*—Rose C. E., 1. *Nassau*—Greenlawn, 1 10; Roslyn C. E., 2; Islip, 10. *New York*—Puritans, 50; Zion German, 8. *Niagara*—Lewiston, 5; *North River*—Cornwall, 5 23. *Otsego*—Guilford Centre C. E., 5 50; Middlefield Centre C. E., 1 10; Lawrens C. E., 1 55; Delhi 1st, 100. *Rochester*—Rochester 3d and C. E., 24; — Memorial special, 35. *Steuben*—Hornby, 5; Corning C. E., 1 05. *Syracuse*—Amboy, 5. *Troy*—Bay Road, 9; Argyle C. E., 1; Brunswick C. E., 2; Johnsonville, 1 60; Hebron, 5. *Utica*—Camden 1st C. E., 5; Verona, 1 60. *Westchester*—Rye, 24 08; North Salem, 1 80.....599 64

MISCELLANEOUS.

Miss H. S. Swezey, Amityville, N. Y., 20 cts.... .20

Total for New York Synodical Aid Fund, February, 1895..... \$ 599 84

Total for New York Synodical Aid Fund from April, 1894..... 7,146 89

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1895.

COLORADO.—*Boulder*—Valmont, 4 cts. .04
ILLINOIS.—*Bloomington*—Monticello, 2. *Mattoon*—Kansas, 3. *Peoria*—Deer Creek, 1. *Springfield*—Pisgah, 49 cts.; Rev. W. L. Tarbet and wife, 80 cts. 7 29
IOWA.—*Cedar Rapids*—Mechanicsville, 3; Wyoming 1st C. E., 6 cts. *Corning*—Sidney, 1. *Dubuque*—Independence 1st, 12 47; Centre Town, 1. *Iowa City*—Crawfordsville, 24 cts. 17 77
MICHIGAN.—*Detroit*—Detroit Fort Street, 41 86. 41 86
MINNESOTA.—*Mankato*—Madelia, 10. 10 00
MISSOURI.—*Palmyra*—Unionville, 7. 7 00
NEW JERSEY.—*Monmouth*—Farmington, 1. 1 00
OREGON.—*Willamette*—Dallas 5. 5 00
WISCONSIN.—*La Crosse*—New Amsterdam, 2. *Madison*—Janesville, 12 98. *Milwaukee*—Ottawa, 13 cts. *Winnebago*—Green Bay French, 1. 16 11

Total for Sustentation, February, 1895..... 106 07

Total for Sustentation, from April 1, 1894..... 904 51

O. D. EATON, Treasurer,

Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1895.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue Missionary Society, 5 90; — Faith, 5; Ellicott City, 8 17; New Windsor, 3. *New Castle*—Lower Brandywine, 6; Red Clay Creek, 8. *Washington City*—Washington City 1st 8 37. 44 44

CALIFORNIA.—*Benicia*—Big Valley, 5. *Los Angeles*—Azusa, 5; Carpenteria 1st, 10; Redlands 1st, 70. *Oakland*—Oakland Brookland sab-sch, 8 60. *Sacramento*—Elk Grove, 3; Redding, 3. *San José*—Cayucos, 5. 109 60

COLORADO.—*Boulder*—Valmont, 32 cts. *Denver*—Denver 1st Avenue, 17 30. *Pueblo*—Mesa, 0. 27 62

ILLINOIS.—*Bloomington*—Mansfield, 5 40; Onarga, 21. *Cairo*—Centralia (sab-sch, 2 82), 20; Odin, 3 70. *Chicago*—Chicago 2d, 130; — 4th, 80. *Mattoon*—Kansas, 5; Toledo, 3 67; Tower Hill, 5. *Ottawa*—Earlville, 4; Kings,

7. *Schuyler*—Augusta, 22; Kirkwood, 6 50. *Springfield*—Pisgah, 49 cts. 313 76

INDIANA.—*Crawfordsville*—Bethel, 3; Oxford, 5; Pleasant Hill, 1 35; Rossville, 1 84. *White Water*—Aurora, 2; Connersville German, 5 18 19

INDIAN TERRITORY.—*Choctaw*—Forest, 1; Oak Hill, 1. *Oklahoma*—Norman, 5; Stillwater, 4 25. 11 25

IOWA.—*Cedar Rapids*—Mount Vernon, 12 65; Wyoming C. E. Society, 54 cts. *Des Moines*—Oskaloosa 1st, 5; Panora, 3. *Dubuque*—Centretown German, 2; Lansing German, 3; Lime Spring, 3. *Iowa City*—Crawfordsville, 2 19; Oxford, 5; Summit, 3 65; Williamsburgh, 5. *Sioux City*—Cherokee, 9 13; Union Township, 2. 56 16

KANSAS.—*Highland*—Clifton, 10; Holton 1st, 11. *Neosho*—Chanute, 7 50; Girard, 14 30; McCune, 4; Osage 1st, 8.

Solomon—Delphos 1st, 2; Glen Elder, 2. *Topeka*—Adrian, 1; Junction City 1st, 10. 69 80
KENTUCKY.—*Louisville*—Louisville College Street, 22 40; Shelbyville 1st, 20 26. 42 66
MICHIGAN.—*Detroit*—Detroit Fort Street, 427 55. *Lake Superior*—Iron Mountain 1st, 4 10. *Petoskey*—Harbor Springs, 5 28. 436 93
MINNESOTA.—*Mankato*—Madelia, 11. *Minneapolis*—Minneapolis Swedish 1st, 1;—Westminster sab-sch, 25 76. *St. Paul*—Macalester Park, 3 80. *Winona*—Kasson 1st, 25. 66 56
MISSOURI.—*Kansas City*—Jefferson City, 10 91; Rich Hill, 2 60; Sunny Side, 2. *Ozark*—Joplin 1st, 10 70. *Platte*—Marysville 1st, 22. *St. Louis*—St. Louis West, 9 28. 57 49
MONTANA.—*Butte*—Anaconda, 11. *Helena*—Helena 1st, 72 70. 83 70
NEBRASKA.—*Hastings*—Campbell German, 1; Hanover German, 2. *Nebraska City*—Hickman German, 12; Plattsmouth 1st, 8 60. *Omaha*—Omaha Blackbird Hills, 5 75. 29 35
NEW JERSEY.—*Elizabeth*—Clinton, 17 70; Rahway 2d, 50; Springfield, 11. *Monmouth*—Burlington, 17 65; Manasquan, 21 50. *Morris and Orange*—Boonton Christian Endeavor Society, 12 15; East Orange Arlington Avenue, 60. *Newark*—Newark Memorial, 20. *New Brunswick*—Dutch Neck, 10; Pennington 1st, 29 21. *Newton*—Wantage 1st, 7. *West Jersey*—Atco, 1; Berlin, 1; Hammon-ton, 5; Janvier, 1; Merchantville, 3 02; Waterford, 1; Williamstown, 10. 278 23
NEW YORK.—*Albany*—Esperance, 7 60; Hamilton Union, 7; North Bethlehem, 4. *Boston*—Houlton, 4 50; Londonderry, 1 50. *Buffalo*—Franklinville, 6; Silver Creek, 3 26. *Cayuga*—Auburn 2d, 15 78;—Central (sab-sch, 4 29), 17 62. *Champlain*—Beekmantown, 1; Mineville, 2. *Chemung*—Horse Heads, 3. *Columbia*—Ancram Lead Mines, 2. *Geneva*—Gorham, 9. *Hudson*—Greenbush, 2; Ridgebury, 1 05; Washintonville 1st, 10. *Locks*—Sodus 1st, 5 75;—Centre, 2. *Nassau*—Far Rockaway, 18; Smithtown, 12 56. *New York*—New York 4th Y. P. S. C. E., 20;—Zion German, 3. *North River*—Pleasant Valley, 6. *Otsego*—Hobart, 10. *Rochester*—Rochester St. Peter's, 20 49. *St. Lawrence*—Watertown 1st (Hope Chapel), 1 83. *Steuben*—Hammondsport, 6. *Syracuse*—Cazenovia 1st, 14 32. *Troy*—Glens Falls, 102 11. *Utica*—Verona, 6 50. *Westchester*—Irvington, 36 97; Hartford 1st, 20; Pleasantville, 1; Yonkers 1st, 102 78. 486 62
NORTH DAKOTA.—*Pembina*—Backoo, 2; Gilby, 3; Glas-ton, 5. 10 00
OHIO.—*Athens*, 10. *Chillicothe*—Mount Pleasant, 4 75. *Cincinnati*—Bond Hill, 3 25; Cincinnati 1st, 15 60;—2d, 177 56; Lebanon 1st, 13; Loveland, 9 23. *Cleveland*—Cleveland 1st, 49 50. *Dayton*—Dayton 4th, 10; Piqua, 48 82. *Maumee*—Mount Salem, 1. *Portsmouth*—Portsmouth 2d, 37 39. *Steubenville*—Steubenville 3d, 3 383 10
PENNSYLVANIA.—*Allegheny*—Glenshaw (sab-sch, 2 46), 14 46. *Blairsville*—Salem, 2 57. *Butler*—Martinsburgh, 5; New Hope, 3 71; Portersville, 7. *Carlisle*—Carlisle 2d, 1 50; Harrisburgh Market Square, 123 81; Lebanon Christ, 106 57; Millerstown, 6 70. *Chester*—Chester 3d, 28 34; Fagg's Manor, 50; Penningtonville, 10. *Clarion*—Beech Woods, 40 74; Leatherwood, 8; New Bethlehem, 12. *Erie*—North Clarendon, 2. *Huntingdon*—Houtzdale, 2 57; Lost Creek, 1; West Kishacoquillas, 3; Winburn, 3. *Kittanning*—Cherry Tree, 4 70. *Lackawanna*—Canton, 11; Moosic, 13; Wyahusing 1st, 4. *Lehigh*—Hazleton 1st, 59 03. *Northumberland*—Williamsport 3d, 27 01. *Philadelphia*—Philadelphia Arch Street, 196 16;—Bethlehem sab-sch, 4 25;—North Broad Street, 195 35;—West Spruce Street additional, 5;—Wharton Street, 5. *Philadelphia North*—Chestnut Hill 1st sab-sch, 22;

Jeffersonville Centennial, 5; Jenkintown Grace, 2 75; Wisconsining, 2. *Pittsburgh*—Pittsburgh 1st sab-sch, 30 92;—Bellefield sab sch, 20;—Covenant, 4 sab-sch;—East Liberty, 24 46;—Shady Side, 19. *Redstone*—Brownsville, 11; Laurel Hill, 21 19; Mount Pleasant, 20; Round Hill, 6. *Washington*—Frankfort, 6; Wellsburgh, 16 09; West Liberty, 3; Wheeling 3d, 10. *Wellsboro*—Antrim, 2 25. *Westminster*—Columbia, 42 81; York Westminster, 10. 1,235 62
SOUTH DAKOTA.—*Black Hills*—Whitewood 1st, 1. *Dakota*—Buffalo Lake, 1. *Southern Dakota*—Germantown, 1; Scotland, 2. 5 00
TENNESSEE.—*Union*—Eusebia, 1. 1 00
UTAH.—*Utah*—Evanston Union, 5. 5 00
WASHINGTON.—*Olympia*—Olympia, 4 95. *Walla Walla*—Kamiah 1st, 1 50. 6 45
WISCONSIN.—*Milwaukee*—Ottawa, 1 15; Racine 1st, 17 05. *Winnebago*—Green Bay (French), 1. 19 20

From the churches and Sabbath-schools..... \$ 3,797 73

FROM INDIVIDUALS.

Mrs. R. W. Allen, Pasadena, Cal., 2; S. J. Barnett, Delta, Pa., 5; "E., Gaines, N. Y., 2; Mrs. J. M. Roberts, Anaheim, Cal., 5; Mrs. H. C. Scovell, Wooster, O., 10; Rev. J. L. Vallandigham, D. D., Newark, Del., 5; Mrs. Henry J. Biddle, Phila., 100; Thank offering, Oswego, N. Y., 5; H. L. J., 19; E. A. and M. Cummins, Bellaire, O., 25; Miss Anna B. Hieskell and mother, Wash., D. C., 4; Estate of Wm. L. Hildeburn, less ex-penses for Current Fund, 231 18; Rev. Brooks Hitchings, Evanston, Wyo., 1; "Hap-land," 150; Rev. and Mrs. J. H. Phelps, Flushing, Mich., 5; Miss Phelps Flushing, Mich., 3; Rev. F. A. Shearer, Aledo, Ill., 10; Geo. W. Farr, Philadelphia, 50; "A Pres-byterian in Madison, Wis.," 200; Rev. W. C. Cattell, D. D., Phila., 50; Rev. W. H. Robin-son, Chili, 10; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 25 cents; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pitsgah, Ill., 80 cents; Mrs. Albert Stover, N. Y., 10; Mrs. C. A. Taylor, 5; Miss H. L. Swezey, Amityville, N. Y., 1 80; Mrs. M. A. Clute, Charles City, Iowa, 2 50; M. I. Huey, Princeville Ill., 12 cts. \$ 918 65
Interest from the Permanent Fund..... 3,172 70

For the Current Fund..... \$ 7,889 08

PERMANENT FUND.

(Interest only used.)

Legacy of Wm. L. Hildeburn, Wilmington, Del., for Permanent Fund, 462 37; Legacy of Catherine Woods, Adams Co., Ill., 358 82..... 821 19

Total receipts in February, 1895..... \$ 8,710 27

Total for the Current Fund from April 1, 1894 to March 1, 1895..... \$135,129 13
Total for the Current Fund during the same period last year..... 123,010 93

W. W. HEBERTON, Treasurer,
1334 Chestnut Street, Phila.

[*Note*.—The \$2 credited in December 1894 receipts to Mrs. L. K. Atkinson should have been credited to Hill City Church, Presbytery of Osborne].

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1895.

ATLANTIC.—*Atlantic*—Zion, 2 70. *Fairfield*—Congruity sab-sch, 53 cts. 3 23
BALTIMORE.—*Baltimore*—Baltimore Foundary Avenue sab-sch Missionary Society, 2;—Brown Memorial, 97 71;—Faith, 5; Bethel, 5; Chestnut Grove sab-sch, 5; Church-ville, 6 21. *New Castle*—Middletown, 3. *Washington City*—Washington City 1st, 4 58;—Westminster C. E. S., 5. 133 50
CALIFORNIA.—*Los Angeles*—National City sab sch, 4; Tustin, 2 96. *Sacramento*—Redding sab-sch, 2. *San José*—Santa Cruz, 4. 12 96
CATAWBA.—*Cape Fear*—Wilson, 6 16. *Southern Vir-ginia*—Danville Holbrook Street sab-sch, 2. *Yadkin*—Silver Hill, 50 cts. 8 66
COLORADO.—*Boulder*—Valmont, 11 cts. 11
ILLINOIS.—*Bloomington*—Onarga, 5. *Cairo*—Foxville, 7; Odin, 11; Vergennes, 7 70. *Chicago*—Chicago 4th, 23;

—41st Street, 9; St. Anne Y. P. S. C. E., 5. *Freeport*—Cedarville, 3; Winnebago C. E. S., 10. *Ottawa*—Kings, 3. *Rock River*—Rock Island Central, 4 75. *Schuler*—Kirk-wood, 2 20; Quincy 1st Y. P. S. C. E., 6. *Springfield*—Pisgah, 72 cts. 94 37
INDIANA.—*Crawfordsville*—Bethel, 4; Pleasant Hill, 1 35; Rossville, 1 84. *Indianapolis*—Carpentersville, 1; Indianapolis 6th, 3 75;—East Washington Street church and sab-sch, 8. *Muncie*—Anderson, 12; Wabash, 5. *New Albany*—Smyrna sab-sch, 4. *White Water*—Knights-town, 7. 47 94
INDIAN TERRITORY.—*Choctaw*—Oak Hill, 1. *Oklahoma*—Yates sab-sch, 82 cts. 1 82
IOWA.—*Cedar Rapids*—Marion, 92 61; Wyoming C. E. S., 18 cts. *Des Moines*—Leon C. E. S., 2; Oskaloosa, 4. *Dubuque*—Centretown German, 2; Dubuque 1st, 5. *Fort Dodge*—Lohrville Jr. C. E. S., 2 50. *Iowa City*—Blue

Grass, 4; Crawfordsville, 73 cts.; Union sab-sch, 6. *Sioux City*—Union Township, 2. *Waterloo*—Cedar Falls, 6 50.
127 52

KANSAS.—*Highland*—Corning sab sch, 1 80. *Larned*—Greensburg sab-sch, 2 35; Sterling, 5. *Solomon*—Mankato, 2. 11 15

KENTUCKY.—*Louisville*—Louisville College Street, 29 94; Shelbyville, 19 94.

MICHIGAN.—*Detroit*—Detroit Fort Street, 41 50; — Westminster, 60 84. *Flint*—Flint sab-sch, 10. *Petoskey*—Cross Village, 2 80. 115 14

MINNESOTA.—*Mankota*—Madelia, 7. *Minneapolis*—Rockford Y. P. S. C. E., 5. *St. Paul*—St. Paul Park, 1. 13 00

MISSOURI.—*Palmyra*—Bell Porter Memorial sab-sch, 2 75. *St. Louis*—Zion German, 50 cts. 3 25

NEBRASKA.—*Hastings*—Oxford sab-sch, 2 30. *Nebraska City*—Adams sab-sch, 7 90; Alexandria sab-sch, 5; Burchard, 1 50; Fairbury sab-sch, 5; Hoag sab-sch, 3; Pawnee, 9 44; Sterling, 4 91. *Omaha*—Omaha 1st, 5. 44 05

NEW JERSEY.—*Elizabeth*—Rahway 2d, 15. *Monmouth*—Freehold, 15 23; Hightstown, 4 25. *Newark*—Bloomfield Westminster sab-sch 75; Newark Memorial, 10. *Newton*—Wantage 1st, 6. *West Jersey*—Greenwich, 6 75; Janvier, 1; Millville Y. P. S. C. E., 5. 138 23

NEW MEXICO.—*Santa Fé*—Las Vegas Spanish, 5. 5 00

NEW YORK.—*Binghamton*—Marathon, 10 50. *Brooklyn*—Brooklyn South 3d Street, 42 45; — Westminster Benevolent Association, 25. *Buffalo*—Jamestown, 24 11. *Cayuga*—Auburn 2d, 6 53. *Champlain*—Champlain Y. P. S. C. E., 5. *Columbia*—Hudson sab-sch, 42 13. *Geneva*—Geneva North, 30. *Hudson*—Middletown 1st sab sch, 5; Ridgebury, 19 cts. *Long Island*—Southold, 12. *New York*—New York 4th Avenue Y. P. M. A., 10; Zion (C. E. S.), 3. *Utica*—Dolgeville C. E. S., 5; Verona, 3. 225 91

NORTH DAKOTA.—*Pembina*—Glasston, 6. 6 00

OHIO.—*Bellevue*—Urbana sab-sch, 6 33. *Cincinnati*—Cincinnati 1st, 6 80. *Cleveland*—Cleveland 1st, 16 50; Parma sab-sch, 8. *Dayton*—Dayton 3d Street sab-sch, 23 50. *Lima*—Van Wert sab-sch, 14 15. *Mahoning*—Kinsman, 11 50. *Marion*—Pisgah sab-sch, 4 12. *Mau-mee*—Mount Salem, 1; Tontogony, 10 86; Weston sab-sch, 10. *St. Clairsville*—St. Clairsville, 4. *Steubenville*—Annapolis, 2 27. *Zanesville*—New Lexington, 54 cts; Roseville, 1 60; Uniontown, 69 cts; Unity, 1 62. 123 48

OREGON.—*Southern Oregon*—Jacksonville sab-sch, 3 30. 3 30

PENNSYLVANIA.—*Allegheny*—Bellevue Y. P. S. C. E., 10; Glenshaw, 16 65. *Blairsville*—Pleasant Grove, 10. *Butler*—Amity, 2; Centerville, 5 50; Martinsburgh, 5. *Carlisle*—Harrisburgh Market Square, 51 54. *Chester*—Ashmun, 15. *Clarion*—Beech Woods, 15 63. *Erie*—Erie Park sab-sch, 25; Westminster, 4. *Huntingdon*—Houtzdale, 85 cents; Lewistown C. E. S., 10; Logan's Valley, 5; Pine Grove sab-sch, 5. *Kittanning*—Cherry Tree, 1 39; Elder's Ridge, 9 47; Tunnelton, 2; Washington, 7. *Lackawanna*—Nanticoke, 2; Scranton Washburn Street sab-sch, 59 58; Winburn, 3. *Lehigh*—Allen Township, 6; Mauch Chunk, 20 30. *Philadelphia*—Philadelphia Calvary "Otto" Band of sab-sch, 15; — Central sab-sch, 8 48; — Cohocksink sab-sch, 9 05; — Hebron Memorial sab-sch, 5 16; — Tioga Junior and Senior Y. P. S. C. E., 10; — Walnut Street, 133 38. *Philadelphia North*—Germantown 1st C. E. S., 10; Norristown Central Y. P. S. C. E., 5. *Pittsburgh*—Pittsburgh 1st sab-sch, 42 07; — East Liberty, 10 87. *Washington*—Claysville, 10; Wheeling 3d, 9. *Wellsboro*—Antrim, 75 cts. *Westminster*—Columbia, 16 75; Mount Joy (sab-sch, 3 29). 584 98

SOUTH DAKOTA.—*Black Hills*—Edgemont sab-sch, 5. *Dakota*—Buffalo Lake, 1. *Southern Dakota*—Germantown, 1. 7 00

WASHINGTON.—*Olympia*—Ridgefield sab-sch, 3 63. *Walla Walla*—Johnson, 2; Julietta, 1; Kamiah 1st, 2. 8 63

WISCONSIN.—*La Crosse*—West Salem sab-sch, 2. *Madison*—Janesville Y. P. S. C. E., 5. *Milwaukee*—Milwaukee Immanuel, 48 78; Ottawa, 38 cts. *Winnebago*—Green Bay, 50 cts; Oxford sab-sch, 3 25; Wausaukee sab-sch, 1 50. 61 41

MISCELLANEOUS.

Gunnison sab-sch, Utah, 5; Park sab-sch, Mo., 1 35; Rockfield sab-sch, S. C., 1; Rock Spring sab-sch, S. C., 1; Mispah sab-sch, S. C., 1 07; Poplar Springs sab sch, N. C., 50 cts; Union Grove sab-sch, N. C., 30 cts.; Ramson's

Bridge sab-sch, N. C., 12 cts.; Rahleigh sab-sch, N. C., 28 cts; Wakefield sab-sch, N. C., 60 cts; New Light sab-sch, N. C., 15 cts.; Franklinton sab-sch, N. C., 50 cts.; S. S. Institute at Winchester, Wis., 6 32; Silver Creek sab-sch, Mont., 1 55; Florence church, Colo., 31 cts.; Sab sch in East Florida through H. J. Ryan, 1; Ivyland Y. P. S. C. E., Pa., 25; Jerusalem sab-sch, Ga., 1 47; Lincoln sab-sch, Iowa, 8 10; Buchanan sab-sch, Iowa, 10 65; Mission Sabbath Schools Iowa City, Presbytery through C. T. McCampbell, 5; Leestburgh sab-sch, Florida, 5; Little Rock sab sch, Ark., 40 cts.; German sab sch, Indiana, 1 60; Blackfoot City sab sch, Mont., 1 75; Mission schools in Fairfield Presbytery per R. Mayers, 33 cts.; Vandevort sab-sch, W. Va., 40 cts; Copleyville sab-sch, W. Va., 1 36; Matewan sab-sch, W. Va., 42 cts.; Thacker sab-sch, W. Va., 1; White Swan sab-sch, Ore., 1 75; Parowan and Cedar City sab-sch, Utah, 5; Clifton Union sab sch, Okla., 2 70; London Bible sab-sch, Okla., 50 cts; Arlington sab-sch, 5 40; Cottonwood Star sab-sch, Neb., 90 cts.; Sab-sch, No. 5, Okla., 51 cts.; Sab sch, No. 3, Okla., 71 cts.; Spring Grove sab-sch, N. C., 50 cts.; Columbian Heights sab-sch, N. C., 50 cts.; Wallace sab-sch, S. C., 1 53; Benjamin sab-sch, S. C., 1; Lenda-hand sab-sch, S. C., 33 cts.; St. James sab sch, S. C., 2 44; Leatherwoods sab-sch, W. Va., 10; Penitentiary Branch sab sch, 2. 119 30

INDIVIDUAL CONTRIBUTIONS.

Mrs. C. L. Hogg, Philada., 50; Anonymous, Philada., 5; Miss Kate C. Wentz, Philada., special, 20; M. A. Stone, Centralia, Ill., 4 71; H. L. J. Janvier, N. J., 15; S. J. Barnett, Delta, Pa., 5; Anonymous for Nebraska sufferers, 5; C. M. Enright, Knoxville, Tenn., 2; W. M. Findley, M. D., Altoona, Pa., 5; Mary R. Haines, Rosemont, Pa., for Nebraska sufferers, 5; M. W. J., New Castle, Del., 10; R. Mayers, Sumter, S. C., 1; I. H. Robinson, Copiapo, Chili, 5; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 25 cts.; George Wise, Wheeling, W. Va., 5; C. H. Mulford, Morristown, N. J., 5; F. S. Giddings, Madison, Wis., 10; L. E. Langstaff, Seneca Falls, N. Y., 5; Robert Stobo, Chicago, Ill., 5; Mr. Addison W. Baird, New York City, 5; Miss Jeannette F. Baird, New York City, 5; Paul Koughoff, Nashville, Ill., 5; Rev. W. S. Tarbet and wife, Illinois, 1 20; C. Penna., 1; Miss H. S. Swezey, Amityville, N. Y., 60 cts.. 180 76

Total contributions from Churches..... \$1,415 86
Total contributions from Sabbath-schools..... 536 96
Individual contributions..... 180 76

Total..... \$ 2,138 58
Previously acknowledged..... 91,888 64

Total receipts since April 2, 1895..... \$93,972 22

CLOTHING ACKNOWLEDGE.

Kouts Church, Indiana, 15; Women's Union of Calvary Church, Wyner, Pa., 50; C. E. S., Ossian, Ind., 36; Women's Missionary Society of Yates City, Ill., 45; Ladies' Missionary Society of St. Peter's Church, Rochester, N. Y., 10; Women's Foreign Missionary Society of Blairtown, N. J., 50; Ladies' Society of Edwardsville Church, Ill., 75; Lower Ten Mile Church, Pa., 31 50; Ladies of Stamford Church, N. Y., 75; Jr. C. E. S. of West Chester Church, Pa., 10; Plymouth Church, Ohio, 20; Whatsoever Circle King's Daughters of Bloomfield West Church, N. J., 158 65; Ladies of Emsworth Church, Pa., 136; Mendellsohn sab-sch, Pa., 20; Ironton Church, Ohio, 61 70; Young Ladies' Society of Chicago Covenant Church, 271 95; Wallingford Church, Pa., 60; Byron Church, N. Y., 46 30.....

C. T. McMULLIN, Treasurer.

1334 Chestnut St., Phila.

QUESTIONS

FOR THE MAY MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. What is the date of the oldest existing record of the Presbyterian Church in this country? Page 376.

2. Describe the origin of the Tennent Church in Freehold, N. J. Page 377.

3. What pilgrimage is to be made in June, 1895? Page 379.

4. Repeat some illustrations of Gideon Blackburn's power as a preacher. Page 384.

5. Story of the origin of Blackburn University. Page 385.

6. What illustration of the power of the Gospel is seen in the history of the Sioux Indians? Page 380.

7. Some results of work among the Mormons. Pages 391-2.

8. Describe the growth of Presbyterian churches in St. Paul and Minneapolis. Pages 374-5.

9. What are the "Patrol Limits" in Minneapolis? Page 373.

10. Name some of the benefits of the modern Christian college. Page 440.

11. Give some account of West Nottingham Academy, page 430; Huntsville Academy, page 427; Albion Academy. Page 418.

12. Story of the origin of Centre College. Page 423.

13. Repeat General Garfield's remark about the character and inspiration of an instructor. Page 424.

14. Dr. Parkhurst's testimony to President Seelye. Page 426.

15. What does a pastor's son say of Ministerial Relief? Page 428.

16. What suggestion is made as to the Board of Church Erection? Page 422.

17. What use is made of offerings to the Board of Publication and Sabbath-school Work? Pages 419, 420.

18. What did a daily paper say of our Sabbath-school missionaries? Page 367.

19. What is the present opportunity to aid the Italians in this country? Page 371.

20. Tell the story of the boy who wanted to get ready to "eat God's food." Page 393.

21. Name some instances of the rapid growth of Home Mission churches. Page 388.

22. What striking examples are given of contributions to Home Missions. Page 386.

WORK ABROAD.

23. Relate the story of the boy in Peking who helped build a church in Burlington, Iowa. Page 432.

24. What strange ceremony was recently witnessed in Eton, England? Page 433.

25. What is said of King Chulalongkorn as a ruler? Pages 404, 433.

26. What are the Ten Commandments of the Buddhists? Page 404.

27. What has the "Light of Asia" done for Siam? Pages 406-7.

28. Why is the "Light of Asia" impotent as a redeeming power? Page 404.

29. What is said of merit-making? Page 433.

30. Describe the effort to appease the spirit of the river. Page 433.

31. The eclipse of the moon, and the predictions of the false prophets, Paya Thum. Page 414.

32. What is the extent of the Lao Mission? Page 410.

33. What is said of the character and zeal of the Lao Christians? Page 411.

34. How is the character of an early convert, Ai Nong, described? Page 433.

35. Tell of the steady increase in the number of accessions to the Lao church. Page 415.

36. How many natives have recently been ordained to the ministry? Page 415.

37. Which is the "Banner Presbytery" of our Church? Page 408.

38. Name some of the results of Christianity in Siam. Page 408.

39. What is the ratio of physicians to the population in heathen lands? Page 416.

40. What are some of the indications of spiritual awakening in India? Pages 399, 400.

41. What is a bhajan? Page 412.

42. Give some account of the Yahgans, and of their language. Page 439.

43. What is said of the taxing in Mexico of one's business or profession? Page 339.

44. What has the gospel done for Madagascar? Pages 367, 399.

45. Name some of the probable results of the war in China. Pages 367, 401.

46. What anniversaries were held in April, 1895? Pages 368, 398.

47. Relate the incident of the orphan boys and the soldiers in Hiroshima. Page 367.

THE CHURCH AT HOME AND ABROAD.

JUNE, 1895.

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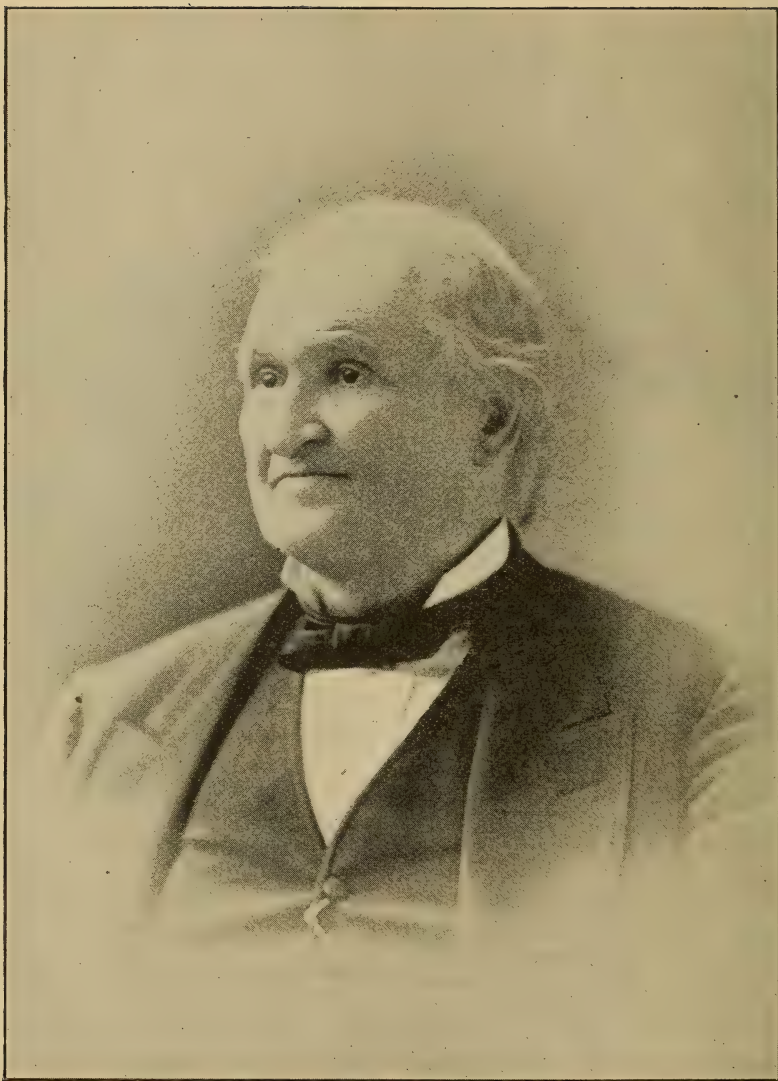
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REV. R. W. PATTERSON, D. D.,
[See page 467.]

THE CHURCH AT HOME AND ABROAD.

JUNE, 1895.

CURRENT EVENTS AND THE KINGDOM.

A SAINT IN CÆSAR'S HOUSEHOLD.

It is now reported that since the presentation of a copy of the New Testament to the Dowager Empress of China, a Christian Chinese woman has been called to the royal palace to fill the position of nurse.

GIFT FROM THE KING OF SIAM.

In commemoration of the twenty-fifth anniversary of his reign, King Chulalongkorn of Siam has presented to Harvard University the Tripitaka, or sacred books of the Southern Buddhists, in thirty-nine volumes. This is another link in the chain binding this progressive Asiatic ruler to the Christian land which has been the source of so much light for his people.

THE ANTI-LOTTERY LAW.

The new anti-lottery law seems to be a case of prohibition that does prohibit. One express company instructs its agents to decline to handle lottery business, and adds: "If any matter of a suspicious character is offered by persons suspected to be engaged in such business, you will require such persons to open the package and disclose its contents."

A NOBLE GIFT.

President Seth Low of Columbia College has given, as an appropriate and noble tribute to the memory of his father, the late Abiel Abott Low, \$1,000,000 to erect a new library for the college. This gift will emphasize those "intellectual ideals of an education" for which President Gilman pleads. [See on page 528 a paragraph from his article in *Harper's Weekly*.]

INDIAN OPIUM COMMISSION.

The Indian Opium Commission has at last rendered its verdict. Three questions were submitted for investigation: Is the moderate use of opium injurious to the natives of India? Is public opinion in India hostile to its use? Is prohibition of it practicable? To each of these questions the commission answers in the negative. This will be no surprise to those who have followed the course of this investigation. Neither will it be satisfactory to Christian men and women in India who know the effects of the opium traffic.

THE NEW SOUTH.

Not only have manufacturing interests been transferred from New England to the South. Northern farmers are migrating to the Southern States in large numbers. There is need that the Church be alert and ready to seize the new opportunity, that with changes of population none of our fellow-citizens may be deprived of the privileges of the Gospel. [On page 528 may be found a paragraph from Dr. H. N. Payne on the New South.]

THE LABOR PROBLEM.

Those who are studying the various phases of the labor problem will find an abundance of fact and opinion by experts in *The Independent* for May 2. An editorial summary reminds us that as in other difficult problems of sociology, intelligence not by itself but mated with Christian sentiment must give us the true solution. [The excerpt on page 528 from an article by Professor A. W. Small points out some of the new complications.]

PROGRESS OF THE NEGRO.

The reports of the Tuskegee Negro Conferences, writes E. S. Martin in *Harper's Weekly*, are among the most encouraging evidences of the progress of the Southern Negro. The talk of those who attended the Conference this year was full of sense, hopefulness and determination to prosper. While there is so strong an impression that there is no future for the Negro in this country, these conferences do, indirectly, a most valuable work in affording a basis for a contrary conviction. [Read in this connection the opinion of Mr. James Bryce, page 528].

A PATRIOTIC MEMORIAL.

The Washington Arch, a beautiful structure of white marble, seventy-six feet in height, standing at the lower extremity of Fifth Avenue, New York, was dedicated May 4, 1895. The site is described by an exchange as ideal—"one of the few spots in the crowded city where poetry is still to be met with, where the sound of children's laughter is louder than the discordant roar of the rattling drays—a fitting place for reflection." On the south façade are the words: "Let us raise a standard to which the wise and the honest can repair. The event is in the hands of God.—Washington." The hope was expressed by the speakers at the ceremony of dedication that the Arch might lead coming generations to meditate upon the noble life of him who is "first in the hearts of his countrymen."

THE CONFERENCE IN MEXICO.

The Interdenominational Conference in Toluca, Mexico, April 3-5, called together one hundred and forty Christian laborers, representing twelve mission boards. Each morning and afternoon the billiard-room and adjoining parlors of a large hotel were occupied. Public evening meetings were held in one of the principal theatres of Toluca. The Governor of the state expressed his deep interest in the gathering by a special message of welcome, accompanied by a souvenir book for each member. He also advised the missionaries to work unitedly, for universal education, and against the great evil of intemperance. This conference, in which promi-

nent citizens listened for the first time to evangelical expositions of the Scriptures, has given an impulse to Christian work and has aided denominational comity. To those familiar with the history of the past thirty years, it is a sign of the coming of the kingdom. The conference was followed by evangelistic services for eight days in the city of Mexico, conducted by Messrs. Moody and Sankey.

TRUE BROTHERHOOD.

Mr. W. D. Howells is reported to have said to his fellow men of letters: "We ought to feel the tie that binds us to all the toilers of the shop and field, not as a galling chain, but as a mystic bond also uniting us to Him who works hitherto and evermore." This remark is recalled by the dinner party recently given by a wealthy citizen of New York to his "fellow workmen," who had helped him build a beautiful home. Each of the two hundred guests had taken some part, either as laborer, carpenter, mason, plumber, electrician, decorator, or architect, in making the building fit for occupancy. To *The Evangelist* this event seems like the beginning of the end to which we look forward, when all men shall realize their true brotherhood.

THE AMERICAN TRACT SOCIETY.

The object of the American Tract Society, which observed its seventieth anniversary May 12, 1895, is "to diffuse a knowledge of the Lord Jesus as the Redeemer of sinners, and to promote the influence of vital godliness and sound morality by the circulation of tracts calculated to receive the approbation of all evangelical Christians." Its gift of tongues enables it to aid missionary work in 153 languages and dialects. The 209 colporteurs employed last year in 36 states and territories, found 14,420 families destitute of religious books, 5,827 families without the Bible, and 36,533 families attending no church. The grants of publications during the past year amounted to \$20,936. These were mainly distributed in connection with personal Christian work.

A TRIUMPH OF CHRISTIANITY.

The Empress of Japan, during the progress of the war, having prepared with her own

hands bandages and lint, sent them to the Emperor at Hiroshima "to bind up the wounds of Chinese as well as Japanese soldiers on the field of battle." And this special stipulation was made by Japan in the peace negotiations, that the 5000 Chinese prisoners, who according to custom expected decapitation on their return to China, shall have full amnesty as to person and property. Does history furnish a parallel? Seven hundred years of Feudalism, which came to an end only in 1868, had taught no mercy or clemency to an enemy, but revenge by cruelty and the taking of life. A few years of Christian teaching have made so great a change that the authorities not only treat their prisoners

humanely; they demand that these men, on their return, shall not be beheaded.

THE ISLAND BEAUTIFUL.

Formosa, by the Shimonoseki treaty, is ceded to Japan. After the murder, in 1867 of a shipwrecked American crew by the savages on the eastern coast, China confessed her inability to govern the island. These aboriginal tribes, like the Dyaks of Borneo, take a thousand heads a year from the Chinese on the western coast. The Formosan Church, established by the Dutch in the seventeenth century, was thoroughly wiped out by the pirate Coxinga. George L. Mackay began his mission in 1872.

THE SILVER ANNIVERSARY of The Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia), which was announced in our May number, was most happily celebrated after that number was issued. The sessions were begun on Tuesday evening, April 23, with a prayer-meeting of the ladies, which filled the large audience room of the First Presbyterian Church on Washington Square. Devotional exercises filled the hour from eight to nine o'clock, after which another hour was spent in social intercourse, to which gentlemen were welcomed, the spacious vestibule being also occupied, and ladies and gentlemen mingling freely in both.

About 400 delegates from the territory represented by this Society (the States of New Jersey, Pennsylvania, West Virginia, Delaware, Maryland, Ohio and Tennessee, and the District of Columbia) were cordially welcomed in behalf of Philadelphia by Dr. Baker, pastor of the First Church, and were made welcome guests in Philadelphia homes.

On Wednesday and Thursday, forenoon and afternoon sessions were held, filling the First Church audience room with ladies and filling the time with interesting reports, profitable consultation and earnest prayer. On Wednesday evening no meeting of the Society was held, but the ladies attended the church prayer-meetings throughout the city.

On Thursday evening, a grand missionary

rally was held in the Academy of Music. Seldom have we seen its ample floor, galleries and broad platform more completely—never more beautifully—filled. The arrangements, planned and executed by the ladies, were complete and judicious. The orchestra of Bethany Church led the vast congregation in the service of song; prayer was fitly offered, and three eloquent addresses were delivered by the Rev. Drs. Ellinwood, Stanley and Pierson. Opportunity was given for an offering of money, so much of which as should be needed to be applied to the purchase of a floating chapel and medical dispensary for use in the Siam mission. Dr. Baker announced that a little less than \$300 would be needed for that. Nearly twice that sum was given. Dr. Ellinwood and Dr. Pierson have seen and been part of many meetings of this kind, but they both declared that this surpassed all that they had ever seen.

Since the above was sent to the printer, we have received a letter from Dr. Ellinwood in which he says:

I was delighted to learn that the Ayuthia Boat (chapel and dispensary) was responded to to the tune of \$555 instead of \$300 which was asked. This is what is best meant I suppose by double measure, shaken together, and overflowing.

What a grand response that was which came from Tripoli.* It does seem to me that such

*See page 463, "A Special Collection."

key notes as were struck for the Ayuthia Floating Chapel, also by the action of the brethren of the Missouri Synod, also by the magnificent turn-out in Philadelphia, also by the noble example of the Tripoli missionaries and Christians, will yet be responded to in full chorus throughout the Church, and that the one refrain will be, "Speak to the people that they go forward."

WISE-HEARTED is a word found a half-dozen times in the Book of Exodus—not elsewhere in the Bible, and perhaps never in the English of to-day. Our lexicography does not attribute to it any larger meaning than to the monosyllable *wise*, and perhaps it meant no more in the Bible. Probably in biblical usage, there is no such discrimination between *heart* and *mind* as we are accustomed to make now. Yet is it not true that wisdom, which has only cold intellect in it, is for all practical purposes less useful than that which has love in it?

If we may be permitted to use the old biblical word in that way, we will call the following letter, more than *wise*, even *wise-hearted*.

It is a letter from the Treasurer of the Board of Foreign Missions of the Presbyterian Church, which has been sent to each recent contributor to that treasury:

DEAR FRIENDS:—For some weeks I have been trying to write an acknowledgment in answer to the many gifts that are being sent for the work of the Church in foreign lands, but it proves impossible to write to each one of the many who are so generously helping in this work.

I do not want, however, to send a formal receipt without a word to express our appreciation of the help you and those who share with you are giving us. Although our receipts are not nearly so large as we would wish or need, nevertheless, we are receiving about one hundred letters a day, enclosing money.

I wish you could read these letters with me, telling as they do, of self-sacrifice, of the prayers that are offered for a blessing upon the work, and indicating in so many ways the great interest in the lost world, and a desire to help those whom we do not see and shall not see on this earth.

So many of the letters have some little touch in them that makes me wish to speak at once a

word of gratitude, that I am by no means contented to have to send such a letter as this, in place of a letter that speaks definitely to each one of our friends, but I hope you will accept this, as meant very earnestly to express our gratitude, and to assure you that we do not overlook the effort it costs to contribute to the foreign work.

God has greatly blessed the gifts that have been made in the past, and we can surely trust Him for the future. May He lead and guide you and those whom you represent to a very devoted personal service, and give you great joy in all the victories that are won.

Such considerate recognition of the self-denying love for souls and for Christ, which is expressed in the gifts sent to His treasuries, on the part of those whose duty it is to receive them for Him—such just appreciation of the "little touches" which delicately betray "the effort it costs to contribute," and attest the love which hallows the gifts—these are elements of wise-heartedness which are of inestimable value.

Is it not equally important to have these same elements suffuse all appeals for contributions, whether oral or written? Are not such appeals too often in a tone of censure directed against those who need to be persuaded to give or induced to give more liberally than they have done? Is it not well to notice how much more emphatic and frequent are Paul's commendations of those who give than his censures of those who do not give? And the Lord himself, sitting over against the treasury (Mark 12 : 41), immortalized the donor of two mites by his affectionate encomium, but uttered no further reproach upon the others than to say that she had given more than they.

We are firmly persuaded that the oratory and the literature of solicitation for the Lord's treasury, would be more influential if the element of censure were less noticeable in them, if encouragement and persuasion and commendation more constantly prevailed, and more heed were given to the scriptural caution not to "judge another man's servant," nor to measure another's ability and duty. "God loveth a *cheerful* giver." Magisterial censure does not tend to produce a cheerful giving as brotherly persuasion does.

Brother Dulles will, no doubt, be surprised to see his letter on one of these pages, but we are sure that our readers will be glad to see such permanent place given to it in our Church literature. It has the very fragrance of that sacred ointment which ran down upon Aaron's beard and garments, Ps. 133. Upon such brotherly persuasions and not upon sweeping and harsh censures, hath "the Lord commanded the blessing, even life forevermore."

A SPECIAL COLLECTION for the debt that oppresses our Church, and hinders it in its work of foreign missions, was taken in the little native church in Tripoli, Syria, at the preparatory service before their communion on March 31, 1895. It amounted to 1,219 piastres. That is equivalent to about fifty dollars of our money, and it was probably contributed by less than fifty donors.

The Independent, having examined the methods of the Congregational, Presbyterian, Reformed, Methodist Episcopal and Protestant Episcopal Churches candidly says :

Undoubtedly such complete organization entails expense, and immediately we shall hear the cry already voiced, especially in some Presbyterian papers, that the Boards cost too much. It is, however, a simple matter of arithmetic. If an increased expense of two dollars brings an added income of ten, it is more than folly to declaim against the two. The simple fact is, that the churches at present do not adequately support the missions. Mere declaration that they ought to will not accomplish the purpose.

Neither will the mere dissemination broadcast of a mass of information which is not brought home to the givers. In some way the mission work must be brought more closely into immediate contact with the churches. The present methods seem successful only in a measure. Then these should be improved upon or new ones adopted.

The spirit of the above is most commendable and its suggestions may be profitably studied. But is it quite certain that the insufficiency of the results secured by our several methods is the fault of the methods?

There are various methods of bringing up water from wells—dipping it up with buckets lifted by the old well-sweeps; bringing it up by the swift whirling of an endless chain; valvular pumps worked by hand levers; those worked by wind-wheels, etc. If now, through a wide region, the cattle and the gardens and the fields and the people were all needing more water, and a commission, sent to examine all these methods, should report that all seem about equally efficient, but all are manifestly insufficient—would it follow conclusively that *new methods* should be adopted? May it not be that the reason why they can not bring up more water from the wells is because there is not enough water in the wells?

There is "rain enough in the sweet heavens," but it does not fall. Shall we get it by altering the pumps? Is there any other way to get the rain we need except that in which Elijah got it on Carmel?

WORK AND WAIT.

What faithful mother ever knows all the effect upon the soul of her child, of her patient, watchful, unseen labor for it? All her endeavor to keep her own spirit calm, cheerful, genial, that the influence radiating from it upon the spirit of her little one may be pure and salutary; all her reiteration to young forgetful ears of simple, essential lessons; all her gentle but firm admonitions; all her continual inculcation of truth in form and measure suited to infantile capacity—all these humble processes going on day by day

for years—who can tell what the effect will be? No sudden, startling visible effect is secured. Many an effort is made, and again and again repeated, with no apparent effect; but whatever of virtue and of worth may be found in the mature character has resulted with God's blessing from that obscure labor.

In your early manhood you plant a sapling at your gate. Keeping the soil rich and mellow around it and carefully guarding it from injuries, you leave it to the influences of nature. The sun daily sheds his beams upon

it; the clouds drop rain about it; the air gently stirs its leaves; the winds at times shake it: but none of these produce any visible change in it. Yet the sun and rain have kept the soil moist and warm, else your tree would have become a leafless, dead stake; the air has been inhaled by its leaves, invigorating it as your breathing invigorates you; and the rougher visiting of the wind has toughened the fibres of the trunk, and has stirred the roots, causing them to take deeper and stronger hold of the ground. All these effects are wrought so gradually that you cannot see them. When the sun has gone down that has shone all day upon your tree; when the rain that so generously drenched it has dried off; when the wind is hushed that so vigorously shook it, you look in vain for any visible change. It looks just as it looked before. But when years have passed and you are in life's evening, you look up with delight to the tree spreading its branches above the roof of your dwelling, and, sitting in the delicious coolness of its shadow, you pensively and thankfully remember the day when you planted that sapling.

Toiling, weary, anxious mother, willingly giving up your days and nights and expending your youthful energy for your children, do not strain your mental eye to find visible

tokens that your labor is not in vain. Believe God, that it shall not be. Trustfully hold on in your labor of love, and expect that your old age will lean upon manly strength that is the product of your motherly nurture, or that your grave will be reverently visited and guarded by sons and daughters whose worth and usefulness are your true monument.

BELIEVE IN GOD.

The great trouble with us is that we do not simply enough and steadily enough *trust God*. We want to *see* our plants grow—to walk by *sight*. We have not that faith which vividly apprehends God as actually *being*, about us, with us, really, intensely, effectually. That sort of faith "endures as seeing Him who is invisible." If we could get that simple, patriarchal faith wherein one can go forth not knowing whither, or give up a loved son to God as Abraham did—then we can cheerfully, promptly and perseveringly put our hand to whatever work God may appoint without any stipulation as to results, leaving them wholly to him. Cannot we get that faith? Surely the God of Abraham, the God and Father of our Lord Jesus Christ, the wise, eternal, faithful God is worthy of our full confidence. How is it possible for us not to trust him?

MENTAL ABILITY AND CULTURE IN THE MINISTRY.

We have noticed, more than once, that a minister, or any other man, who is providentially fitted for and called to a peculiar work, and does it so well that his brethren and fellow citizens delight to honor and praise him, is liable to the illusion that he is as much superior to "the average" man or minister as he is, for the time being, more conspicuous. Such men are apt to make a low estimate of the abilities of their brethren who are plowing the valleys while they are lighting the beacon fires upon the hill-tops.

We have lately been amused by reading an article in which this sentence occurs: "There is an idea abroad in the Church that, for purposes of religious result, feeble instrumentalities are as efficient as more puissant

ones—fully as efficient; that while in other matters there is a direct ratio between human ability and accruing effects, in the range of Christian effort the ratio between the two is an inverse one." The writer proceeds to prove very gravely and very conclusively that in "olden times," it was not so. But he has simply assumed, without attempting to prove, that now, alas! it is so.

That "idea" which he says "is abroad," has been abroad a long time. It is likely to stay "abroad," for nobody who has a house ever takes it in. Try it, please. Ask any church, up town or down town, in city or village, to call or accept a minister whom you recommend as having only a little brain, but a great deal of piety. Where is the session or

congregation that does not feel that *its* peculiar field requires a man of more than average ability? You can much more easily find those who, if they are sure that a man is "smart," will take their risks on his spirituality.

Another sparkling assertion in that article is that, "the notion has somehow become diffused that pretty much anything will answer when it is a question of making a minister." "Diffused," we should think! where is it concentrated enough to be felt practically? Which of our theological seminaries needs to fear having capable examiners compare its graduates with those of any law school or medical college? What presbytery visited by the most intelligent men and women needs to fear that the same men and women visiting any convention of any other profession will conclude that all the bright boys of twenty years ago were educated to law or medicine, and only the "pipping sort" of children were set apart for the ministry?

"Sanctified genius" is to be thankfully accepted in the ministry, as elsewhere. But genius is rare—happily rare. One man of

genius among many men of strong, steady brains, without the self-conceit which usually accompanies genius, is useful, but it usually takes a good number of the tamer sort to keep him from making mischief in his work and making a fool of himself, and any large number of geniuses—in one Presbytery, for example—would be intolerable, indeed two could hardly tolerate each other. Where there is only one all the rest can admire him all the time, and laugh at him sometimes; pardon him when he needs it, and love him always.

Most ministers, as most men, are neither geniuses nor fools. In mental as in material wealth, we have what that wise mother's son prayed for—"neither poverty nor riches." Let us be content with this—thankful for this, only caring to make the best and the most of what ability we have in the service of God and our generation. Let no youth and no youth's mother fear to devote ordinary, average ability to the service of God in the ministry, if only it be really, sincerely, wholly devoted, with a thoroughness and steadiness that will make the most of it.

CHRIST IN THE HOME.

The love of parents for their children is one of the foremost and strongest of the natural affections. Irreligious parents, ungodly parents, sometimes grossly vicious parents, show great fondness for their offspring. Does it seem that we have no need of a Gospel, no need of a Christ, to turn the heart of fathers to their children? This would be a hasty and an erroneous judgment. Parental love is no doubt natural. It is an instinctive affection. Other earthly creatures, beneath mankind, have it; mankind, doubtless, in a higher sense, rational nature sharing with animal nature in it. But can we claim that naturally in mankind, parental love is as much exalted above what it is in brute nature, as it ought to be? Does it always regard the rational and immortal nature of the child as it ought to regard it? Does it always care for the child's true and ultimate welfare, as it ought to care? Certainly there is some-

times shown in the human species, a tender and strong fondness for offspring, which cannot be rationally discriminated from that which is shown by birds for their young, and even by the fierce northern bear for her whelps.

It is no discredit to the human parent to feel all that the lower creatures feel of fondness for their young. The most refined and the most exalted human mother is not ashamed of her sympathetic feeling towards the mother bird chirruping to her happy brood or screaming with terror when the hawk hovers near, or towards the doe or the cow, when the hunter or the butcher bereaves them. It would be a shame to the human mother not to feel such sympathy—not to be conscious in herself of all that the poor brute mother feels. But it would be a deeper shame not to have in her heart more than all of which the lower creature is capable.

These lower creatures are not capable of considering what will secure the highest welfare of their offspring. All their parental fondness is instinctive, unreasoning, inconsiderate, blind. May not human parental fondness be too largely so? Does not human parental fondness too often seek its gratification in indulging the present desires of the child, with no due consideration of the subsequent and permanent well-being of the child? Do human parents remember as constantly as they ought, that their children are immortal, as well as rational; that they have an eternity to provide for, and not merely this earthly life-time? Are not parents liable to indulge worldly and selfish ambitions, which are quite inconsistent with proper care for their children's souls? Is it always purely and unselfishly the child's true and highest welfare that is sought, in parental plans for children's education, and their establishment in business, and in their marriage, and in all concerning which their parents provide for them, or influence them?

Even parental love in our fallen nature is not pure and unselfish and holy. It partakes of the depravation which has befallen our entire nature. We do need to have an influence come upon us from Christ to turn our hearts to our children in the high and holy sense that befits our immortal nature and destiny. Pre eminently Christ does exert this influence upon those who receive him, who welcome him, who enthrone him in their hearts and homes.

Tender, faithful, patient, unselfish care for the souls of their children, is one of the foremost fruits of genuine Christianity in the experience of parents. The true conversion of an impenitent parent is certain to evidence itself in affectionate solicitude for the salvation of his children. He begins at once to inquire: "How can I bring my children to Christ? How can I save them the loss and damage which I have suffered by staying so long away from him?" He is very apt to set up family worship in his home—to institute the practice of kneeling at the home hearth in daily prayer, with daily reading of God's

word and (if the family are able) with daily service of Christian song. Not unfrequently parents thus converted, when they come forward to receive baptism, bring their children with them to consecrate them with themselves in that ordinance. When they truly find Christ the Saviour of their own souls, they want Him to save the souls of their children.

Does the zeal of Christian parents sometimes wax cold in respect to this? Do they sometimes grow forgetful and inattentive to the spiritual needs and exposures of their children? Do Christian parents sometimes grow worldly and ambitious for their children, and show to their children more eagerness for their advancement in learning, or in social standing, or in business prosperity, than in piety?

If this ever does happen, it must be because the parents' own piety has languished—because they have gone away from Christ. There will be no quicker result—there can be no surer proof—of the revival of religion in their own hearts, than a revived interest in the spiritual welfare of their children.

Our ordinary means of grace, our Sabbath assembling and worship, our prayer-meeting, all our Christian intercourse and labor together can never produce a more characteristic or more salutary effect, than this of turning the hearts of parents to their children, in affectionate, tender, patient, prayerful care for the safety and welfare of their souls.

There is no other so great work done, or to be done, by each generation of mankind, as the rearing and educating of the generation next coming after them. The protection and nurture and strengthening of their bodies, the developing and disciplining of their minds, the regeneration of their souls—securing that when we are gone and they have taken our places, they shall be strong, healthy, intelligent, upright, godly men and women.

Christ, our Lord, does no greater work—employs us in no more important ministry—in no other way more surely is making his own kingdom come in this world—than in and through this parental agency.

What mean we by CHILDREN'S DAY, for which we are making so ample and so attractive preparation? Is it only a Sabbath-school day? and are only Sabbath-school scholars and teachers concerned in it? Is it not a day for parents to share with the children and with the generous friends who give so much

of their time and strength and heart to help them bring up their children in the nurture and admonition of the Lord? O, that on that day the spirit and power of Elijah may be shed forth from God upon us, to turn the hearts of parents unto their children, and the hearts of children to their parents.

REMINISCENCES OF REV. DR. R. W. PATTERSON.

[SEE FRONTISPIECE.]

My personal intercourse with Dr. Patterson began with the beginning of my residence in St. Louis. Those years (1856-1868) were memorable years to Missouri and to the nation. In all that made them so, our Presbyterian Church had no small share. Times that try men's souls knit kindred souls together. On every question of civil or ecclesiastical duty, which tried and strained us while our homes trembled on the perilous edge of secession, we were always sure of the sympathy of many strong, true hearts in Chicago—of no one more sure than of Dr. Patterson.

In those years I came to know him—his strength and reliableness—as one knows the bridge on which he has often crossed over a deep and roaring torrent, as one knows a ship on which he has sailed over tempestuous seas.

In years of the most constant activity and solicitude and solemn responsibility, there must needs be some seasons of rest and relaxation. Some such seasons, during those strenuous years, I spent most happily in company with Dr. Patterson, in his hospitable home in the refreshing society of his family, out on the near waters of Lake Michigan, or strolling through the ravines and reclining under the trees of Lake Forest. Our unrestrained familiar talk would take wide range over various tracts of experience and of anticipation. Rustic experiences of boyhood in states as far apart as New York and Tennessee; youthful experiences of college and seminary life in institutions as widely separated; solemn, tender, precious experiences of pastoral care and joy and privilege in the years that were then passing; anticipation of what Lake Forest, Chicago, St. Louis,

Illinois and Missouri should yet become, and whether we could do a little toward fulfilling those hopes—through all these the stream of our unrestrained conversation meandered “at its own sweet will.” Without conscious effort I came to feel that I knew quite well what kind of boyhood that was from which that sturdy manhood had grown; what atmosphere of home and motherhood he early breathed; what principles, what discipline, what nurture his parentage assured him. I think that I did rightly learn what manner of child he had been and what manner of man he had become.

If my only contact with him had been in scenes of public duty and on arenas of public activity, I should, no doubt, have learned the powers and characteristics and principles of one so frank and guileless; but in that more familiar intercourse, with bows unbent and harness laid off, I touched and felt the very elements of his character. Then and thus especially I gained my knowledge of him as a pastor. There must be many men and women whom he baptized in infancy, who still associate his tall form and placid face and reverent voice with all their youthful recollections of the sanctuary. Doubtless all such remember thankfully the instruction and edification which they derived from his pulpit discourses and Bible-class instruction, and they would testify that never had they a question of personal duty on which they could not get from him wise and helpful counsel; never a domestic sorrow in which he was not a tender and strong comforter; never an anxiety, temptation, religious doubt, or any spiritual need in which they could not rely upon his sympathy, fidelity and wisdom.

HIS FAMILIARITY WITH THE BIBLE.

Whence came those ample treasures of Christian wisdom out of which he was always ready to bring forth things new and old, suitable for all needs and occasions? He had been from his youth a diligent, constant, thorough, reverent student of the Bible. All his life long he held that divine word before him as "a lamp unto his feet and a light unto his path." With unwavering persistence he held and taught that that divine word is our "only infallible rule of faith and practice."

HIS PART IN THE REUNION OF OUR CHURCH.

In no public duty of our time were Dr. Patterson and myself more intimately or more sympathetically associated than in the negotiations which resulted in the reunion of the Presbyterian Church, which was consummated in 1869, ending the separation which began in 1837. Those negotiations were conducted by a committee appointed by the two General Assemblies that met in St. Louis in 1866. The Assembly representing the Church in which Dr. Patterson and myself had been ordained and had had all our experience saw fit to appoint us among its fifteen members of that committee. I have always reckoned the privilege of having part in those consultations among the most precious that I have ever enjoyed and the responsibility one of the most serious in which I have ever shared. I could not ask to have been thus associated with a band of more considerate, more conscientious, more faithful and manly men. Of the nine ministers representing our branch of the Church I was the youngest, and since the death of Dr. Patterson I am the only survivor. Two of our six elders still live, Judge Allison of Philadelphia and Truman P. Handy of Cleveland, two men honored, trusted and loved by all who know them. Of the fifteen representing the other branch of the Church, Rev. Drs. Schenck and Reed of Philadelphia and Monfort of Cincinnati survive.

Dr. Patterson had been the foremost leader in all the counsels and work which had given development, stability and strength to our ecclesiastical organization in the North-west,

whereas I had been reared and educated and had ten years of ministry in Western New York where all that formative work had been grandly done at a much earlier day, and on which the Presbyterian ministers and churches had been made a strongly united body by their excision in 1837. On the other hand I had also had as many years of labor in Missouri where the synod to which I belonged and its four presbyteries were small and feeble, but resolute; where the civil war and the ecclesiastical issues that were occasioned by it had ruptured the other branch of the Church, and had left in loyal adhesion to their General Assembly a synod and presbyteries between which and our own there were no adequate reasons for continued separation—between whose members and our own there was essential harmony and strong mutual sympathy.

In the consultations and deliberations of the Reunion Committee I was in perfect harmony with Dr. Patterson as to all the truths and principles and rights which needed to be guarded and conserved in any union of our Church in order to give reasonable hope of its happy or useful continuance. But his apprehension of the liability to negotiate a union which would lack such assurance was stronger than mine. We had the same hopes and the same fears, his fears were greater than mine, and my hopes were stronger than his.

THE COMMITTEE'S FIRST REPORT, 1867.

The first report of the Reunion Committee, made to the two General Assemblies of 1867, was intended to be sent to the Presbyteries, not for final action, but for such discussion and criticism as would help the committee to perfect their report for final presentation to a subsequent General Assembly of each of the two churches. My recollection of the formulating of that first report is that it received from Dr. Patterson's pen a phrase guarding against two opposite extremes of theological opinion to both of which he held that Presbyterian orthodoxy is opposed, and to each of which he had seen some minds run in their anxiety to shun the other. His printed sermon delivered at the opening of the General Assembly of 1860, meeting in Pittsburgh, shows the tendency of his mind to

avoid extremes in theology and in ecclesiastical law and administration. He held that in navigating a swift and not always steady current, safety and progress are best assured by keeping the vessel in the middle of the stream.

SECOND REPORT, 1868.

The report which the committee made to the two Assemblies of 1868 in Albany and Harrisburg, contained some expressions from which Dr. Patterson dissented. They seemed to him open to a construction which the committee had not intended, and which seemed to him to leave us liable to serious mischief in the future.

No picture of my friend's stately figure is more vivid in my memory than that as he stood reading the clear statement of reasons for his dissent. His strong, true heart was evidently aching under the strain of that obedience to his strong, true conscience. He read his paper with solemn earnestness, with passionless, awful calmness.

If that Assembly had been an Imperial Diet, with all the powers of an empire behind it, and all the dungeons of an empire at its disposal, that paper would have been read just as calmly as it was read at Harrisburg. Indeed it is not more difficult for such a man to express his convictions in the face of such terrors than to express them with the solemn fear in his heart that he will grieve and distress an assembly of men whom he loves as brothers in the Lord Jesus.

That scene had its counterpart, no doubt, in the other General Assembly at the same time, in Albany, where Dr. Charles Hodge dissented as solemnly from the same report, doubtless for different reasons, but with the same high courage of conscience. Notwithstanding *such* dissent that document was adopted by a decisive majority at Albany and almost unanimously at Harrisburg. The overture thus sent down to the Presbyteries was adopted by a large majority of the Presbyteries that had been represented at Harrisburg, and by only a minority of those represented at Albany.

BOTH ASSEMBLIES IN NEW YORK, 1869.

In 1869 the two Assemblies met in New York as they had met three years before in St.

Louis. They then and there appointed a less numerous committee, of which Dr. Patterson was also a member. That committee unanimously agreed upon a paper which both Assemblies adopted, and which, being subsequently approved by all the Presbyteries of one of the two Churches and by nearly all of the other, made the two Churches one.

I have never doubted that it was a more healthy and hopeful union because of the moderating and restraining influence of Dr. Patterson in the negotiations that led to it.

LATER MISGIVING.

It is well-known that in his last years Dr. Patterson was not free from anxieties concerning the union which he helped to form. His former fears returned with considerable force. He held, as we all hold, and as our form of Government expressly affirms, that "all synods and councils may err through the frailty inseparable from humanity." He also saw a natural tendency in synods and councils, in their conscientious desire to fulfill their responsibility, to over-estimate their responsibility, and thus unconsciously to encroach upon the prerogative of Him who alone is Lord of the conscience.

Even where the authority of a judicatory was unquestionable, he thought it to be according to the mind of Christ to be very forbearing towards an erring brother believed to be a sincere and teachable disciple of Christ. He would, with long patience of love and hope, persevere in efforts to convince and enlighten such an one, holding him thus within the influences and associations most likely to withhold him from fatal error, rather than run the risk of sending him beyond such safeguards. Here was room for honest difference of opinion in which, if majorities of synods and councils may err, it seems right for minorities to confess that they may err also.

I never knew Dr. Patterson to counsel aught but dutiful submission to the final decisions of judicatories, even if he deemed them mistaken or unduly severe.

The review of that portion of our Church's history in which Dr. Patterson bore so great a part, does not dishearten me, nor shake my confidence in that union which his coun-

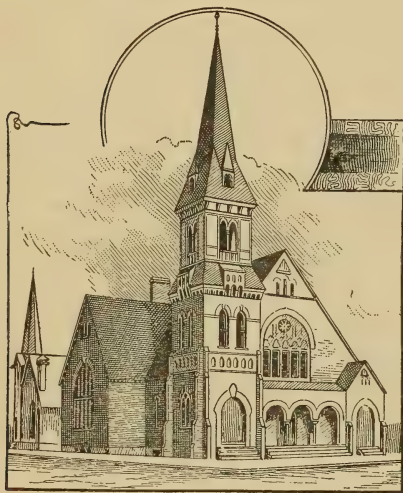
sel and caution helped to make safe and healthy. I believe in our Union of States and I believe in our Union of Churches—that which is and that which is to be—not too soon—not too hastily—with due safeguards for home rule and individual liberty, and with ample and sincere guarantees of both.

Such safe and happy union, I believe, is coming, more broadly, more generously, more securely to all that is true and holy than aught that has yet been experienced. Toward this larger, lovelier, grander unity, even that for which our Redeemer prayed, that was a great step which our Church took twenty-five years ago, and which Dr. Patter-

son helped her to take steadily, firmly, deliberately. I believe in that union.

Sail on, O UNION, strong and great!
 Fear not each sudden sound and shock,
 'Tis of the wave and not the rock;
 'Tis but the flapping of the sail,
 And not a rent made by the gale.
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea;
 Our hearts, our hopes, are all with thee.
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with thee.

More—better—infinitely better and surer—
 He is with thee whom winds and sea obey.
 The Master himself is in the vessel, and He is
 not asleep. H. A. N.



By courtesy of the editor of *The Settler*.

In our April number (page 295) was a cut representing "the first church of any denomination in North Dakota," erected A. D. 1873. The above cut represents the present house of worship of the same congregation (First Presbyterian) at Bismark, North Dakota. It is of brick, with a seating capacity of about six hundred. The church was organized in a tent that had been erected for a gambling saloon. It began with four members, and now has over fifty. Its present pastor is Rev. Archibald Dussie, who writes: "The church has stood for righteousness; and in it the tide was turned against the almost successful attempt of the Louisiana Lottery."

"THE CHURCH AND MEN."

Under this title, Rev. Dr. Roberts has written a series of articles in three successive numbers of *The Independent*.

We cannot find room in our pages for these articles in full, but believe that our readers will be glad to have the following statistical tables, prepared with Dr. Roberts' characteristic pains-taking care, placed where they will be convenient for reference and permanent preservation. The lessons which Dr. Roberts thoughtfully deduces from them have doubtless been studied by many of our readers in the columns of the *Independent*, and the other papers. The whole series of articles has also been issued in pamphlet form by the Board of Home Missions.

In the study of these statistics it seems to us important to bear in mind that the Roman Catholic and Protestant methods of reporting statistics are widely different. This difference probably makes it impossible to ascertain accurately the ratio of Protestant voters to Catholic voters. We can ascertain, with proximate accuracy, the number of Protestant *communicants* who are "potential voters;" but there are many Protestants who are potentially and actually voters, who are not communicants, and whose voting is nevertheless intelligent, patriotic and conscientious. Christian moral principle, in our Presbyterian congregations, is not limited to communicant members,

STATES.	Adult Males.	Protestant Communicants	Male Protestant Members.	Per ct. Adult Males.
NORTH ATLANTIC DIVISION.	5,055,239	3,133,620	1,044,540	20.6
Maine.....	201,241	90,294	30,098	14.9
New Hampshire.....	118,135	62,349	20,733	17.6
Vermont.....	101,697	61,495	20,498	19.8
Massachusetts.....	665,009	317,319	105,773	15.7
Rhode Island.....	100,017	49,590	16,530	16.1
Connecticut.....	224,092	152,400	50,800	22.7
New York.....	1,769,649	965,159	321,720	18.1
New Jersey.....	413,530	280,680	93,560	22.7
Pennsylvania.....	1,461,869	1,154,334	384,778	26.3
SOUTH ATLANTIC DIVISION.	2,015,578	3,028,656	1,009,552	50.1
Delaware.....	47,559	36,903	12,301	25.0
Maryland.....	270,738	233,698	77,899	28.7
District of Columbia.....	64,505	55,150	18,333	28.5
Virginia.....	378,782	555,509	185,170	48.9
West Virginia.....	181,400	173,443	57,814	32.0
North Carolina.....	342,653	682,060	227,354	66.4
South Carolina.....	235,606	502,102	167,367	71.1
Georgia.....	398,122	665,393	221,798	55.7
Florida.....	96,213	124,398	41,466	42.9
NORTH CENTRAL DIVISION.	6,202,901	4,501,854	1,500,618	24.1
Ohio.....	1,016,464	867,502	289,167	28.4
Indiana.....	595,066	570,043	190,014	32.0
Illinois.....	1,072,663	713,477	237,826	22.2
Michigan.....	617,445	339,437	113,146	18.3
Wisconsin.....	461,722	304,591	101,531	22.0
Minnesota.....	376,036	258,663	86,221	22.8
Iowa.....	520,332	383,794	127,931	24.6
Missouri.....	705,718	564,320	188,107	26.6
North Dakota.....	55,959	33,039	11,013	19.6
South Dakota.....	96,765	59,682	19,894	20.6
Nebraska.....	301,500	140,512	46,837	15.6
Kansas.....	383,231	266,794	88,731	23.2
SOUTH CENTRAL DIVISION.	2,512,704	3,057,764	1,019,255	40.5
Kentucky.....	450,792	512,389	170,796	37.9
Tennessee.....	402,476	530,690	176,897	44.0
Alabama.....	324,822	542,181	180,727	55.7
Mississippi.....	271,080	417,642	139,214	51.3
Louisiana.....	250,563	184,624	61,541	24.3
Texas.....	535,942	575,000	191,667	35.8
Oklahoma.....	19,161	3,704	1,235	6.3
Arkansas.....	257,868	291,534	97,178	37.6
WESTERN DIVISION.	1,153,889	252,741	84,247	7.3
Montana.....	65,415	7,047	2,349	3.5
Wyoming.....	27,044	3,124	1,041	4.2
Colorado.....	164,920	36,627	12,209	7.2
New Mexico.....	44,951	4,667	1,556	3.4
Arizona.....	23,696	1,472	491	2.0
Utah.....	54,471	3,776	1,259	2.3
Nevada.....	20,951	1,397	466	2.2
Idaho.....	31,490	4,255	1,418	4.5
Washington.....	146,918	37,192	12,397	8.4
Oregon.....	111,744	38,282	12,761	11.4
California.....	462,289	113,613	37,871	8.2
Alaska*.....	32,052	1,289	429	1.3

* The adult males in this Territory are not included in the total of potential voters given in the U. S. Census.

HOME MISSIONS.

NOTES.

Nooksack, Washington, has enjoyed a precious revival with thirty-one conversions, while Clearbrook, near by, received eleven.

A missionary in Montana writes: "I send you a map of our state, but it is of little use as it is two years old. Maps of Montana must be revised every two years to keep pace with changes and developments."

A public school teacher in an Idaho town was recently called by the Mormon authorities "to go on a mission." A dance was held in the public school building to raise money for his expenses as a Mormon missionary.

In one of the Utah towns lives a man who was recently converted after a prolonged and desperate struggle against his convictions. He recently remarked: "I don't know what is the reason of it, but the Bible seems to hit me wherever I open it now."

In spite of the embargo against *new work* churches will come into existence. The Spirit will work whether the Church does or not. At Traverse City, Michigan, a church of 50 members was organized in January to which 20 have since been added. At Fari-bault, Minn., a church organized last fall now has 100 members, but no house of worship and no minister. And so it goes.

It is worthy of special mention that the Cottage Grove Mission in Chicago occupies a house used formerly as a saloon until the people voted "no license." The present pulpit was one of the bar-room fixtures—a card table. The missionary says: "It answers its present purpose very well." The people are enthusiastic and are ready to make great sacrifices in order to erect a better building.

A Mormon girl of very strong character, after a desperate and sustained struggle with her will, finally yielded with her whole heart, and when opportunity was given she rose in the church and with an unmistakable ring of joy in her voice said: "I have been a Christian only two days, but I believe I am the happiest girl in the city."

Public schools are steadily winning their way in Utah, and are among the forces upon which we must depend to make of that wonderful territory a glorious American state. Salt Lake City has already some of the finest and most modern public school buildings in the United States. Prof. Millspaugh, the Superintendent of Public Instruction, is an accomplished Christian gentleman, thoroughly qualified for his responsible position.

North Dakota has enjoyed an even flow of prosperity. We hear of no drouth. Its winters are severe, but it has an abundance of coal which is easy of access. When the state was admitted into the Union, six years ago, 3,000,000 acres of public land were given for the support of public schools under conditions that forbid their sale for less than ten dollars an acre. This land is all valuable. Eventually that state will have a public school fund of at least \$30,000,000.

Our church work among the Adirondack mountaineers is comparatively new. It has many of the features of that upon the western frontier. Two of the churches are open only in the summer when the vacation visitors are there, but many are open all the year round, and have houses of worship all paid for. Two new ones were erected during the current year at a cost of \$5,000, and are now without debt. Our general missionary, Rev. R. G. McCarthy and his associates, have accomplished these things through heroic sacrifices and indefatigable labor.

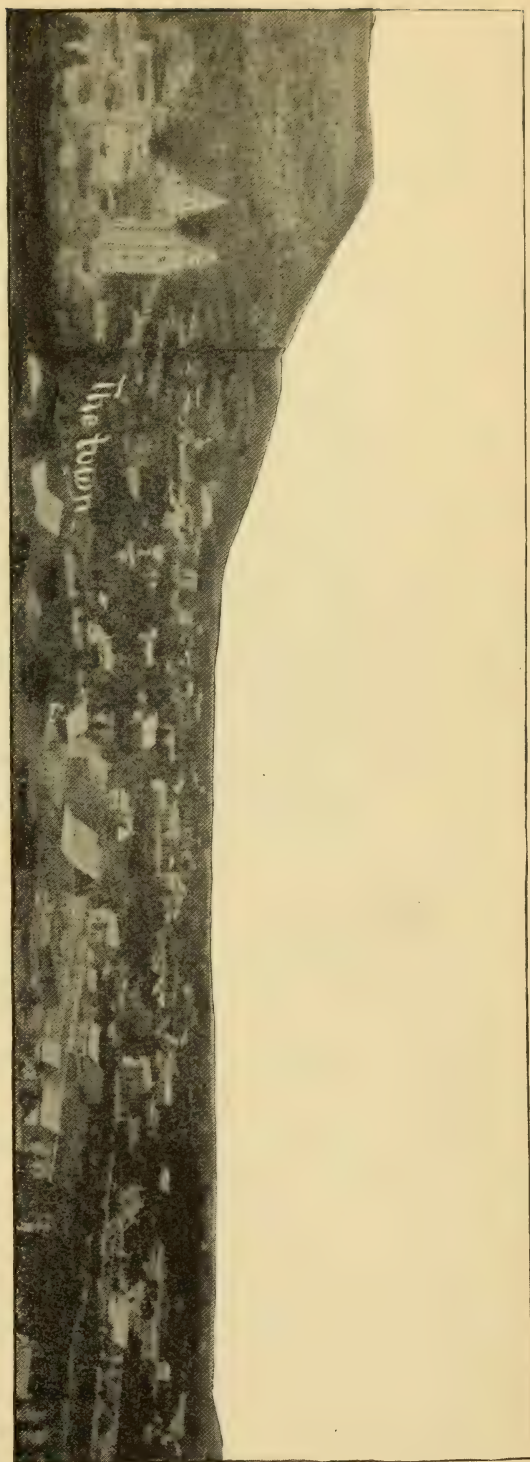
Mormon missions in almost every state in the union have received a quickening impulse ever since the passage by Congress of the enabling act by which Utah is coming out from under the national administration into the powers of a sovereign state.

The picture on this page represents the little city of Manti, in San Pete County, Utah. The fourth and newest of the Mormon temples stands on an eminence at the left of the picture. It is the most conspicuous building in the valley—being visible thirty miles both northward and southward.

Special meetings were held two weeks at Washington College, Tenn. There were many conversions. Almost every student is now a professing Christian. Every student in the Industrial Department has made profession. These glorious results are instrumentally due to Dr. Willoughby's faithful work and consistent life.

At Pendleton, Oregon, our church enjoyed a long-continued revival which began with the week of prayer. The spiritual quickening was followed by renewed interest in moral reform. The Ministerial Association moved in the matter. Several cases of violation of the anti-gambling laws have been successfully prosecuted. Business men are forming a Law and Order League.

Notwithstanding the obloquy with which popular prejudice has shadowed the reputation of the Indians, there are bright gleams which occasionally break through, showing elements of sturdy character. Their unbending pride, their scorn of danger and their loftiness of spirit, reveal in them the possibilities of a noble manhood. The achievements of many of them who are but partially trained in the vocations of civilized life promise greater results in future and afford abundant warrant for sustained and increased effort in their behalf.



THE CITY OF MANTI, SAN PETE COUNTY, UTAH.

The gold fields of Alaska are opening up rapidly. There is a rush of miners from the Rocky Mountain and Pacific states toward the Yukon country. This means both peril and opportunity for our Alaska missions. Our missionaries in Alaska are calling for reinforcements.

There are many settlements of French in our country who are either Protestants or are inclined toward the Protestant faith, among whom a good work might be done. They are found in many parts of New England, in New York, in Indiana, in Wisconsin and other states of the Northwest.

This work our Church has scarcely been able to touch—though a great door and effectual is open to us.

Christians might learn from the Mormons how to worship with offerings. Every Mormon is required to pay a double tithe—first the tenth of his income, second *every tenth day* as “labor tithe.” These constitute a debt which must be paid before he can be credited with giving. Their gifts for building temples, “meeting houses,” missionary operations, emigration fund, etc., are in addition to the tithes.

If Christians should contribute in any such measure the treasures of the Lord's house would be full to overflowing and the Boards could meet all the demands that the advancing Kingdom makes upon them.

This year of depression and drought has been fruitful of revivals of religion all over the country, especially among the mission churches. Our churches among the Indians, Mexicans, Mormons, Alaskans and the poor whites in the mountains have shared the blessing. The church at Auburn, Iowa, received 18 on profession; American Fork, Utah, received 8; Derby, Kansas, 28; Bohemian church at Clarkson, Neb., 10; Sedan, Kansas, 26; Ogden, Utah, 9; Lincoln street church, Wichita, Kas., 21; Hill City, Kas., 9; Grand Junction, Col., 18.

Our little church at Richfield, away down in the heart of Utah, has been gathering new members.

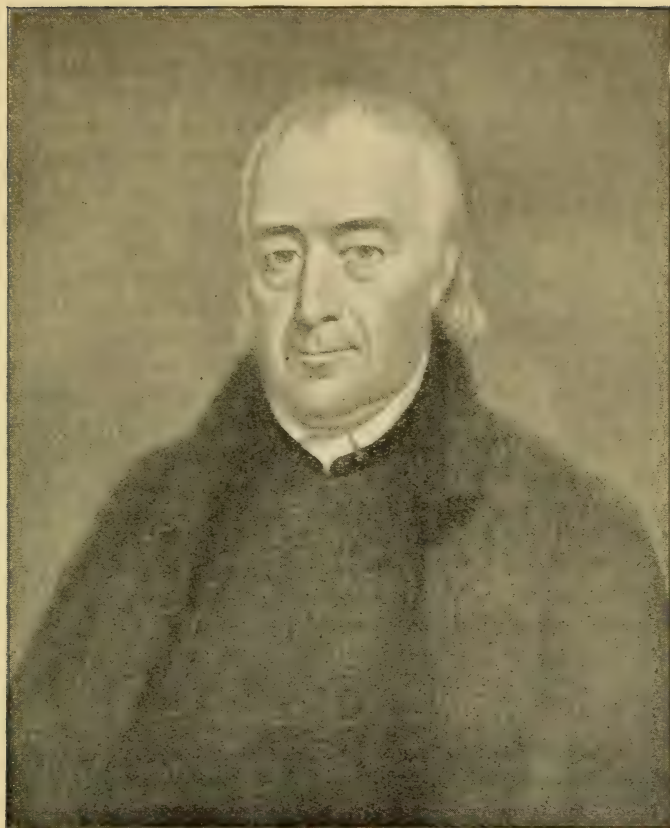
Eagle Pass, Texas, is a small city of 3,000 population on the Rio Grande and is one of the four gateways to Mexico. It is connected by two bridges with Diaz on the Mexican side, with 8,000 population.

Half the population of Eagle Pass, and about 1,000 of the people in Diaz are English and American, intelligent and enterprising. Rev. Barnabas Lyman, our missionary, is encouraged. Among his congregation are a number of soldiers from the garrison. But the immorality of the Mexican majority in these connected cities makes any progress in church work difficult.

Coal and salt deposits, grindstone quarries and extensive schemes for irrigating the immense tracts of arable land promise much for the future of Eagle Pass.

It is more blessed to give than to receive, because he who gives is a creditor, while he who received becomes a debtor. Another reason is that beneficence is a higher virtue than gratitude, for gratitude places one under obligations, while beneficence liberates him. And then the giver is active while the receiver is passive. The giver is also a producer, while the receiver is a consumer. The one who lives to receive desires and expects and plans to be carried along by the world, while the one who lives to give desires, and expects and plans to carry the world along to something higher and better, or at least to contribute as much as possible of the motive power by which the world is made to advance.

The benevolent man is like the tree which gathers from the elements vital strength, indeed, but not for its own sake, but that it may give back in the richer form of luscious fruit; while the miser may be represented by the diamond or marble, or the metal which forever retains its value in itself, and passively waits for the hand of genius to give it form and beauty. Those who are giving to the world of their substance and their energy are not the melancholy ones who tire of life and end it prematurely. Such calamities are apt to befall those indolent selfish, men whose lives are unproductive and out of harmony with things.



REV. JOHN McMILLAN, D. D.

REV. WM. F. HAMILTON, D. D.

In the burying ground of the old Chartiers church in Washington County, Pennsylvania, near to Canonsburg, is the grave of him who has fitly been named "The Apostle of Presbyterianism in the West."

Surmounting the grave is a heavy stone slab on which are the following words,—graved more than half a century ago.

Erected in memory of the Rev. John McMillan, D. D., an able divine, a preacher of the first order. His distinguished talents, his active benevolence, his private virtue, his exalted piety, the skill and ability which he displayed in instructing and training young men for the gospel ministry, his indefatigable zeal in promoting his Master's cause and the best interests of his fellow men, have raised a monument to his fame far more imperishable than the stone which bears this inscription. He was the

leading founder of Jefferson College. The Chartiers Presbyterian congregation, in which he labored for more than half a century, owes its origin to the blessing of God on his instrumentality. He died November 16, 1833, enjoying the undoubted hope of a blissful eternity, in the 82d year of his age, and the 60th year of his ministry.

Though it is not possible to frame a complete sketch of such a life and character in brief limits, it may yet serve some good purpose to glance at a few leading points. Of these his early religious experience and the beginnings of his missionary labors claim chief notice as being the things which in reality paved the way for the grander influence of his later life.

Fortunately we have memoranda in his own handwriting on these points, and we need make no apology for quoting freely from them, the very quaintness of their style enhancing their interest.

PARENTAGE AND EARLY TRAINING.

Of his birth and lineage, he writes:

My father's name was William McMillan; my mother's maiden name was Margaret Rea; they both were born and lived in the parish of Carmony in the County of Antrim, Ireland. They emigrated to America, about the year 1742, and settled in Fagg's Manor, in Chester County, Pennsylvania. * * * I was born in Fagg's Manor November 11, 1752.

We are also told that when he was about sixteen years old he lost his mother by death, and that about that time he was informed by his father that having previously lost an infant son by death he had promised God that if he would give him another son he would call his name John, and would devote him to his service in the ministry of the gospel. Accordingly as soon as he had acquired a sufficient degree of English literature he was sent to a grammar school kept by Rev. Mr. John Blair in Fagg's Manor, and subsequently to Pequea to a grammar school kept by Rev. Rob't Smith, and then in 1770 to the college at Princeton, where he was graduated in the fall of 1772.

RELIGIOUS EXPERIENCE.

It was while thus engaged in study that he was led by God's Spirit out of the darkness and into the light. Happily, just here, his notes are most full. Referring to his stay at Pequea he writes:

While there the Lord poured out his Spirit upon the students, and I believe there were but few who were not brought under serious concern. * * * It was here that I received my first religious impressions.

Though as long as he could remember he had felt checks of conscience, and been at times terrified so that he cried to God for mercy, yet all this had been of transient character. He writes:

But now I saw that I was a lost, undone sinner, exposed to the wrath of a justly offended God, and could do nothing for my own relief.

His convictions, however, he tells us, were not attended with as much distress as he thought he ought to feel, and he was conscious of much pride and legality in the duties he attempted to perform.

This was the situation in which he continued until he went to college. Of his experience then he writes:

I had not been long there until a revival of religion took place among the students, and I believe at one time there were not more than two or three but what were under serious impressions. On a day which had been set apart by a number of the students to be observed as a day of fasting and prayer, while the others were at dinner I retired into my study, and while trying to pray I got some discoveries of divine things, which I had never had before. I saw that the divine law was not only holy, just and spiritual, but also that it was good, and that conformity to it would make me happy. I felt no disposition to quarrel with the law, but with myself, because I was not conformed to it. I felt it now easy to submit to the gospel plan of salvation, and felt a calm and serenity of mind, to which I had hitherto been a stranger. And this was followed by a delight in contemplating the divine glory in all his works, and in meditating on the divine perfections. I thought that I could see God in every thing around me.

After graduation, he studied theology for two years under Rev. Robert Smith, D. D. But it was not without fear and trembling that he did so. He writes:

I had great difficulties in my own mind about undertaking the work of the gospel ministry. However I at last came to this determination, to leave the matter wholly with God; if he opened the way, I would go on; if he shut it, I would be satisfied; and I think if ever I knew what it was to have no will of my own about any matter, it was about this.

EARLY MISSIONARY WORK.

He was licensed by the Presbytery of New Castle October 26, 1774. The winter following was spent in itinerating near home, and in the spring he took a tour into Virginia as far as Augusta and Rockbridge counties. But Westmoreland as well as Augusta had been indicated by Presbytery as missionary ground, and accordingly early in July he turned his face thitherward and starting from Staunton and proceeding via the head of Tygart's Valley, he traversed a region which even now is well nigh as rough and dismal and lonely as can be found, until after weeks of fatiguing travel and by help of a succes-

sion of guides, he finally reached the settlements in Southwestern Pennsylvania, then claimed as part of Virginia.

To get an idea of what missionary life in that day meant, it may be worth while to quote some of his notes relating to this period of his arrival west of the mountains. Having mentioned that he had secured as guide a Mr. Barker, and that they set out from Barker's house at 5 o'clock in the afternoon, he writes:

Nothing remarkable happened, save that Mr. Barker shot a doe, part of which we carried with us. Night coming on and being far from any house, we were forced to think of taking up our lodging in the woods; we sought for a place where there was water, unsaddled our horses, hobbled them with hickory bark, and turned them to the hills; we then kindled a fire, roasted part of our venison, and took our supper. About ten o'clock we composed ourselves to rest. I wrapt myself in my great coat, and laid me on the ground: my saddle-bags served me for a pillow.

Of the next day he says:

My company left me and I had to take to the woods alone * * * * My lodging this night was not much better than the night before.

Of the next day he writes:

This day, being very wet, the road difficult, and houses scarce, I lost my way very often. About sunset I came to a plantation, where I intended to tarry all night, but when I came to the cabin it was waste. I searched all about, but could find no inhabitants. I then took another path, which led me to a cabin; but there was nobody at home, and the door was barred. I then took my horse again, and went further along the path, to see if there was any other cabin nigh; but could find none. The night being dark and very rainy I therefore resolved to return to the fore-named cabin. When I came there, I found the cabin still barred, and nobody at home. I, however, unsaddled my horse, and turned him into a field which lay convenient. Finding it impossible to open the door, I climbed the wall, and went into a hole in the roof, which served instead of a chimney. I then opened the door, brought in my saddle, kindled a fire, and after I had ordered my affairs as well as possible, I laid myself down on a sort of bed, and slept very contentedly till morning.

This was Friday. Of Saturday he writes:

This morning I buckled on my wet clothes,

got my horse, barred the doors, and left my lonely lodgings, not knowing which way to steer.

He was, however, near the end of his special difficulties and perplexities, as he had now entered the southern border of what afterwards became Fayette County, Pennsylvania.

Did not limited space forbid, it would be most interesting to follow him from point to point preaching Sabbaths, and week days as opportunity offered, until in September he arrived at Fort Pitt and preached there; thence home to Fagg's Manor in October, then to Presbytery where he is again appointed to Augusta and Westmoreland, then off again in November to Virginia to preach in the valley until New Year's, and then in the bitter cold month of January to make the long lonely horseback ride over the mountains again, this time via Winchester, Romney and Hill's Creek, reaching Chartiers by the end of the month and continuing to preach there and at Pigeon Creek until March, then back again to Fagg's Manor. After this we might go with him to the April meeting of Presbytery to find there a call from the churches of Chartiers and Pigeon Creek for him to become their pastor, which he cheerfully consents to do, and is then dismissed to Donegal Presbytery to which all the west belonged. Following this, we might see him ordained by this Presbytery at Chambersburg June 19, 1776.

MARRIAGE.

And why does he not now repair forthwith to his field?

Perhaps we have light on this point in one of the statements contained in an autobiographic letter, which, toward the close of his life he addressed, by urgent request, to Dr. Carnahan:

Having now determined to remove to the western country and take charge of the congregations of Chartiers and Pigeon Creek, I thought it my duty to take with me a female companion. Accordingly, on August 6, 1776, I was married to Catharine Brown, a young woman with whom I had been long acquainted, and who, I believed, was a dear child of God.

But why, after "duty" in this respect had been duly attended to, does he still linger?

If we remember how closely June 19, 1776, was followed by July 4, 1776, we need not wonder. Accordingly, in this same letter to Dr. Carnahan, he subsequently states:

It being the time of the Revolutionary War, and the Indians being very troublesome on the frontiers, I was prevented from removing my family to my congregations until November, 1778. I however visited them as often as I could, ordained elders, baptized their children, and took as much care of them as circumstances would permit.

At length the time came when his devoted wife would no longer consent to his making those long journeys across the mountains alone. Better hardship and danger with him than so much of separation and suspense. She would go with him at all hazards.

SETTLEMENT IN THE WEST.

Their arrival at Chartiers late in the fall of 1778 was a notable event. No minister of the Gospel had previously located himself so far west. Indeed, but one other minister, Rev. James Power, also a Presbyterian, had yet come with his family this side of the mountains, unless possibly, one or two of the Baptist faith, chosen by the people from among themselves, may have preached at points east of Chartiers. In any case, McMillan held the advanced post of the army of occupation. He led the way in an aggressive movement which was destined to establish a new ecclesiastical centre in transmontane territory, and open a gateway to all the great west.

Looking thus at his advent in the west from a historic point of view, we can scarce fail to be interested in its incidents and details. How did the young missionary and his devoted wife, both of them accustomed to the appliances of comfortable living in the east, accommodate themselves to their changed conditions?

We are fortunate again in having information supplied to us by the missionary himself. It is in his letter to Dr. Carnahan, and often as it has been printed, we cannot forbear repeating it word for word, because there is nothing else extant that gives so

vivid a picture of what the home life of these pioneer ministers was at the outstart. It reads thus:

When I came to this country, the cabin in which I was to live was raised, but there was no roof on it, nor chimney, nor floor in it. The people, however, were very kind, assisted me in preparing my house, and on December 15, I removed into it. But we had neither bedstead, nor table, nor chair, nor stool, nor pail, nor bucket. All these things we had to leave behind us; there being no wagon road at that time over the mountains we could bring nothing with us but what was carried on pack-horses. We placed two boxes on each other, which served us for a table and two kegs served us for seats; and having committed ourselves to God in family worship, we spread a bed on the floor, and slept soundly until morning. The next day, a neighbor coming to my assistance, we made a table and a stool, and in a little time had everything comfortable about us. Sometimes, indeed, we had no bread for weeks together; but we had plenty of pumpkins and potatoes, and all the necessities of life, and as for luxuries, we were not much concerned about them. We enjoyed health, the Gospel and its ordinances, and pious friends. We were in the place where we believed God would have us to be and we did not doubt he would provide everything necessary; and, glory to His name, we were not disappointed.

Following his settlement at Chartiers, was more than a half century of laborious service in shepherding his own flock, including Pigeon Creek, until 1793, and in evangelistic work, through the whole adjacent region, often at points 40 and 50 miles from his home. It was the period of the memorable revivals with their extraordinary bodily manifestations, and all the ministers were tasked to their utmost, no one more than McMillan.

But all this must of necessity be passed over. We may not omit, however, to glance at one special feature of his life work.

TEACHER OF DIVINITY.

In his epitaph as already given, mention is made of "the skill and ability which he displayed in instructing and training young men for the gospel ministry." No phase of his wonderful activity deserves to be emphasized more than this, prompted as it was by his intense missionary zeal. It is estimated

that not less than one hundred men received training for ministerial service from him. It was for this end that he planned and wrought from the outstart. A sentence in his letter to Dr. Carnahan gives us the key to his life-long efforts in this behalf. He says:

When I had determined to come to this country, Dr. Smith (of Pequea) enjoined it upon me to look out for some pious young men and educate them for the ministry. "For," said he, "though some men of piety and talents may go to a new country at first, yet if they are not careful to raise up others the country will not be well supplied."

It was this conviction lodged in his mind and shared by his compeers which gave rise to the famous "Log Cabin" school, and to those of Dodd and Smith, and to Washington and Jefferson academies, which soon grew to be Washington and Jefferson Colleges.

In the latter of these he occupied for many years a chair in the faculty as Professor of Divinity, thus continuing the work previously begun of training up men for the ministry. And so it was that early in the nineteenth century he could count up a great company of earnest men prepared in whole or in part through his instrumentality, now zealously engaged in the same work with himself; at least eleven of these settled around him as pastors, fifteen having gone northward toward the lakes to become founders of churches there, not less than half a score gone westward to Ohio and Kentucky to be pioneers there, and others in various parts. What a list is that containing such honored names as John Brice, James Hughes, James McGready, Samuel Porter, Thos. Marquis, John Watson, James Snodgrass, Elisha Macurdy, Joseph Stockton, William Wick, Samuel Tait, James Satterfield, Robert Lee, Robert Patterson, Cephas Dodd, Wm. Woods, Jr., Robert Johnston, Wm. McMillan, John Rea, Johnston Eaton, Cyrus Riggs, Abraham and James Scott, Clement Valandigham, Moses Allen, George Vaneman, Ira Condit, Wm. Johnston, James Hervey, John Reed and others scarcely less familiar.

Here, it cannot be doubted, was his great work—the crowning glory of his life. How great that work was we may not dare to say. There is no standard this side the eternal world that is large enough to measure it.

LIFE'S SUNSET.

One glimpse more of the man of God ere he passes through the gates into the celestial city. Had we looked upon him thirty years ago when he was in middle life, we should have seen a man of massive frame, strongly marked features, swarthy complexion. His look stern, almost harsh, were it not tempered by benevolence. His manner blunt, abrupt, impatient of formality. His voice as the sound of a trumpet, and yet withal, a woman's heart of tenderness beating in his bosom. A marvel of vitality, of energy, of endurance, of work. Men gaze upon him with wonder and esteem as he goes to and fro among them, his stalwart form clad in his old-time costume of doublet, knee breeches, glittering buckles, &c.

Later in life, ere three score and ten was yet reached, he had borne a great sorrow. The dear saint who had walked at his side for forty years entered into rest. Though rejoicing in the gracious triumphs of her last day's on earth, he feels the bereavement to be a most bitter one. He is left very lonely:

"My children," he writes, "treat me with all tenderness, but the young are no company for the old. The principal comfort I have now is in preaching the Gospel and attending to my divinity class." A few years more and other changes have come. He has seen it to be duty to vacate the pastor's pulpit, and the professor's chair. He is now past eighty. But he is superannuated only by the calendar. He has scarcely known sickness all his life. Much of his bodily vigor remains. Pleasure to him does not yet mean inactivity, but continued work. He has grown more corpulent and his step is slower, but it is still firm, and his stentorian voice scarce weakened. His old passion for soul-saving still masters him and he finds no delight so sweet as to continue proclaiming the great truths of the Gospel of Christ.

It is a rare thing to find in biographical

annals such a record as that which describes the close of his life.

In April, May and June, 1832, he took what he supposed to be his last visit among some of the old churches of the West which he had been instrumental in gathering from the wilderness and supplying with pastors. And this is the record:

During the year he assisted in administering the Lord's Supper eleven times and preached about fifty times. In 1833 up to the time of his death, he assisted in the Lord's Supper seventeen times and preached on these occasions seventy-

five times, frequently twice in the day. During the ten weeks' preceding his decease, he assisted in Communion services at least seven times preaching thirty-five sermons.

Wonderful, wonderful man. When he rested from his labors, what works there were to follow him!

Although he had no ambition to be esteemed great, and it is said that one of his last expressed wishes was, that the world might forget that he had ever lived, "the world and the Church will be waning to their final goal ere his memory shall cease to be revered."

Concert of Prayer For Church Work at Home.

JANUARY,	The New West
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

OUR MISSIONARIES.

Four thousand Gospel sermons are preached on every Sabbath by the home missionaries of our Church, and gospel messages of like, if not equal value, are delivered by three hundred teachers in more than a hundred mission schools.

More than one hundred and fifty thousand people attend regularly the mission churches, and nearly one hundred and seventy-five thousand boys and girls are in the Sabbath-schools. Nine thousand, four hundred and sixty-six of the sons and daughters of the exceptional populations of our country are enrolled in our mission schools under the best training for intelligent citizenship in our country and the kingdom of our Lord.

One out of every three of the active preaching force of our church is engaged in home mission work, and derives his support in whole or in part from the treasury of the Board of Home Missions. The real wonder

is that the proportion is not greater when it is remembered that two-thirds of our national domain is new country, and even the oldest of the states are growing. All this mighty work is supported at a cost to our Board of Home Missions for salaries, but little above the congregational expenses of the single Presbytery of New York.

WIDELY SCATTERED.

These missionaries are scattered throughout the land in all the territories and all the states but four. New Jersey is one of these. It has home missionaries, indeed, but they are supported by the Synodical Fund, and so are not dependent on the General Assembly's Board. The other three states are in the South and are cared for by the Southern Presbyterian Church.

MANY TONGUES.

While all our mission schools are taught in the English language exclusively, the ministers are preaching in about thirty different languages and dialects, for there are multitudes of hungry souls, who, if they are to have the gospel at all, must hear it in their own tongue wherein they were born. Aliens, who can neither speak nor understand the English language, constitute 65.8 per cent. of the population of Arizona, 60.5 per cent. of Texas, 54 per cent. of New Mexico, 50.5 per cent. of Oregon, 43.5 per cent of California, 43 per cent. of Florida, 42 per cent. of Wisconsin, 41.4 per cent. of Pennsylvania, and 40.5 per cent. of Idaho.

FIVE SORTS OF MISSIONARIES.

1. *Mission Teachers.* These missionaries work in the schools maintained by the Woman's Executive Committee among the exceptional populations of our country. They are the forerunners of the ministers of the gospel. They gather schools, then Sabbath-schools, then congregations, and thus do most thoroughly and economically the preliminary work needful for church organization. And after the organization of the churches they are faithful and indispensable assistants of the ministers.

2. *Helpers.* God's blessing upon our work among the Indians and Mexicans has created a demand for ministers which the Board is not able to supply. But hungry and perishing souls must be fed.

Our missionaries in these fields have been compelled to call to their assistance worthy and capable young men from among their converts—training them as much as possible in their limited time and with their limited facilities. These helpers are sent forth with special instructions into prescribed circuits to read and expound the Scriptures, and preach to their people in private houses and halls, and wherever they can be gathered. Great good has been accomplished by these consecrated young servants of the Master.

3. *Ministers of Dependent Churches and Mission Stations.* These comprise the bulk of the mission army of our country. They are the foundation-layers of society, the commonwealth-builders of our country and the conquering army of the Kingdom of Christ.

4. *Pastors-at-Large.* These missionaries have no supervision except that which is inseparable from the pastoral office. They are appointed by their respective Presbyteries to minister to the vacant churches for which no other provision can be made. The pastor-at-large is by his Presbytery appointed moderator of the session of each vacant church. He is charged with the pastoral oversight of these churches until relieved one by one, or group by group, as men are secured for them. Each pastor-at-large supplies from five to twenty churches.

5. *Synodical Missionaries.* These are the Aarons and Hurs of the Synods. They are chosen by their Synods for their eminent ability and special qualifications for the important and difficult work. They are charged with the care of the different churches, unorganized work and destitute places within the bounds of their Synods respectively. By consent of the Presbyteries they visit and minister to vacant churches and secure ministers for them; visit new and destitute regions, and report their condition and wants to the Presbytery; supply Synods and their Presbyteries with information concerning the mission fields within their bounds. They develop as fast as possible the giving power of dependent churches, helping them on to self-support, and are thus of great pecuniary advantage to the Board. Their correspondence supplies the Church at large with information concerning the conditions and progress of its work on the mission fields.

ALL CLIMATES.

Our missionaries are distributed in all climates from the Arctic Ocean to the Southern Gulf—in all conditions from our cultured metropolis to the Aleuts and Esquimos—from quiet New England villages to the wild revelry of the newest western mining camp.

Our missionaries are keeping the fires of devotion burning on the altars of our fathers among the depleted rural populations of the older states, and wherever in Rocky Mountain canon a miner opens a prospect hole there a Presbyterian minister is kneeling in prayer. He is giving the consolations of the gospel to the crowded dwellers in the tenement districts of our cities, where the only things undefiled are the cooling waters that come up from the deep laid pipes and the Water of the River of Life. With a heaven-born courage and a cheerfulness sustained by that faith which makes real the things promised of God, he is consoling the sufferers in drought-stricken Nebraska or saying the last sad rites over the unfortunate victims of Wisconsin fires. Always and everywhere we find these messengers of the word about our Father's business. Let the whole church remember them in the Concert of Prayer.

Letters.

NEVADA.

REV. MERCHANT S. RIDDLE, writes:—My field takes in Elko County, a territory as large as Connecticut, Rhode Island and Delaware together. I have five organized churches and many towns with no preaching or religious services of any kind. From Winnemucca, one hundred and fifty miles west of here, and Ogden two hundred and seventy miles east, a distance of four hundred and twenty miles lying along the Central Pacific Railroad, there are only two ministers, myself and an Episcopal minister: and there are towns all along the road ranging from fifty to three hundred inhabitants. One town north of here, with about one thousand inhabitants has not a minister nearer than fifty miles, and not a service of any kind. There are valleys seventy-five miles from here thickly settled, in which many of the inhabitants have grown up and have families who never heard a sermon or a prayer. The missionary has been urged to go into some of these destitute places and preach the Gospel, but with a sad heart he must turn away from these urgent calls, for he is already overtaxing his strength; preaching on an average of fifteen sermons a month. If the money to support them could be furnished, half a dozen missionaries could find fruitful fields in this country.

As a rule the people are hungry for the Bread of Life, and are easily influenced for Christ. "The harvest truly is plenteous but the laborers are few." God grant to send forth more laborers into this field.

SOUTH DAKOTA.

MISS ADA C. PATTERSON, *Goodwill, Roberts County*:—The mother of one of our small boys brought him back recently after an absence of two weeks and told me that her little boy had been teaching her to "talk English." She was greatly pleased with the large number of Bible verses which he memorized. This is his first year in school. Thus we are trying to sow the seed in these young hearts assured that it will bear fruit in His own good time.

One interesting feature of the work at Goodwill is the Indian Woman's Missionary Society, which meets Friday afternoon at the house of some member of the church. This week the society met at the home of one of the elders of the church, Mr. Adam Wakanna, who lives in a small frame house a short distance from the

mission. We arrived late, other duties having claimed our time. The door was opened by the little daughter of the house and we were politely invited in, and felt at home after shaking hands with all in the room. In the absence of a sufficient number of chairs a large number were seated on the floor. In the middle of the room is a cook stove; around the sides are trunks, boxes, bags of grain, a table and small cupboard. In one corner a small ladder leads to the loft, used as a sleeping room for some members of the family. On the walls hang "The Lord's Prayer" in the Dakota language, the clothing and a picture or two.

The work being done this particular afternoon was quilting and quilt patching, having on hand five or six patterns. Sitting in my corner I noticed Grandma Iron-Spider, seated on the floor curled up on a small blanket. She is blind, poor woman, and though she cannot work, everyone is glad to have her come.

After sewing till four o'clock the work is folded and laid away; then the woman at whose house we are, opens the prayer meeting. There are few pauses; all seem ready so take some part. The service is all in the Dakota language. From the manifest earnestness we feel that our father is present in each heart to help and bless.

The money raised by this Society goes toward the fund for Indian Missions. Last year they made \$63.50 aside from the material purchased.

INDIAN TERRITORY.

REV. D. N. LEERSKOV, *Red Fork*:—At one place there are some nine or ten Presbyterians already. At another place a brother said we could organize with twenty or twenty-five members. A small house is already built. The community is made up of well-to-do farmers, anxious for the pure Gospel. To this last place, I expect to go as soon as possible. The work at Tulsa is very encouraging. Children's Day was observed there and \$23 65 was collected and sent to the Board of Publication and Sabbath-school work. Seven dollars were sent to the Board of Home Missions. A Society of Christian Endeavor was organized and is doing good work. Over twenty members are enrolled and more have applied for membership. During the quarter two new members have been added to the church. Our mission school at Tulsa was at first discontinued by the Board, but later we were granted one teacher. We have one hundred scholars. Why the school was discontinued at first, I cannot tell, but it remains a fact, that for importance in both a

temporal and spiritual sense, Tulsa is second to few, if any, towns in the Presbytery. The town is no doubt destined to be a large town, it is now one-third larger than six months ago, many fine buildings for business houses having been built.

IOWA

REV. WALTER P. NELSON, *Montrose*:—I accepted a call from this church on the 10th of February, after being with them a few weeks in a protracted service, I was installed pastor, —my first time—Tuesday evening, April 23.

This is a very old church, with some good people, but being a strong Mormon town ever since the old Mormon days of Nauvoo, which is directly opposite it across the river, it has had much to work against in all these years. I preach every Sunday afternoon in one of the school-houses lying about four miles from town in opposite directions, the first Sunday in one and the next in another, etc. In this way I hope to build up a church that will become self-sustaining. This church will be of fifty years' standing on the 13th day of September, 1896.

But it is not in vain. God is doing His work, and from this church many are to-day in glory, and many on the way, for they are a pious people. All are now trying to bend every energy to become self-supporting as soon as possible.

HOME MISSION APPOINTMENTS.

T. M. Davies, Manchester, Westminster,	N. H.	W. H. Hormel, Austin, Central, Oakland, and Austin, German,	Minn.
W. Parker, Fair Haven,	N. Y.	W. D. Roberts, Harvey and stations,	N. D.
S. R. Bigger, Essex and Bouquet,	"	D. Campbell, Park River,	"
E. B. French, Bellmore,	"	R. Johnston, Pembina, St. Vincent, and stations,	"
G. F. Walker, De Kalb and De Kalb Junction,	"	J. R. Campbell, Hoople and Edinburgh,	"
W. C. Matthews, Camillus,	"	T. Dougan, Langdon and stations,	"
H. M. Dodd, Augusta,	"	J. N. Hutchison, Sioux Falls, 1st,	S. D.
A. S. Caldwell, Bartow, 1st,	Fla.	J. Loughran, White Lake, 1st,	"
J. C. Lord, Dayton and Sale Creek,	Tenn.	J. C. Wiggins, Rowley, Walker, and station,	Iowa
E. C. Mason, Kingston, Bethel,	"	W. P. Nelson, Montrose and station,	"
W. O. Tobey, Marseilles,	Ohio.	W. R. Vincent, D. D., Alexandria,	Neb.
H. P. McAdam, D. D., Worthington and Dublin,	"	D. Grieder, Plattsmouth, German.	"
C. E. Lukens, Staunton and Mt. Olive,	Ill.	A. F. Ashley, Fairmont and Sawyer,	"
A. Sharp, Ava, 1st, and Campbell Hill,	"	G. P. Beard, Niobrara,	"
J. H. Stevenson, D. D., Mount Carmel, 1st,	"	C. M. Junkin, Adams, 1st,	"
T. E. Burrowes, Newton, 1st,	"	N. S. Lowrie, Lambert, Inman, South Fork and Bethany,	"
J. G. Russel, Toledo and Greenup,	"	J. S. Caruthers, Kansas City, Hill Memorial,	Mo.
C. D. Ellis, Saginaw, Immanuel,	Mich.	L. M. Belden, Kansas City, 3d,	"
W. M. Campbell, Saginaw, Washington Avenue,	"	J. B. Welty, Kansas City, 4th,	"
W. B. Greenshields, Hazlewood Park and Highland,	Minn.	W. Sickels, Drexel and Sharon,	"
W. L. Hackett, House of Hope of New Duluth, Fond du Lac and Shiloh,	"	W. C. Coleman, Greenwood,	"
A. W. Wright, Pastor at Large,	"	G. B. Sproule, Deepwater, 1st,	"
C. W. Hanson, St. Louis, Park and Camden Place,	"	W. M. Newton, Lowry City and Westfield,	"
W. Campbell, Long Lake and Crystal Bay.	"	E. S. Brownlee, Appleton City, 1st, and Schell City, 1st,	"
J. Handyside, Harrison, Atwater, and Diamond Lake.	Minn.	R. H. Jackson, Creighton,	"
		W. E. Browning, Garden City, 1st,	Kan.
		J. P. Fulton, Harper, 1st,	"
		A. M. Mann, Osawatimie,	"
		E. L. Combs, Garnett and Sugar Valley,	"
		J. D. Todd, Altamont and station,	"
		J. A. Kohout, Cuba and Munden, Bohemian,	"
		D. Wallace, Barnard and Fountain,	"
		C. W. Backus, Kansas City, Grand View Park,	"
		H. A. Tucker, Presbyterial Missionary,	I. T.
		S. R. Keam, San Bois, Pine Ridge and stations,	"
		C. W. Burks, Talihina and stations,	"
		E. B. Evans, Atoka and Lehigh,	"
		J. E. Smallwood, Barren Fork, Elm Grove and Girty Spring,	"
		W. M. Hamilton, Tahlequah,	"
		E. E. Mathes, Rabbit Trap, White Water and stations,	"
		E. P. Robertson, Eureka and Pleasant Valley,	"
		W. L. Miller, Muldrow and stations,	"
		L. Dobson, Claremore, Claremore Mound, and Oowala,	"
		R. J. Lamb, Park Hill and Elm Spring,	"
		J. R. Ramsay, General Missionary (Indian),	"
		F. F. Dobson, Fort Gibson and Dwight,	"
		J. H. Land, Nuyaka and stations,	"
		T. W. Perryman, Broken Arrow and Limestone,	"
		G. Johnson, Wewoka,	"
		D. N. Leerskov, Red Fork, Tulsa and stations,	"
		W. B. Bloys, Alpine, Fort Davis and stations,	Tex.
		C. H. Cook, Sacaton (Indian),	Ariz.
		T. C. Kirkwood, D. D., Synodical Missionary,	Colo.
		C. Fueller, Lake City, 1st,	"
		J. L. Lower, Delta, 1st,	"
		G. Stroh, Pueblo, Westminster,	"
		S. E. Wishard, D. D., Synodical Missionary,	Utah
		N. E. Clemenson, Logan, Brick,	"
		A. C. Todd, Payson, 1st, and Benjamin,	"
		C. N. Armstrong, Salina and Gunnison,	"
		J. M. McJunkin, Missoula,	Mont.
		G. McV. Fisher, Kalispell,	"
		H. W. Chapman, Lakeport and Kelseyville,	Cal.
		G. W. Hays, Two Rock, Big Valley and Shiloh,	"

FOREIGN MISSIONS.

FINANCES, FOREIGN BOARD, APRIL 30,
1895.

The Board of Foreign Missions desires to acquaint the Church as early as possible with the financial results of the year. The books of this Board are not closed until the 30th day of April, and the accounts with the many foreign fields are intricate; but the following figures will be found to be very close to the final figures presented to the Assembly.

	1893-1894	1894-1895
Appropriations during the year	\$1,077,308 85	\$1,037,764 49
Less unused and cancelled	31,729 59	16,399 41
Total Appropriations	\$1,045,579 26	\$1,011,365 08
Less savings due to fall in value of silver	54,417 58	38,872 30
Net appropriations for the year	991,161 68	972,492 78
Add Field Secretary account	3,888 10	2,589 59
"CHURCH AT HOME AND ABROAD" account	871 92	1,802 29
Total obligations for the year	995,921 70	976,884 76
Donations for the year	841,552 95	866,378 29
Deficit	154,368 75	110,506 47
Surplus of May 1, 1893 and deficit of May 1, 1894	1,858 72	102,597 79
	152,510 03	213,104 20
Less adjustment account (See Note)	49,912 24	38,220 68
Deficit	102,597 79	174,883 58

It will be seen from the above that the total obligations for the year are \$19,036.94 less than for the preceding year.

Donations \$24,825 34 larger than the preceding year; and that with all the accounts entered the deficit is \$72,885.79 greater than the year before. In explanation of the reduction of the account by the figures stated as "Adjustment Items" the following note is necessary.

NOTE—The fiscal year of the Missions closes on April 30th. At that date the accounts of the Treasurers on the field are made up, and any balance unused is reported to the Board. Owing to inability—because of death or other unforeseen cause—to carry out some form of work for which appropriations were made, a balance is left

in each of the Station Treasurers' hands. As these cannot be accurately determined until after April 30th, the total amount is entered in the year following that in which the saving actually occurs.
WM. DULLES, JR., *Treasurer.*

Missionary magazines are springing up in the foreign fields. *The Japan Evangelist*, *The Korean Repository*, *The Baptist Missionary Review* (in connection with the Telugu Mission of India) are recent specimens of fresh and vigorous periodicals intended to represent the growing interest of Christian work in those countries. Other similar periodicals, as *The Chinese Recorder* and *The Indian Evangelical Review*, have been long in existence.

The city of Madura in Southern India is noted for its magnificent and imposing Hindu Temple, which has always been a center of idolatry. An incident is reported which reveals the impetus and rapidity which characterizes the changes of this transitional era in India. An auction sale of a large outworn collection of idols has recently occurred under the shadow of the splendid temple. Were it not for the fact that the Gospel is ready to supplant these idols in the hearts of the people, there would be both a startling and pitiful significance to the "Going, going, gone!" of the Indian auctioneer. An Indian native paper comments as follows:

"This is an age, they say, of a Hindu revival, and yet the gods and goddesses to which the men and women of a bygone age cried for health, wealth and happiness, are being sold by weight as old metal to be melted down into cooking pots, or to be carried off as missionary curios to serve as the laughing-stock of a non-Brahminical crowd. Nevertheless, it points perhaps to a Hindu revival after all, or to a revival based not on the worship of senseless gods that neither see nor hear nor understand, but on a purified basis of spiritual truth, such as Hindu and

Christian, Greek and Jew, will recognize as common ground."

This idea of compromise and "common ground" is a perfectly natural one at the present stage of religious unrest and change in India. The light of truth does not break suddenly upon a nation where superstition, idolatry and pantheistic philosophy have so long reigned, but the very concessions of this spirit of compromise indicate plainly the breaking up of old systems and the modifying power of new religious convictions.

The Christian Endeavor Societies of Canton have recently united in a genuine rally of the most approved American type. It was held in the chapel of the Medical Missionary Society, with accommodations for about four hundred. The capacity of the place was fully taxed. Six societies were represented. Beautiful floral decorations had been arranged, a printed programme prepared, with a list of topics and speakers, and the occasion was one of great interest and enthusiasm. The reports of the various societies revealed the good work which was being done. There were addresses by missionaries and native brethren, and songs by gifted singers. Christian Endeavor in China is an established force.

In the Royal Chapel at Antananarivo upon a recent Sunday occurred an incident which reveals the Christian spirit of the present Queen, and will no doubt touch the sympathies of believers everywhere, and interest them in prayer that Madagascar may still enjoy the Christian privileges which have been purchased at such heroic sacrifice. The Queen herself offered public prayer, imploring the God of nations to deliver Madagascar from her enemies, and then addressing her people, she exhorted them to be courageous and trust in God, for they had right on their side, since the multitude of the enemy does not insure success, but strength cometh from heaven.

The missionary conference recently held in New York expressed its judgment as to where the emphasis should be placed in the

motive which should underlie our foreign missionary work, in the following minute:

"Resolved: That emphasis is to be placed first of all on loyal obedience to the command of the Master, as the highest motive in foreign missions. His command to 'go' is our imperative order, and our highest inspiration. The object to be attained is the salvation of men, and this must ever be kept in view. Education is to be insisted upon as a valuable auxiliary to the work of conversion; the medical work is to be sustained for the same purpose. Missions may well rejoice in all the incidental support given to the spread of Western civilization by their work. But it is ever to be kept in view that the great work to which we are called is the salvation of our fellow beings, and that, in working for this result, no higher motive can be appealed to than that of loving fidelity to our Lord."

The Bible seems to have found its way into the sacred inner precincts of the Emperor's palace at Peking. The beautiful presentation volume given by the Christian women of China to the Empress Dowager on her birthday attracted the attention of the Emperor, who immediately sent one of his servants to the American Bible Depot, with instructions to purchase a copy of the Old and New Testaments. The Emperor wrote with his own hand the title of the book he wanted, and sent the paper by one of his attendants. The salesman to whom the paper was presented asked: "Who wrote the order?" The reply was, "the Emperor," and in explanation the messenger continued, "the Emperor has seen the book presented to the Empress Dowager, and now wishes to obtain for himself copies of the books of the Jesus Religion." The books were delivered, paid for, and taken to the palace. Some hours later the messenger returned to the book shop and pointed out some defect in printing, which the Emperor had noticed in the New Testament. The copy was exchanged for another.

It is an interesting fact that the sacred volumes of the Christian religion are in the hands of those who rule over a quarter of the human race.

The Empress Dowager has made a courteous formal acknowledgment of the gift

through the Tsung-li Yamen, addressed to the British and American ministers. The spirit of the reply is kindly, and indicative of a change of attitude towards Christianity, which it is to be hoped will be influential in expunging the false accusations of the Chinese Blue Books against Christians. The Empress Dowager has also requested the names of the subscribers to her birthday gift. As it was impossible to give them all, the names of the ladies who served upon the committee and a few others representative of the various missions were handed in. Colonel Denby, the American Minister, received through the Tsung-li Yamen, a note transmitting a number of articles as presents to the ladies from the Empress Dowager. If this timely gift of the Protestant Christian women of China shall be instrumental in quickening friendly feeling in the Chinese Court towards Christianity, and both the foreign and native representatives of it in the Empire, it will be a splendid service to the best of causes.

The French Government has adopted a policy of subjugation in Madagascar. The aggressive spirit of France is unjust, and even brutal in its cool indifference to every international right and to every honorable restraint of treaty stipulations. The treaty of 1885 conceded to France the right of supervision, through a French resident, of the foreign affairs of Madagascar, but expressly disclaimed all right of interference in the home rule of Madagascar. There was no intimation of a protectorate on the part of France. She had simply a diplomatic priority in all that relates to the foreign relations of Madagascar, with no special rights in matters of trade or home government. This treaty has been misrepresented, and interpreted by France as signifying a protectorate of Madagascar, and as opening the way for a wholesale usurpation of the rights of the native government. The French have made a deliberate attempt to control everything. A new treaty has been made by the French Government, and presented to Madagascar as an ultimatum, in which Madagascar was humbled to a position of vassalage to France. These haughty claims are to be enforced by

military power. A promising nation, among whom many are refined, cultivated, educated and civilized, is to be brought into a state of servility to France. Christianity has produced wonderful changes for the better in large sections of Madagascar, and the Christian Queen of the Island is today one of the most intelligent and gentle-spirited of rulers. She administers her authority with justice and high consideration for the rights of her people, and an ardent desire for their best welfare and progress. It is suspected that this whole high handed business is largely the result of Jesuit intrigue, and, if so, the ruling motive in the plot is no doubt to strike a blow at the Protestant Missions of the London Missionary Society. The Christian Church of Madagascar has proved its spiritual vitality, and whatever may be the result of the present attack, there is reason to believe that the Evangelical Church of Madagascar will prove, as in times past, its right and its power to live.

The Treaty of Peace between China and Japan is a cause for world-wide gratitude, and is a boon to both peoples. Let us hope that it marks the beginning of a new era of peaceful development and progress to these nations. The lesson which China has been taught should be sufficiently effective to break the spell of almond-eyed lethargy and self-conscious superiority which has brooded over her for centuries. If China can now awake and enter the school of national education, learn the lessons of modern progress, and breathe the atmosphere of the present century, there is reason to believe that fresh life will be infused into that moribund mass. It is an hour of wonderful opportunity to China. She needs men for the times. If she had statesmen of enlightened views, strong characters and executive abilities, their services would be invaluable to the nation at the present time.

Japan is also at a critical era in her history. Flushed with victory and under the dazzling spell of her sudden exaltation, she can only be saved from fatal mistakes by wise self-restraint and sagacious statesmanship.

A nation which finds itself upon a pedestal is in danger of falling into some hopeless folly, from which it cannot be extricated except by a process of painful discipline. The Japanese have revealed a most extraordinary insight into the true secrets of national greatness. If they can now be content to peacefully continue to seek self-development along the lines of education, and cultivate the social virtues and the arts and sciences of civilization, and establish the principle of religious liberty as one of the fundamental essentials of national progress, there is hope that their future will be one of the most brilliant developments of modern times. There is reason to anticipate that their attitude towards Christianity will be liberal and friendly, and it is not too much to hope that the future development of Japan will eventually be under the guiding inspiration of the Christian religion.

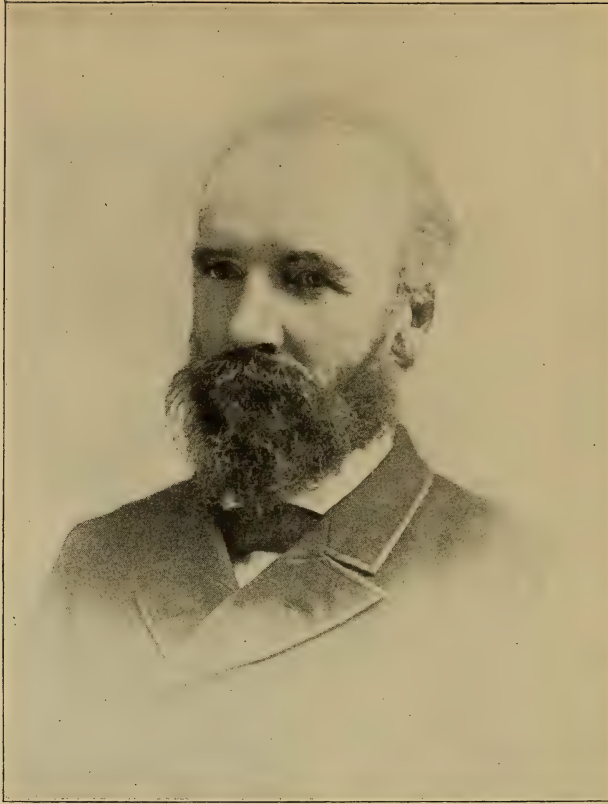
Korea has been suddenly introduced into a state of national independence, and a new future full of promise seems to open before her. In a reported interview which Bishop Ninde of the Methodist Episcopal Church had with the King of Korea, his Majesty remarked: "There are many Americans in Korea. We are glad they are here. Thank the American people. We shall be glad to receive more teachers." Japan has a grave responsibility and a brilliant opportunity in view of her national relations to Korea. She can at a single stroke institute reforms and establish institutions which will have a commanding influence in shaping the future of that country. It is pleasant to think that there is no Oriental nation so capable of discharging this responsibility as Japan, and there is every indication that her plans for the supervision of Korean affairs will be conceived in wisdom, and have in view the welfare and prosperity of the Korean people. It is surely an "age on ages telling" among these Eastern nations.

referred to the influence of missionary effort in New Guinea. His testimony was in the highest degree favorable and inspiring. He referred in most appreciative terms to the personal character and influence of missionaries, and also the native Christian teachers from the South Sea Islands, who were themselves the fruits of missionary labors in their native lands. He regarded the mission work in New Guinea as for the advancement of education, honesty, self-respect, and peaceable habits among the natives. He regarded missionaries as not only useful, but indispensable to the highest welfare of the people, and he was not aware that any administrative officer who had in charge the development and welfare of a primitive race, entertained any different opinion.

Wherever missions have planted themselves in the great Continent of Africa their influence has been civilizing and refining among the fierce and barbarous native races. A beneficent influence has been exerted at many points in putting a restraint upon the warlike customs and brutal instincts of wild native tribes. An incident noted in another column in connection with the last journey of Dr. Good is significant. A native chief who confessed to wholesale murder, publicly promised Dr. Good that he would not commit such atrocities again.

A notable instance of the winning of a whole tribe to peaceable life is the result of the Free Church of Scotland Livingstonia Mission in Nyasa-land, as reported in the *Free Church of Scotland Monthly* for April, 1895. The Angoni were fierce and brutal warriors, living west of Lake Nyasa in Central Africa. They lived only for war and rapine, and were a terror through all that region. The work of the Livingstonia missionaries has had a wonderful influence over this wild tribe. They have given up their ruthless raids, and have turned their attention to peaceful occupations. Schools have been established, and there is reason to hope that they will soon be brought into the clearer light of religious faith. The grandest instrument of civilization in the world is the Gospel of Jesus Christ.

The Administrator of British New Guinea, Sir William MacGregor, recently read a paper before the Royal Geographical Society in London. Among other topics of interest he



REV. JOHN H. SHEDD, D.D.

BY REV. BENJAMIN LABAREE, D.D.

Again a cablegram from the East has brought us tidings of a Mission bereaved of a beloved associate. Another veteran, eminent in the service of the Church on the foreign field, has fallen at his post. Dr. J. H. Shedd died at Oroomiah, Persia, on April 12. His health had been failing for several months. During the past winter, disease laid a yet firmer hold upon him, and for weeks his family and associates have alternated between hope and fear as to his recovery. But the Master had need of His faithful servant in the higher service of heaven, and no efforts of human affection, or ministry of skillful physician could avail to detain him here.

We can hardly realize that the sturdy, robust young man of thirty-six years ago, whose vigorous vitality then gave promise of a longer life than many of his comrades could

hope for, has finished his work on earth sooner than several of them. It may be said truthfully of him, that he wore himself out. He had been from beginning to end an incessant, tireless worker. Rust had never a chance to tarnish his plowshare.

PIONEER WORK.

The first years of Dr. Shedd's missionary life were spent in pioneer work. His youthful energies seemed to know no limit in the tasks assumed. He shrank from no hardships. Given some special work to be done requiring vigorous action, self-denial, large resourcefulness, and he was pretty sure to be in it. His tours in the wild, rugged mountains of Kurdistan year after year, marked well his character as a missionary, resolute, devoted, wise. Restricted as to times and seasons between the pathless winters and the fever-breeding summers, he would push in at the earliest possible moment of spring, abandoning his mule when he found the roads

still closed, and with a Kurd as a porter to carry his quilt and a small change of clothing, he footed it upon the snow crust, over the perilous passes and down through the valleys, visiting the little congregations, counseling and strengthening them in the name of the Lord Jesus. And scarcely had he returned home when he was ready to move with his family back again to the outer bounds of the mountains for the summer, drawing the helpers around him for instruction in the Bible and practical duties.

FERTILITY OF RESOURCES.

Throughout his life Dr. Shedd believed in work. Any labor that promised to advance the cause of Christ and humanity was meat and drink to him. His brain was even more active than his body. It was prolific in schemes for aggressive work. As he grew older, even to his latest years, his mind still retained its youthful elasticity and vigor, alert to new conditions as they arose, and fertile in suggestions to meet them. I have seldom known a man who saw all around a subject, and through it, more rapidly and completely than he. He read much and showed in his conversation a scholarly grasp of the topics he had studied.

WORK IN BIDDLE UNIVERSITY.

After his first ten years of service in Persia Dr. Shedd came home on furlough. While here he received a call to a professorship in Biddle University, which he accepted in view of conditions of health in his family which forbade his returning to his mission field, and for a few years he threw all his energies into the Freedmen's work. He left an enduring record behind him when he went back to Persia in 1878. Some of our colored pastors remember him with profound esteem and affection. He had a winning way with young men of all classes. He often took them into his confidence, and would draw out their judgments on important matters in a way that surprised them and attracted them to him. Here as well as in Persia many are building in the Redeemer's service all the wiser and better from the impress of his able and devoted spiritual instruction.

PRESIDENT OF OROOMIAH COLLEGE.

Upon his return to Persia he was put at the head of the college, taking a large share at the same time in the supervision of the church work. In both these relations his remarkable abilities for organization found ample scope. He came to be looked up to by the native preachers as a leader whom they could safely follow. On one occasion when Anglican missionaries had entered the field, and taunts were freely flung at the followers of Presbyterian teachings because they lacked a bishop or head, one of the foremost pastors hurled back the answer, "Tell them we have in Dr. Shedd priest, bishop and patriarch." His revised Confession of Faith and Manual of Church Worship and Government are a monument to his thorough study and broad-minded views of the needs of the nascent Church of Christ in Persia.

MODERATOR OF THE SYNOD.

He was elected as Moderator of the Synod for the term of three years, according to the custom of that body, called, in Syriac, the *Knooshyā*. In that office he devoted himself unsparingly to bringing the churches up to practical conformity to the new order. It brought him onerous duties that continued on his hands in a measure even after his official term had expired, and which were only quite recently laid aside. The great problems of Persia's evangelization were ever on his heart and mind. In response to the call for some new measure which would utilize the rising enthusiasm of our young native brethren, which at times threatened to drift into other than church channels, he organized what was called "The Inner Mission." This was a missionary society chiefly for the non-Christian populations, and appealing to the missionary ardor and the ancient record of the Nestorian Church, he strove to breathe something of his own devotion into its operations, and with no small measure of success. While absorbed in these various forms of church work, he wrote a year ago, "We have a large force of workers, and my part is to set other people to work and keep them at it. I not only duplicate, but several times multiply my influence by being superintendent of others."

HIS LAST YEAR.

Dr. Shedd's last year of service will be remembered by his associates as one of the most important in his life, in connection with his conspicuous efforts in organizing and carrying through the Missionary Conference in Hamadan. In his comprehensive outlook upon the Persian field, with his bright faith in God's gracious purpose for the redemption of that land to Christ, he conceived it of pressing importance to gather a representative conference of the missionary workers to study the divine leadings. The high standard of spiritual interest and power which characterized the deliberations of the conference more than met his expectations. Out of his gratified soul he wrote at the close, "All are full of faith that God is to bless this land. There is an uplift in all our hearts towards a closer union with our Lord."

HIGH IDEALS.

The Christian life of Dr. Shedd was in harmony with a high ideal of duty to his divine Master and of unselfish interest in men. His views of right were very sharply defined and held to in personal practice with exemplary consistency. His conceptions of Christ and his relations to Him were tenderly devout. His prayers were those of a man in very close fellowship with God. His sermons were clear, strong, and always practical presentations of divine truth, often beautiful in thought and of a high order of eloquence. Those who have heard him in this country, especially his missionary addresses in his earlier visit, will recall his power as a public speaker. His attachment to the people for whom he had labored so long and faithfully was very strong. He was very democratic in his sympathies, and did not find it difficult to cultivate freely social relations with pastors and preachers in their homes. Nowhere in the Mission were preachers or students more welcome than at the table or in the guest room of Dr. and Mrs. Shedd.

With his associates Dr. Shedd's relations were always frank, cordial and unselfish. Many younger members of the Mission have testified most heartily and tenderly to the kindness and brotherly consideration they

have received from this veteran leader. His sympathetic eye and voice, his strong face with its frequent smile of genial interest, are memories not soon to be forgotten.

We cannot easily conceive of the Oroomiah station carrying on its work without the presence and counsel of him who had so long been its chief pillar of wisdom and strength. But God's ways are higher than man's, and faith proclaims its unshaken confidence that the Head of the Church will not suffer His cherished cause there to suffer by this great bereavement.

TWO-FOLD BEREAVEMENT.

Mrs. J. P. Cochran preceded Dr. Shedd to the heavenly rest twenty-two days, succumbing to an acute attack of pneumonia. Mrs. Cochran, who was Miss Katherine Hale, of Minneapolis, Minn., a graduate of Vassar College, joined the Mission with her husband, J. P. Cochran, M. D., in 1878. The service for the Master of this greatly beloved sister during these seventeen years, has been of a quiet but very enduring kind. She was a woman of fine mental endowment, strength of character and culture. And all her gifts were laid heartily on the altar for the redemption of Persia to Christ. She was one with her missionary associates in all plans for benefitting their Persian sisters, taking her share in preparing for and attending their village conferences for spiritual culture, while her beautiful family of children were a constant object lesson on the methods and influence of a Christian mother's training. But her most conspicuous part in the missionary work was as the coadjutor of her husband in his manifold and wide reaching duties as missionary physician. She was known and esteemed among rich and poor. During her brief illness the deepest interest was manifested in her condition by all classes of the population, Moslems, and Christians alike offering their prayers in her behalf, and all join in sincerest mourning over her early death. To her associates there comes the precious memory, now she has gone, of her steady growth in Christian character in these years past, a ripening for heaven as they may well believe.

“AFTER MANY DAYS.”

REV. W. M. HAYES, TUNGCHOW.

The following account of the origin of the station at Tien Yü Ko, Shantung, is taken mainly from an address given at our last Presbytery by Rev. Lan Yue Hwoa.

During the famine of 1875, a man named Shwin, in order to keep the rest of his family from starving, sold his little daughter, about eight years old, to a traveling trader. Her new owner, putting her on a wheelbarrow, took her to a large market-town near by, where Dr. Nevius was stopping at the time preaching, and assisting in the famine relief work. Providentially, he happened to be on the street as the man passed through, and noticing the poor child weeping as if her heart would break, asked the reason. The doctor, always full of sympathy, was touched at the sight of the poor child sold away from her home to a life of worse than slavery, and at once bargained for her release. Her owner would take nothing less than nine dollars, double the price he had paid for her. Dr. Nevius, seeing that he could do no better, paid it, and then sending for the child's father, reprimanded him for such a deed, and gave him back his daughter.

Shwin thanked him for his goodness, but said, “I am afraid that we will all starve.” The doctor then gave him about four dollars with which to tide over the famine, and exhorted him to betroth his daughter as soon as possible, for, if betrothed, her mother-in-law would see that she was fed and clothed. Shwin expressed his gratitude in the most profound way a Chinaman can, by kneeling before the doctor and repeatedly knocking his head on the floor.

A Mr. Ma who, though a heathen, had always rejoiced in good deeds, hearing of this kind act, resolved that he must know more of a doctrine which brought forth such fruits, and in the course of two or three years a flourishing station of over thirty members was established, Mr. Ma himself furnishing a small house for worship. Although it was through the kindness which they had received that others were led to Christ, neither the girl nor her father all

these years took any interest in Christianity. Neither Rev. Lan nor the Christians ceased to pray for them, and now through the earnest labors of Miss Boughton, who unceasingly visits and instructs these scattered Christian women, the girl herself is a believer.

The Gospel is still making progress, and at the last meeting of the Shantung Presbytery, the station of Tien Yü Ko asked to be organized into a church.

Of Dr. Nevius it may well be said “He doth rest from his labors, but his works do follow him.”

THE VALUE OF MEDICAL SERVICE IN FOREIGN MISSIONARY WORK.

ROBERT NASSAU, D. D., M. D., BARAKA, GABOON.

Medical work is valuable in foreign missions for three reasons:

1. Its tangibility. 2. As a corrective of superstition. 3. Its imitation of Christ.

ITS APPEAL TO SIGHT AND TOUCH.

Didymus is not a rarity.

The world over, even true faith, when it utters, “Lord, I believe,” has added to its cry, “help thou mine unbelief.”

The call for something that can be laid hold of by the senses is at the base of much of the longing for the spectacular in certain Christian denominations, and among individuals in all denominations. However much the masses of Roman Catholics and of heathens actually do worship the idol or the image, educated Romanists and Brahmins claim that they use the visible figure as only a sensual aid to the devotion given to the Being represented by that figure.

When the foreign missionary, without miracle, without outward sign, without even Mohammed's claim of direct revelation from and inspiration by God, stands before an African audience—lower in its civilization than that found in any other of our foreign mission fields—he utters his truth at a disadvantage.

(1.) Those truths are foreign to the thought and personal experience of the men and women standing on the river-bank near his boat, or crowded into the low-roofed hut, or picturesquely spread under the shadow of the village palms.

They are told of divine love, but they have never seen any love in the remotest degree like it, and have no reason for believing in its existence. They are told of the Ten Commandments. Some of those prohibitions and requisitions commend themselves to their own thought as desirable; yet but few regard them as practicable.

They are told of certain abstract truths that may or may not be truth to them, in regard to the divine attributes. Their religion is an intensely practical one. So practical that, in effect, it leaves out of sight the personality (if not the existence) of an Invisible Ruler, and adjusts its faith to the level of the lowest superstition, so that it may seek supply for the want, or fear, or need of the present moment — needs too small for the scrutiny of that Ruler—needs that are touched only by the native magician and his tangible fetiches.

(2.) The life and conduct of the missionary, who has just spoken to them strange words, may be very blameless and just, his knowledge extraordinary, his skill wonderful. But, perhaps, this white man differs from themselves only in having possession of a fetich more powerful than their own.

They have seen just as much knowledge and more power in the persons of other white men—travelers, traders and government officials—some of whom not only do not believe in the doctrines the missionary preaches, but sometimes actually denounce them.

(3.) They hear it said, in proof of the sincerity of the missionary's message, that, for the sake of telling it to them, he has exiled himself from his home and friends. But they see that other white men who abuse them as beasts and who despise them as "children of monkeys," have exiled themselves just as much, acknowledgedly for the sake of gain or licentiousness.

(4.) They hear it said, in proof of the missionary's sincerity, that he makes no pecuniary gain out of his limited salary. But they see also that that missionary lives in a house, and with surroundings which (however far they are below what he really enjoyed in America) are palatial to them.

(5.) The claim that the missionary has come this long journey for their good, is by them discounted by the apparent good he himself receives from or through them and their services, albeit those services are paid for. Why should he not pay for them? He is a white man, with infinite wealth! Should he not rather pay more than he does? He would still have so much left and they have so little.

When, however, that missionary can add to his faith the "virtue" of being able, visibly and to other senses, to relieve their pains and heal their sicknesses, their belief in his sincerity has something tangible on which to rest. From sin, as denounced by the missionary, they had not much desire to flee. Its guilt was not a burden. The sinfulness of sin was not felt. Its consequences, in the vague, unknown future, were still more unknown and vague. But the present wound, tumor, eruption, malformation, disease, is an actuality, which, if this missionary can relieve, he goes far to win confidence in his own sincerity, and to secure thoughtful attention to his message.

ITS INFLUENCE AS A CORRECTIVE OF SUPERSTITION.

If this medical missionary was not a good, true man, he could play wonderfully on the superstition of the natives. They too have "doctors," and those doctors also can cut flesh, play with blood, exhibit drugs, and use unknown agents; and, in the line of jugglery and clairvoyance, they can apparently do most wonderful and inexplicable things. Those doctors claim to have communication with the spiritual essences of the unseen world. They can go through key-holes! Though blind, they can see! They can be in two places at the same time! They can transform themselves into the bodies of the lower animals!

But, when the skillful medical missionary, doing things just as wonderful, makes no claim to occult sight or knowledge, and actually reveals his whole *modus operandi*, and accomplishes more than the native magician, with less pain or loss of life, the veil of Isis is torn away, one of the firmest built strongholds of superstition is rent, and its arcana shown to be only pretence.

Native surgery is sometimes frightful in its ignorance of anatomy. When I was residing at Talaguga on the Ogowe River, two men, friends, went hunting in the forest. Separating, in the pursuit of some animal, one man mistook the crouching body of his companion behind a distant bush for the body of the animal. He fired his gun, and the whole charge of pieces of broken iron-pot tore a hole in the chest of his friend. The wounded man being brought to his village, the problem was to extract those slugs. A longitudinal incision was made in the line of the sternum, and at right-angle to it, a lateral incision between two of the lower ribs. And then that angle of the wall of the thorax was forcibly dragged open, the chest cavity swabbed out, and the slugs discovered and removed. Triumph of surgery! Then I was requested to come and perform the minor (?) matter of sewing up those heroic incisions. I went, only to see the man die and to give to them an explanation (which they remembered) of the folly that had been committed.

When natives see the body, that for days has been racked with pain, relieved by an opiate or a hypodermic injection, or the tumor extirpated by a few skillful strokes of one whose knowledge of arterial anatomy makes the operation almost bloodless; or the broken limb accurately set; or the hopelessly diseased member cut off painlessly and without the knowledge of the patient, who in the sleep of anesthesia has been rendered unconscious; all this without occult claims, tenderly and pityingly done, faith has something to stand on, better than what is offered by the charlatantry of their magician.

ITS LIKENESS TO CHRIST'S EXAMPLE.

Medical missions have their warrant in the life and example of our Saviour Jesus.

When John, from his prison-cell, with faith temporarily obscured by his own dark surroundings, sent to ask of the Rabbi Jesu, "Art thou He that should come, or do we look for another." Jesus did not say. "Hear ye what I teach?" But, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear."

His miracles of healing did Himself no personal good. He took no fee. But they "testified" of Him. "Believe me for the works' sake."

He bore our sorrows. There is no danger of our making our view of His life too intensely human. Among the many scenes of His life I love to picture His "Talitha Kumi!" or meditate on His, "Lazarus, come forth!" on His tired, hungry, thirsty, hot noon-tide waiting by Samaria's well for the sake of meeting with and saving one certain person, and that person notably a sinful woman; on His "Ephphatha," and on His "Sin no more, lest a worse thing come unto thee!" In all these, and everywhere, He was a physician, with the balm for both soul and body.

STIRRING TIMES IN JAPAN.

REV. JAMES WALTER DOUGHTY.

[This vivid word-picture of scenes that were present to the writer's eye in March, has not lost its interest because so much that was foreshadowed in it has become history. Many of the busy actors in those scenes have since given their lives to their country. The Christian ministration to them, herein reported, may have brought numbers of them to Him in whose name it was rendered. Has it not done much to make Him known and honored in all that land?]

I know of nothing with which to compare this city (Hiroshima) so fitly as a beehive. It is in constant motion night and day. Four army corps averaging 25,000 men each have passed through on their way to China, besides fully 25,000 more that have gone in small lots as reinforcements. Thousands upon thousands of military coolies have also been sent. These men all remained in Hiroshima from two weeks to two months. To do something to bring the way of salvation before them has been our constant endeavor. For this purpose we early sought a union of the native Christian denominations and also the missionaries. An organization was effected, and three missionaries have come to remain during this war at least. All have been doing most earnest and excellent work. One of the first things we tried was to distribute as far as possible portions of the Bible—one or another of the four Gospels—among

the soldiers. This was found to be difficult work, but all combined have managed to put into the soldiers hands some 15,000 portions of the Bible and Testaments. Then tracts were added, and of these some 35,000 have been given out. Special services were going on all the time, at which not only the local contingent preached, but a dozen or more missionaries came from a distance for one or two weeks' stay, and about an equal number of native preachers have visited the place in the same way. In the hospitals, which have several thousand patients in them all the time, special work has been going on, together with the distribution of tracts and Scriptures. Two American ladies, especially qualified for the task, have devoted themselves particularly to this work, and the head doctor has expressed his gratitude and appreciation for what they were doing. It was told me by one who ought to know, that there were more than 10,000 sick and disabled soldiers in Manchuria waiting transportation. As that was before the expedition to Wei-Hai-Wei the number must be far greater now, and it will be largely increased as the war proceeds. Sickness is sure to be more destructive of Japanese life than of the Chinese. The Japanese are now making immense preparations for another expedition. Two army corps are collecting here. It will not be long before the city will be overflowing with them. From the notices given as to the railroad changes of time, and some information received from a native friend in the railway service, these troops will not be all collected here before the end of this month. This means the final great effort of this war, and we are preparing to do all we can in the short time they will be here. We are arranging to send two native preachers along with this army. Some time since we took up this subject of trying to follow up the work begun here in Hiroshima among the soldiers, and carrying it on in the very field of operation. The idea was received with much enthusiasm—indeed it was found that several Japanese preachers were planning some way by which they might go with the army and do Christian work among the soldiers. Having no money for this purpose, they made an appeal

to the missionary body here in Japan and the money was quickly forthcoming, and we (even before it came) had two preachers at work in the Second Army (the one which took Port Arthur) and three have gone to the First Army (the one which marched through Korea and on into Manchuria.) These men are all well known and devoted Christian preachers. The government gave them permission to go with the army under the title of "Imonshi," (comforters). Their purpose was distinctly known to the government, and they have met with a hearty welcome. This does not mean that the Japanese Army is going to become an army of Christians, but it does mean that Christians are to have a fair chance to present their religion. There has been a constant softening towards Christianity on the part of the officials, and to a certain extent, of the people generally, since the outbreak of this war. The Christian soldiers and officers have shown superior devotion and efficiency. Christianity, instead of suppressing patriotism and deadening loyalty, as the Buddhists have so often asserted, and still assert, really makes them more truly serviceable. While the Christian soldier is as patriotic and devoted as the non-Christian, he is far more reliable and trustworthy. The editor of the Japan Mail (the leading English paper in Japan), mentioned the fact the other day that he once heard a prominent Japanese statesman asked why he favored the spread of Christianity? His reply was, "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations." The Christian nurses in the hospitals are illustrating this every day. It is so marked that all of them who have completed a full course at the training school have been, one after another, made head nurses of separate wards. They have been complimented as a body, and their efficiency is attributed by the physicians to Christianity. The result of all this is a friendly attitude towards Christianity. A large hospital is now being started here for the benefit of the military coolies mentioned above. The projectors of this hospital have sent word to the Christians that they would most gladly welcome Christian instructors.

As a result of the work started down here among the soldiers in the distribution of the Scriptures, permission has been granted for a regular and complete distribution of the Scriptures throughout the entire army and navy of Japan. Every soldier and sailor—including the officers—will have at least a portion of the Bible. The Japanese Army is divided into seven army corps, and the work of distribution, under the personal direction of Mr. Loomis of the American and Foreign Bible Societies, has been completed already in three of these corps, and he will be here in Hiroshima to distribute among the Fifth Corps in the course of two weeks. I received a letter from him last evening, in which he informed me that he had recently presented a copy of the New Testament to Count Ito, the Minister President of the Imperial Japanese Cabinet, and that it was kindly received, and Mr. Loomis was assured by Count Ito that His Majesty, the Emperor, would accept the gift of a Bible. A special one is being prepared for that purpose. The Naval Depart-

ment has just informed the commanding officer of the naval school (the Annapolis of Japan) that Mr. Loomis is to be allowed to supply all the students and officers of the school with the Scriptures. So it goes. But we are not improperly counting on these things, for the wind may blow from a different direction tomorrow. None of these things have any power in themselves to save a single soul. "Not by might nor by power, but by my Spirit, saith the Lord." If all the signs were unfavorable to us so far as the government and people are concerned, we would not have a single obligation taken from our shoulders to preach the Gospel to this people, who are desperately wicked, and are lost. It is our purpose not to be moved to undue exultation by favorable signs, nor, on the other hand, to be discouraged by unfavorable ones. Let the enemy of mankind smile or frown, our business—our duty—is plainly marked out before us. Pray for us that we may never falter, but may continue faithful until the end.

MISSIONARY CALENDAR.

DEPARTURES.

April 24—From Tacoma, Washington, returning to the Shantung Mission, Rev. V. F. Partch and Mrs. Partch and family.

April 24—From Tacoma, Washington, to join the Korea Mission, J. Hunter Wells, M. D.

April 27—From New York, to join the Brazil Mission, Rev. G. L. Bickerstaph and Mrs. Bickerstaph.

ARRIVALS.

March 16—At New York, from the Laos Mission, Mrs. Stanley K. Phraner and two children.

April 10.—At Vancouver, from the Central China Mission, Rev. J. H. Judson, Mrs. Judson and two children.

April 10—From the Mexico Mission, Rev. D. J. Stewart, Mrs. Stewart and two children.

April 22—At New York, from the Gaboon and Corisco Mission, Rev. W. S. Bannerman and Mrs. Bannerman.

DEATHS.

March 21—At Oroomiah, Persia, Mrs. Katherine Hale Cochran, wife of J. P. Cochran, M. D.

April 12—At Oroomiah, Persia, Rev. John H. Shedd, D. D.

RESIGNATIONS.

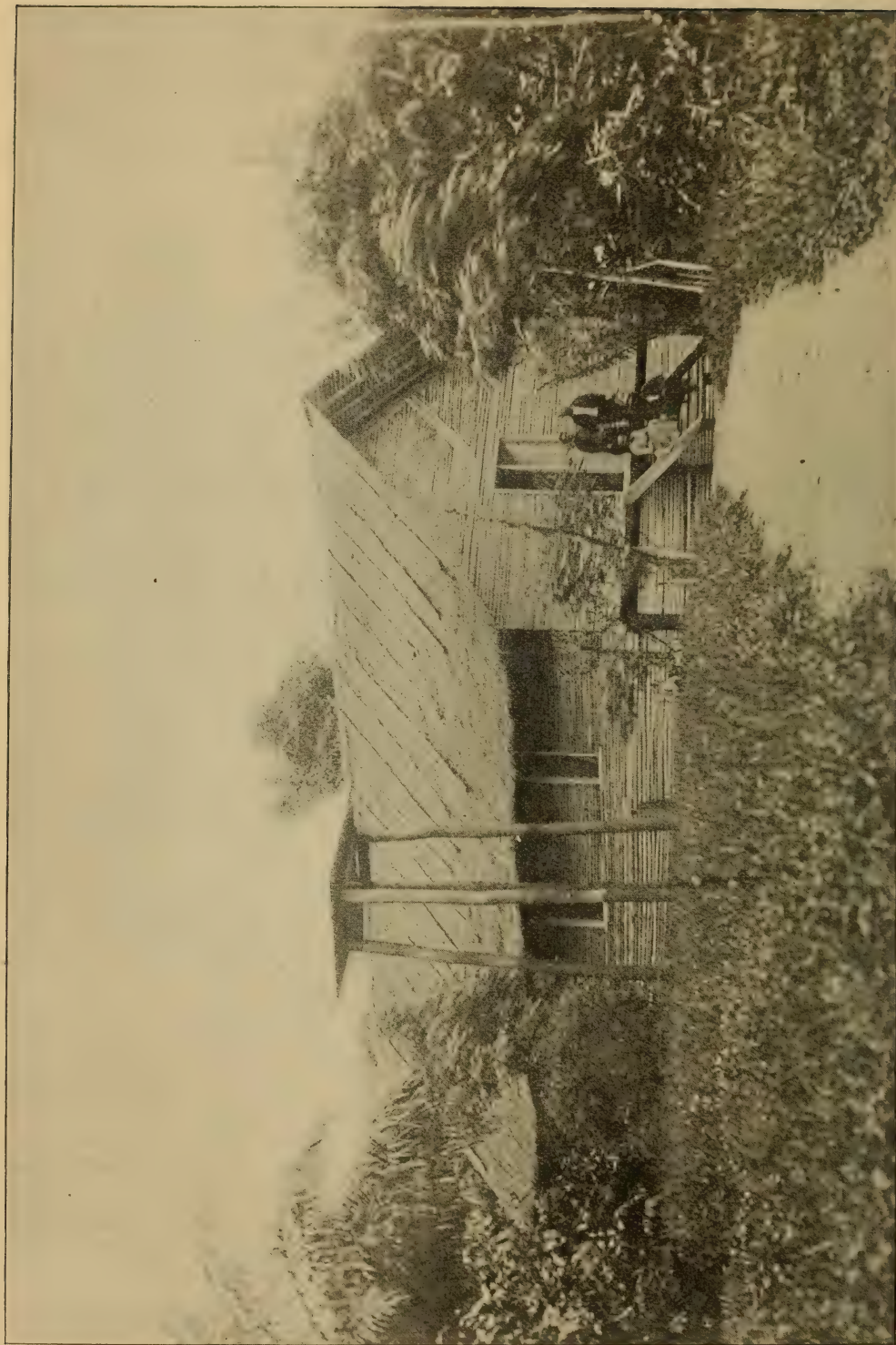
March 5—From the Korea Mission, H. M. Brown, M. D.

March 18—From the Syria Mission, Miss Mary T. M. Ford.

March 21—From the Shantung Mission, Miss H. B. Donaldson, M. D.

March 29—From the Shantung Mission, Rev. John Murray.

April 8—From the Gaboon and Corisco Mission, Mrs. A. C. Good.



MISSION CHURCH, BENITO.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	*Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan, Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon River near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870: missionary laborers—Rev. Robert H. Nassau, M.D., and Mons. T. Perrinjaquet, the French assistant. Outstation, Corisco, on Corisco Island; 1 native preacher, 1 licentiate, and native teachers and helpers.

ANGOM: above Nengenenge, on the Como River; occupied as a station, 1881; missionary laborers—Rev. Arthur W. Marling and Mrs. Marling, Rev. W. S. Bannerman and Mrs. Bannerman, and Mrs. T. Spencer Ogden; 3 native teachers and helpers.

BENITO: 92 miles north of Gaboon; occupied as a station, 1864; missionary laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christensen, Captain Menkel, and Rev. *Frank Myongo*; 10 outstations, 2 native preachers, 17 native teachers and helpers.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; missionary laborers—Rev. G. A. Goddubn and Mrs. Goddubn, Rev. W. C. Gault and Mrs. Gault, C. J. Laffin, M.D., Mr. Oscar Roberts and Mrs. Roberts, Rev. H. W. Schnatz, Mr. E. A. Ford, Miss Isabella A. Nassau, and Miss Louise A. Babe; 3 outstations, 1 native preacher, 1 licentiate, 10 native teachers and helpers.

EFULEN: about 70 miles southeast of Batanga, behind the coast belt; occupied as a station, 1893; missionary laborers—Silas F. Johnson, M.D., and Mrs. Johnson, and Rev. Melvin Fraser.

EBOLEWO'E: in the interior, about 75 miles southeast of Efulen; missionary laborers—Mr. M. H. Kerr, and new missionaries to be assigned.

In this country: Mrs. T. Spencer Ogden, and C. J. Laffin, M.D.

LIBERIA MISSION.

MONROVIA: Rev. Frank B. Perry.

BREWERVILLE:

CLAY-ASHLAND: Hon. A. B. King.

SCHIEFFELIN: Wm. H. Blaine.

CAREYSBURG: Rev. R. A. M. Deputie.

GRASSDALE: John M. Deputie.

GREENVILLE: Sinoe, Rev. D. W. Frazier.

DOH: Rev. Geo. B. Peabody.

QUEH, in Upper Virginia: Samuel J. George.

WARNEY: J. E. Jones.

MT. TABOR: Mrs. S. E. Nurse.

GRANGER: Mrs. G. C. Payne.

The working force of our Gaboon and Corisco Mission consists of the following: Ordained missionaries, 7; medical missionaries, 2; lay missionaries, 3; unmarried ladies, 6; wives of missionaries, 6; total of foreign laborers, 24; native laborers, 42. There are 9 churches, with 1,371 communicants. During the past year there have been added to the Church 337. The total number of pupils in schools is 341. The number of patients treated medically is 4,300. The contributions of the native churches were \$699.

In 1893, 240 communicants were gathered in. The increase over this number during the past year was 97, or a full 40 per cent. in advance. It is hard times with the treasury of the Board at home, but the grace of our God abounds in our distant mission fields.

There have been lights and shadows strongly contrasted in the history of our African Mission during the past year. Many hearts have come out of the shadow into the sunlight of faith and hope. A luminous path has been made through the tangled forest to that new station of Efulen in the interior, and two centers of light have been chosen and occupied upon the borderland of those great stretches of outer darkness towards the interior of the Continent. Cheer and strength have been given to the laborers in our African field by the arrival of a band of consecrated missionaries during the year. Silas F. Johnson, M.D., and Mrs. Johnson, Mr. Oscar Roberts and Mrs. Roberts, Rev. Melvin Fraser, and Rev. Herman E. Schnatz, have all joined the Mission in 1894.

The shadows, however, have been sad and deep, and have come with startling suddenness as the year drew on to its close. Upon November 3d Mrs. Laffin died after a brief illness, and upon December 13th, Dr. Good was called from the scenes of his heroic missionary life. The Church may well thank God for such lives as these. They illumine the Christianity of our times. They link our Christian life with the best traditions and noblest examples of Church history. The story of Dr. Good's last journey and death, as reported in this and previous numbers, should touch and refresh the heart of the Church. We have few more noble lives to point to amidst the perplexities and bewilderments of this era of unrest.

The French authorities were inclined at one time to interfere seriously with our boarding-schools at Benito by giving orders that only the French language should be used in the schools. As the Mission was unprepared to comply with this require-

ment, and was also unwilling to give up the use of the vernacular, the schools were closed for a time. The Governor of Gaboon, however, has authorized their continuance, and it seems likely that the requirement will not be insisted upon. It appears to be altogether unnecessary; as instruction in the French language is given in the schools as a part of the regular curriculum.

There are four churches connected with our northern station of Batanga. The mother church at Batanga has a membership of 326, of whom 81 were received during the year. At Evune, 28 were received; at Myuma, 27; and a new church at Laka, still to the north of Batanga, was organized in March, 1894, with a membership of 157.

Our native Christians are revealing a strength of moral character, which, in view of their demoralizing environment, is most encouraging. It is especially significant to note their vigorous hostility to the rum trade. Their determination to have nothing to do with this unclean thing is a cheering exhibition of the way in which Gospel morality can fortify against temptation, and clarify the moral vision of our African converts.

Interesting work has been conducted among the women at Batanga, and in the outstations by Miss Nassau and Miss Babe. Mrs. Laffin was deeply attached to this department of work, and labored most zealously among the Mabea women, by whom she was greatly beloved and lamented.

The medical work has been conducted more efficiently than ever before. Dr. Laffin has given his time to it, and has been reinforced during the year by the arrival of Dr. Johnson and Mrs. Roberts, the latter also being a physician. A hospital has been built by the natives and donated to the Mission, and a dispensary is now in course of erection. During the year, 4,300 patients have been treated. Dr. Laffin, whose health was seriously broken under the strain of work and the burden of sorrow will, it is hoped, be able to return in a few months.

The literary work of the Mission has been varied. Some of it is what might be called philological pioneering—the reducing of speech to writing, and preparing literally the A. B. C. of a new language. After the primer usually come the Gospels and the hymn-book. Dr. Good has left as his monument, the entire New Testament in the Mpongwe, which he revised when he was stationed on the Ogowe. Later, when his work was among the Bule, he reduced their language to writing, and translated therein the four Gospels. His Bule primer has been printed by the American Tract Society, and the four Gospels will in all probability be issued soon by the American Bible Society.

Mrs. De Heer has translated into Benga, "Jesus's First Prayer," and has revised a former edi-

tion of "The Pilgrim's Progress." Type-written copies of the English-Benga and Benga-English Dictionary, prepared some years ago by Mrs. De Heer, have been made for use among the missionaries. An agreement with the German Government that no foreign language should be taught except German, made it unwise to publish the Dictionary.

A First Reading Book, a Catechism, some hymns, the Book of Genesis, and the Gospel of Matthew have been printed in the Fang language.

Our frontier station of Efulen has been sorely smitten this past year. Mr. Milligan's failure of health has been followed by Dr. Good's death. The former is too seriously broken to return, and Dr. Good is beyond recall.

Another missionary dwelling has been erected in that little clearing in the African forest, at a cost of \$150, and opposite it have been planted a school-house and a dormitory for boys. The school was opened in July with 23 day-scholars, and the boarding department numbers 20. The total enrolment has reached 45. It is a significant record that during the last month before the report was sent, 43 out of the 45 pupils did not miss a single day of school. Is it because these Bule boys appreciate their new privileges, or is it because they have not as yet learned the schoolboy habit of playing truant? The school outfit consists of letters stenciled on blocks of white wood, and with more advanced lessons stenciled on cloth, while slates and pencils are reserved for the more learned scholars.

At the Sabbath services there has been an attendance of about 100. Many visits have been made to neighboring villages, and Dr. Good made two journeys into the interior. Of these trips of Dr. Good Mr. Kerr writes as follows:

"The first trip was to the region ninety miles east of Ebolewo'e, or one hundred and fifty miles from Efulen. He reports all the region visited as very populous, and the people friendly. The second trip was to Ebolewo'e, then north to the Bene people, whom he found very friendly, and speaking the same language as the Bule. He found the towns small, and, on the whole, the Bene country much less populous than the Bule. After spending some time among the Bene, he went west into the Ngumba country. He stopped a few days at the Government Station on the Lokunje River, about 2,000 feet above sea level, and then returned to Efulen. Everywhere he found bad roads, and had great difficulty in getting from one trade road to another.

Of the new missionaries who have reached our African Mission this year, Dr. and Mrs. S. F. Johnson and Rev. Melvin Fraser have been appointed to Efulen at the recent mission meeting. Mr. M. H. Kerr has been stationed at Ebolewo'e, but has been instructed to remain at Efulen until someone is sent to be associated with him in the opening of the new

station. Mr. Kerr writes to the Secretaries of the Board: "Do not feel uneasy about the courage of those of us on the field. I believe God has given us more heart than we ever had before. We ask friends at home to join with us, and make the prayer of our dying Brother Good a watchword for the coming year,—‘Oh, God, may workers not be wanting for this field.’"

Our illustrations for the month represent scenes in our African mission field. The full page picture is the Benito church. The Theological Class, the Session of the Batanga church, and a native preacher with his wife and boy, present to us living converts, who have not only been called out of heathenism, but have been chosen by God for a service in His Church. A special interest attaches to the illustration given of the former residence of Dr. Good at Batanga, which was his missionary home before he was transferred to Efulen Station.

Africa is an immense continent, and many books of great interest are being issued descriptive of its characteristics, chronicling the work of its explorers, and recording the progress of its missionaries. Among the most recent volumes may be named the following:

"Actual Africa; or The Coming Continent," by Frank Vincent. New York, D. Appleton & Co., 1895. Price, \$5.00.

"Reality Versus Romance in Central Africa," by Jas. Johnston, M. D. New York and Chicago, Fleming H. Revell Co., 1894. Price, \$5.00.

"The Story of South Africa," by George M. Theal. New York, G. P. Putnam's Sons, 1894. Price, \$1.50.

"Madagascar of To day," by Rev. W. E. Cousins. London, Religious Tract Society, 1895. Price, 2s.

"Lovedale, South Africa," by James Stewart, D. D., M. D. Edinburgh, Andrew Elliott, 1894.

"Joseph Sidney Hill, First Bishop of Equatorial Africa," by Rose E. Faulkner. London, H. R. Allenson, 1895.

"Chronicles of Uganda," by Rev. R. P. Ashe. London, Hodder & Stoughton, 1894. Price, 7s. 6d.

"Among the Matabele," by Rev. D. Carnegie. London, Religious Tract Society, 1894.

The best books descriptive of recent geographical and political changes in Africa are the following:

"The Partition of Africa," by J. Scott Keltie. 2nd ed., London, Edward Stanford, 1895.

"Africa; a Compendium of Geography and Travel," new issue by A. H. Keane. London, Edward Stanford, 1895.

Articles of general interest are as follows:

"Christian Missions in South Africa," by Rev. Josiah Tyler, *Missionary Review of the World*, June, 1894, page 454.

"Prospects of Civilization in the Upper Nile Valley," by Rev. James Johnston, *Missionary Review of the World*, December, 1894, page 924.

"A Bird's-eye View of Africa," by Rev. Josiah Tyler, *Missionary Review of the World*, January, 1895, page 19.

"Protestant Missions in Africa," by Frederick Perry Noble. (Reprinted from *Our Day's Gospel in all Lands*, June, 1894, page 258.

Articles upon our own work in the Gaboon and Corisco Mission may be consulted as follows:

"A Curious Fragment of African Humanity," by



THEOLOGICAL CLASS—NATIVE AFRICANS.

Rev. A. C. Good, Ph. D., *CHURCH AT HOME AND ABROAD*, January, 1894, page 33.

"Obituary Notice of Dr. Good," by Rev. John Gillespie, D. D., *CHURCH AT HOME AND ABROAD*, February, 1895, page 118.

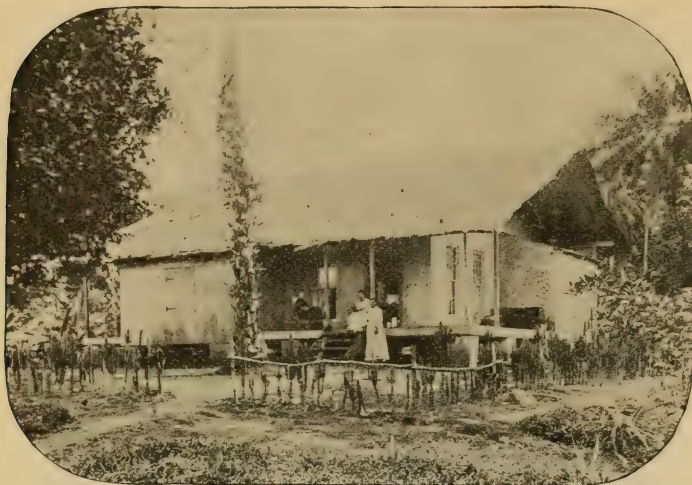
"A Last Word from Efulen," by the late Dr. Good, *CHURCH AT HOME AND ABROAD*, March, 1895, page 214.

Monthly Concert Notes and various articles in *THE CHURCH AT HOME AND ABROAD* for June, 1894.

"In Darkest Africa," by R. H. Milligan, *Missionary Review of the World*, May, 1895, page 359.

"Africa's Supplement," *Woman's Work for Woman*, February, 1895, page 46. Also, *Woman's Work for Woman*, June, 1894.

An important article on "Christendom's Rum Trade with Africa," by Frederick Perry Noble, is found in *The Missionary Review of the World* for June, 1894, page 412.



RESIDENCE OF DR. GOOD AT BATANGA.

DR. GOOD'S LAST JOURNEY.

We are indebted to Mr. M. H. Kerr, of Efulen Station, for interesting information concerning Dr. Good's last tour. Mr. Kerr reports that the notes made by Dr. Good during the journey, were somewhat fragmentary and not as full as usual. He left Efulen November 12. Shortly after his departure, word was received that Dr. Laffin and the new missionaries to reinforce the station would arrive from the coast that evening. A messenger was sent after Dr. Good, informing him of the expected arrival, and he returned in order to meet the party. A pleasant evening was spent at Efulen, full of congratulation and earnest, hopeful talk concerning future plans.

The next morning Dr. Good renewed his journey, arriving November 19 at Ebolewo'e, the new station of our interior mission, distant some $67\frac{1}{2}$ miles from Efulen. Here he remained, visiting different towns in the vicinity, until November 26. A severe cold kept him in confinement part of this time. The Chief of Ebolewo'e confessed to Dr. Good while there, that at the time of his father's death, he had cut the throats of ten people, and had killed twenty when his brother died. The ostensible reason for these crimes was the charge of witchcraft. He made a public pledge to Dr. Good, that he would never repeat these deeds of blood.

Dr. Good left Efulen November 26, journeying northward, and passed into the Bene country, stopping at a town eight miles distant, situated at an elevation of three thousand feet above the sea. He reports the Bene country as less populous than the Bule. Yawondo towns were reported to him a short distance to the north. Here he met two Yengone men and was able to verify the strong resemblance between the Yengone and Bule languages. His course was now changed towards the west,

and he passed through a line of towns of the Yanda tribe, whose language closely resembles the Bule, and still to the westward, he passed through several centers of population of the Beti tribe, just north of the Nlong River. Their language is the same as the Yanda, and they call themselves Yeno'e.

Under date of November 30, he reports himself as having fever. His note in full is as follows: "In the evening I felt fever coming on. I was quite chilly for a couple of hours, then went into a profuse perspiration—took a heavy dose of quinine. Next morning the fever was broken." On December 1 he wrote: "Feel badly—on through Yeno'e towns—course same as yesterday, nearly west. Distance for the day eleven miles." Mr. Kerr writes in this connection that after Dr. Good's return to Efulen, he spoke of the severity of the fever which came upon him at that time, and that he would have been glad to stop and rest awhile, but that his quarters were so mean and dirty that he felt he would be better off on the road, so he did what turned out to be an imprudent thing, and walked eleven miles through mud and water. This attack of fever he considered as the beginning of his fatal illness, and as he had returning spasms of the illness, he thought it best to turn towards home. He rested Sunday, December 2, in a small town, where the chief made an earnest appeal for a teacher.

On December 3, he visited the Government Station on the Lokunge River, situated at an elevation of two thousand feet. The climate, however, was much hotter than at Efulen. The surrounding towns were miserably built, and there is a note on this date expressing his disgust with the Ngumba people. On December 5, he started for Efulen, making only a short journey that day. He advanced slowly December 7 and 8, passing three lines of Bule towns. As the trade roads in that region run east and west, he found much difficulty in getting from one to the other, and in finding a good path towards the south. He rested Sunday, December 9, in a town called Bieti, and a statement to this effect is the last note recorded.

He reached Efulen the next day about noon. Mr. Kerr speaks of the manifest traces of illness in his appearance when he arrived at Efulen. The color of his face was a deep yellow, and he looked thin and worn. He said little about his trip, but remarked that he did not find as many people as he had expected in the region visited, and gave a decided testimony as to the desirability of the location at Ebolewo'e as the site of our second interior station. He found nothing in all his journey of 230 miles to compare with it as a place of residence and a center for work. He expressed himself as more than ever in favor of opening this new station as soon as possible. He complained of not feeling well when he arrived on Monday noon, and went to lie down for awhile. He retired early, in the hope that he would be all right in the morning. After a night's rest he seemed better and wished to get up, but was persuaded to remain quiet until Dr. Johnson could see him. At noon there was an alarming rise in his temperature, and his disease developed swiftly and resistlessly. At times he lost control of his mind and seemed to be wandering. Efforts to bring down the temperature by cold baths were only partially successful.

After one of them, however, his mind became quite clear, and he realized that he was dying, and gave a message for his wife and son. Mr. Kerr writes: "He begged us most earnestly to push on without fear in the development of these interior stations. A

short time before his death, his mind was specially clear for a few moments. He prayed most earnestly for our mission work, for those of us remaining here, and for additional missionaries to man the stations. He closed with a few words of supplication on his own behalf, that he might be prepared for his coming change. No more self-forgetful prayer could have been offered under the circumstances. We, who stood by his bedside, were deeply moved to reconsecrate ourselves to faithful service of the Master. A strong man among us has fallen. It is all we who are left can do to hold Efulen. Can we not have reinforcements to enable us to open the second interior station this year?"

The day after Dr. Good's death, hundreds of people came to the station to express their sympathy. They were not moved by mere idle curiosity, but the tears in many eyes revealed that their hearts were touched.

He was buried on the hill at Efulen, overlooking the villages for which he labored and prayed. His coffin, made by Mr. Kerr, was carried by representative men of surrounding tribes. The funeral services were conducted in different languages. A common sorrow for one who loved them all seemed to draw those rude, wild natures together around the grave of the first missionary who, out of all Christendom, after nineteen hundred years, had come to tell them of the living Christ who had died for them.

Letters.

AFRICA.

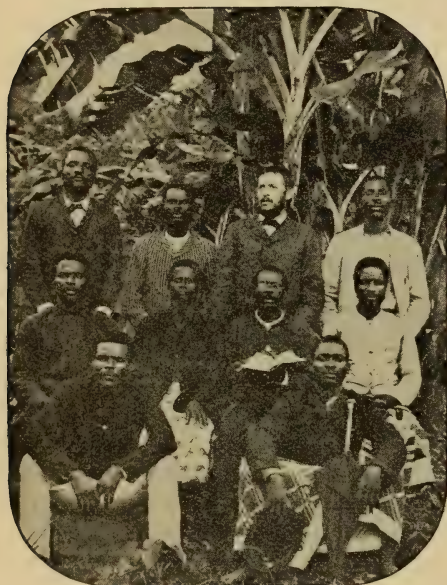
REV. A. W. MARLING, *Angom, Gaboon River*:— I have already informed you of the safe arrival of Mrs. Marling and myself in the harbor of Gaboon on November 18th. We were cordially welcomed by our veteran brother missionary, Rev. Dr. Nassau, who is now all alone in charge of the station, where there is work enough for at least two men and two ladies. We hope this important station will be reinforced before long.

DEATH OF A BLIND PREACHER.

While still in the boat which was conveying us from the steamer to the shore, we heard that Rev. Toko Trueman, the Mpongwe minister, was nigh to death. As I was detained at the beach by the necessity of getting our baggage

through the custom-house inspection, Mrs. Marling went up to Baraka and thence with Dr. Nassau to see the dying man. But he was already unconscious. That day he died. Through Dr. Nassau's invitation I had the privilege of saying some words to the large crowd of natives who assembled the next day at the funeral.

I made Mr. Trueman's acquaintance when I first came to this mission in 1880. He was the nephew of old Toko, who was the most influential man in Gaboon in the days of the early missionaries, but who had passed away long before I ever saw Africa. When Mrs. Marling and I, after our marriage, moved up to Nengenenge, sixty miles up this river, Toko Trueman was associated with us in the work there. He was



CHURCH SESSION, BATANGA.

my first assistant in learning the Fang language. Shortly after this he was sent among the Fang up the Rembway River, where he remained for some years, till becoming ill with diabetes, he returned to Gaboon. His once portly frame was wasted by this disease, and it was supposed by all, including the French physician, that he was about to die. Nevertheless he recovered. But his sight was entirely gone.

BLINDNESS BLESSED.

The loss of sight was of course an affliction keenly felt by him. But, as in the case of the more distinguished Milton, it was a blessing in disguise. Previously, though a sincere Christian, he had been lacking in earnestness as a

minister and preacher. But being by his blindness excluded to a large extent from the world, and shut up to reflection, he was led through the working of God's Spirit to a deeper acquaintance with the truth and a more adequate realization of its supreme importance. This was manifest when he became strong enough to preach again; for, being entrusted by the missionary at Baraka with the responsibility of the Mpongwe sermon every Sabbath morning, he began to preach with an earnestness, impressiveness, and unction, which had been wanting in other days. Often have I listened with delight to his stirring appeals to the people of his race to flee from the wrath to come and to seek the joys of heaven. And his preaching at this time had the seal of God's blessing upon it. While in Gaboon for some months before leaving on my last furlough, I used to meet once a week in a house with a class of inquirers, a number of whom were afterwards baptized. While the work of other laborers doubtless contributed toward this result, I cannot but believe that the earnest preaching of Toko had a considerable share therein.

RETURN TO ANGOM.

After a week spent in necessary work at Gaboon, Mrs. Marling and I returned to our station of Angom, seventy miles up the river, by a small steamer. We were warmly welcomed by the people. We found the place in good order. Some proofs of the industry of Brother Bannerman, who had been there during part of our absence, were visible in the new roof on our dwelling house, the new boat-house, and the neatly built bamboo chapel. Brother Bannerman left the station about the end of June. Since then it has been in charge of a faithful native named Ogandaga.

WAR.

During our absence the devil has been at work in stirring up a war between the people of some of the villages near us and a neighboring tribe. Several had been killed on both sides, and at last the villagers, weary of the war, had moved to another location farther down the river. Affairs had become tranquil again.

PROGRESS OF THE GOSPEL.

When Mr. Bannerman left, a young man named Ntyango, an elder in Baraka church, was sent up to do evangelistic work at Angom, and other villages on the river. Ntyango has for some years past showed an earnest evangelistic spirit at Gaboon, going about with much zeal among the Mpongwe villages and plantations to hold meetings. On being sent up

here he continued to work in a like spirit. On my return he showed me a detailed report of his work, by which I was able to see that a good deal had been done. He had had associated with him in the work Augustus Boardman, a Mpongwe Christian young man who is thoroughly familiar with the Fang language. These two had visited a great many villages on this river and on the Bokwe, preaching the Word of God. They also did a good work at Angom itself. An inquiry class of thirteen members received regular instruction. Several weeks after our arrival, the church session, of which I am moderator, examined several of these, and admitted them to baptism.

WIVES OF POLYGAMISTS CONVERTED.

Three of these were wives of polygamists. While we do not admit to baptism any man living in polygamy, we do not have the same rule in regard to the women; for with them it is not a matter of choice, but of necessity, they being in most cases sold by their fathers when quite young. Of the three women just baptized one has for years been very faithful in attending meetings. I well remember her earnest face at our services in the old chapel. I used then to think that the time was not far distant when she would openly confess himself as a disciple of the Lord. The Mpongwe young men who were left in charge of Angom testify to her having shown them great kindness during the absence of the missionaries. Another of the women just baptized is also a wife of the same husband as the one just mentioned. Some years ago she lived a loose life, but has since given good evidence of repentance. She was drawn toward the truth largely through the good example and influence of the other wife. These two women are the only wives of their husband, Angoasons, one of the leading men of the village. He says that he himself would be a Christian were it not for the matter of his wives. Both are so good that he does not know which to part with.

"BEAUTIFUL HEART." A SAMUEL AMONG THE FANG.

The other woman baptized has been surnamed by her people Nlem-mben, which means beautiful heart, because of the ready help which she renders to many in the village when they are in need.

Another of those baptized was a young lad named Ndoño-mba, who is a good deal below the age at which we usually admit to baptism on profession. But his case seems an exceptional

one. More than two years ago he was brought to the mission station from a village in the interior by his uncle, who said that the boy's parents were dead, and that the boy himself had asked him, the uncle, to bring him to the mission station and leave him there. Since then he has been almost constantly at the station, and has proved an unusually bright little fellow, very apt to learn. And best of all, his youthful heart seems to have been opened thus early by the Holy Spirit to receive the knowledge and love of the truth. He has been for a good while past in the inquiry class taught by Ntyango, and has surpassed all the older ones in learning the catechism which is there taught. And it does not seem to be a mere rote learning, but a real feel-



NATIVE PREACHER, WIFE AND CHILD.

ing in the heart of the force of the truth. It is our hope and prayer that he may prove to be a Fang Samuel, not only hearing the Lord's voice thus in early youth, but growing up into a strong servant of God, and turning many of his people into the way of righteousness.

A HEAD MAN BAPTIZED.

Along with the three women and the lad above mentioned, was baptized Ndongo-Ngwa, the head man of the village, who is about fifty years of age. He had been examined and admitted by the church session before my leaving on furlough last year, but before the day on which he was to be baptized his wife ran away—an occurrence unhappily frequent among the Fang—taking

with her their youngest child. This act of hers was not caused by any unkindness on his part, but by waywardness in herself, and probably temptation on the part of her relatives, who hoped to make more gain through her. Fearing lest he might be thus involved in a war with them on her account, he abstained from coming forward for baptism at that time. His people urged him to make war immediately, but he controlled himself, hoping to settle the affair without bloodshed. And he did avoid a war, although he had much trouble in the matter, and got only a partial satisfaction. He now has another wife, with whom he says he is well pleased. When I asked him if he did not now wish to be baptized, he replied very earnestly in the affirmative. He appeared again before the session, and it was decided that he should be baptized at the same time as the others above mentioned. I was myself very thankful to receive him. We have known him since we first came to this village fourteen years ago. He has always been friendly to us, and, although he has his faults, he is one of the best Fang men that I have known.

A HAPPY SABBATH.

No lover of the Lord Jesus need be told that it was to us a joyful occasion on which the five converts above mentioned, in the presence of other Christians and of their heathen fellow villagers, received the ordinance of baptism. While we thus rejoiced, we did not forget that it is only by faithful continuance in the Lord's way that true discipleship is proved. But we also trusted that he who had begun the good work would continue and perfect it.

Converts to Christianity here need the prayers of Christians in America. They are not as a rule exposed to severe persecutions. No one threatens their life on account of their profession. But they are in many cases exposed to petty persecutions, which vex and try the spirit. The offence of the cross is a reality here as elsewhere. And there is the danger of backsliding which besets them as it does Christians at home. Let us therefore pray that they may follow on to know the Lord, bravely fight the good fight of faith, overcome all evil, and at last enter into the rest which remains for the people of God.

PERSIA.

REV. W. A. SHEDD, *Oroomiah*:—Last week we observed the Day of Prayer for Colleges in the College and had a very precious experience. There was aroused a very deep spirit of earnest

inquiry, and I hope confidently that not a few received impressions that will last for ever. It is what we have been praying for and what we sorely needed, a development of earnest spirituality which will make the boys themselves sources of spiritual influence when they go out. Enlightened men we do send out, and our whole educational system instills a knowledge of the truth which will prevent, I am sure, any serious intellectual perversion, but I long to bring the boys into such vital union with Christ through his Spirit that their whole future life may be in Him. The Day of Prayer was on Thursday, and on Saturday morning we had an unexpected and most solemn visitation. Shamasha Eshai (Jesse) the only brother of the Patriarch, has been in Oroomiah this winter. He is a Protestant convert, and has been long engaged in mission work. On January 25 he was brought here from one of the villages sick. The case developed into typhoid fever, and he died early Saturday morning (January 27.) We feared that the excitement attending his funeral might dissipate the solemn feeling, but it did not, and most of the people seemed to recognize God's voice of warning in the event.

The funeral exercises were interesting. On Saturday as word went out that Shamasha Eshai was dead, people gathered at the College from all the nearer villages. As they were necessarily delayed here till evening, it devolved on us to give them a dinner. About three hundred persons from every section of the nation were here for dinner, men bitterly opposed to our work, as well as friends. After a brief service in our College Chapel the body was taken by the great procession to one of the nearer villages. The burial took place on Monday. It was a rather expensive and difficult part for us to do, but it seemed necessary to carry out the requirements of the customs, and it placed us emphatically before the whole nation as united in their national feelings and sorrows. It was, I am convinced, a providence whose effect will not soon be lost, and will help to keep the hearts of the people open to gospel influence.

MAGIC LANTERN SLIDES.

The India, China and Persia sets have been used in all two hundred and fifty times. The Persia lecture has just been revised and printed. Price 15 cents. Rental of slides with lecture, \$2.

Those who desire to make use of these magic lantern slides with lectures explaining them, in missionary meetings, should address, Mr. W. Henry Grant, 53 Fifth Avenue, New York.

EDUCATION.



FACULTY OF LINCOLN UNIVERSITY.

W. L. Wright, Jr., A. B. I. C. Miller, M. D. S. A. Martin, D. D. W. D. Kerswill, A. M.
I. A. Hodge, D. D. R. L. Stewart, A. M. G. T. Woodhull, D. D. Pres. Rendall. W. R. Bingham, D. D. J. B. Rendall, A. M.

LINCOLN UNIVERSITY.

This admirable institution has become in the providence of God one of the most important and powerful agencies in the land for the preparation of the African race for that great place in the divine plan for the redemption of man which seems evidently to be its destiny. We are sure that our readers will be glad to see the faces of the men who constitute the present faculty and some of the buildings in which instruction is given, and also to hear something of the origin, history, and present needs of the university.

ORIGIN OF THE UNIVERSITY.

The Board of Education in its thirty-fourth annual report made to the General Assembly of 1853 took occasion to make a suggestion with regard to AN AFRICAN ACADEMY. It

presented its arguments summarily as follows: "The present circumstances of the free colored people in our country seem to demand some action on the subject of education; and this in three respects: 1. Education in reference to preparing young men to *serve in the ministry at home*. 2. Education in reference to *African colonization and the missionary work abroad*. 3. Education in reference to *the general elevation of the African character*. The want of a good school of a high order is sensibly felt in various sections of the country. Our Baltimore brethren were obliged during the year to send two of the promising youth connected with an African congregation in that city all the way to New Hampshire to obtain a suitable education. The school should be upon a religious

foundation; it should be under the control of our own ministers and laymen; thorough in its literary aims; chiefly gratuitous in the offer of its advantages; it should be located in a friendly neighborhood; in a climate congenial to the race; and it should be convenient but plain in all its external arrangements of buildings, furniture, food, dress, and everything. An excellent site contiguous to the boundaries of three of the oldest and largest congregations may be secured, and competent men be had as teachers and superintendents. The object of the Board in bringing the subject before the Assembly is first simply to obtain an expression of opinion favorable to the general object; second, to bring the subject at once prominently before the whole Church; and third, to encourage the brethren engaged in the work to go forward without delay. If the God of Ethiopia be for us who can be against us?" The committee of the General Assembly to which the report of the Board was referred had for its two most prominent members Charles C. Beatty, D.D., and George Junkin, D. D. The Assembly on their recommendation adopted the following resolution: "*Resolved*, that the establishment of a high school for the use and benefit of the free colored population of this country meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the presbytery or synod within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people." At a stated meeting of the Presbytery of Newcastle, held on the 5th of October, 1853, the following paper was adopted without a dissenting voice: "Considering the many Christian congregations of colored people in this country which are unable to secure educated ministers of their own color, considering the communities of such people in many parts who need educated men amongst them to fill the places of teachers and other responsible situations, considering the wants of Liberia, and the importance to its present and future welfare of having suitably qualified men to fill its offices and posts of authority, instruction and influence, con-

sidering the vast missionary work yet to be done in Africa, and to be done mainly by persons of African descent, considering how extremely difficult it is for colored youth to obtain a liberal education in this land, arising from a want of schools for that purpose, and their exclusion from all the regular institutions of learning of a higher grade, considering the strong recommendation to that effect from our Board of Education, and its full endorsement by the General Assembly of our Church, and considering the favorable indications of Providence at this time apparently calling us to such a work, this presbytery trusting in God, and under him depending on the Christian liberality of the friends of the African race through our country, do determine as follows: 1. That there shall be established within our bounds and under our supervision an institution to be called the Ashmun Institute for the scientific, classical, and theological education of colored youth of the male sex. 2. That J. M. Dickey, A. Hamilton, R. P. Dubois, ministers, and Samuel J. Dickey and John M. Kelton, ruling elders, be a committee to whom shall be entrusted the temporary charge of this undertaking." It was made the duty of this committee to collect funds, select a site, to obtain a charter, and upon the election of nine trustees by the presbyteries under the charter to surrender all their powers as well as the money and other property belonging to the institution. On the 14th of November following this committee agreed to buy a property of about thirty acres of land in a situation central to the congregations of New London, Fagg's Manor, and Oxford for \$1,250. It was thought to be most appropriate to name the institution after the eminent philanthropist, Jehudi Ashmun, who used his pen and gave his devoted labors to the liberation of American slaves of African descent and their colonization in the land of their ancestors. He personally conducted a colony of freedmen to Liberia in 1822, spent five or six years superintending its affairs and returned to America in a state of great exhaustion in 1828. He died one month after his arrival. The breaking out of the civil war in this country and the proclamation of emancipation, issued by



MARY DOD BROWN MEMORIAL CHAPEL.

President Lincoln, suggested to the friends of Ashmun Institute that they might well mark the epoch when they ventured to enlarge the scope of the school by giving to it the new name of Lincoln University. As the name of John M. Dickey is imperishably associated with the founding and with the early days of this seat of learning so the name of Isaac N. Rendall is associated with the new period of the expansion of its work, and the establishment of the theological department which is very properly regarded as the crown of the whole undertaking. In January 1865 he was elected President of Ashmun Institute, which in April, 1866, became Lincoln University. This position he has continued to fill with conspicuous ability to the present time. He is an enthusiast in the cause of Negro education, and enjoys the unbounded confidence of his pupils who find in him an affectionate father and a devoted friend.

THE THEOLOGICAL DEPARTMENT.

At the annual meeting of the Board of Trustees, June 19, 1867, a letter from Mr. John C. Baldwin, of New York and of Orange, N. J., was read, in which he proffered to the trustees, a gift of \$20,000 to found a professorship of theology for the benefit of the African race. Rev. Edwin R. Bower was inaugurated professor of theology under the terms of this endowment January 21, 1868. The Hon. William E. Dodge made a similar gift to the University, which was

applied to the establishment of a professorship of Sacred Rhetoric, and the Rev. Ezra E. Adams, D.D., was the first incumbent, entering upon his duties in September, 1867. The Rev. William R. Bingham, the Rev. Lorenzo Westcott, and the Rev. Gilbert T. Woodhull, also gave instruction in Pastoral Care, Church History and Biblical Greek.

Among those who took a deep interest in the institution, was the Rev. Albert Barnes, of Philadelphia. He was always ready to co-operate with the faculty, and gave a very valuable course of lectures on the "Evidences of Christianity."

The first report to the General Assembly was made in May, 1871. The Assembly, upon the recommendation of the committee to whom the report was referred, adopted the following: "Your committee believe that this young theological school is of great importance and of blessed promise in connexion with the work of the Church for the colored race, and recommend that the Assembly bestow upon it an assiduous and nourishing care, and commend it to the needed and generous benefactions of the Church."

PRESENT CONDITION.

Lincoln University possesses now a beautiful site comprising about 78 acres of land. The most conspicuous building is the very fine chapel, which has seats for four hundred persons in the audience room, which commu-

nicates with an oratory by sliding frames. The building contains also two class-rooms connected in a similar manner with the oratory. It is known as the Mary Dod Brown Memorial Chapel. The eye is next attracted by University Hall, which is an admirable structure set apart for recitations. It is well ventilated, heated throughout with steam, and makes provision for the preservation of the valuable apparatus of the University and for experimental instruction in several departments of natural science. A kind friend built some years ago Livingston Hall, in which the large gatherings of the June commencement are held, and which will seat 1,000 persons. There are four dormitories, and nine residences for the members of the faculties. The officers of instruction and government now number twelve, and they are men who have been carefully selected for their suitableness for this particular work and are men of unquestionable ability. The results of their toil are of the most gratifying character, and include the putting into the ministry of the Gospel two hundred and seventeen well-trained men, thirteen of whom have gone to Africa as missionaries and two more are under appointment.

PRESENT NEEDS.

It is said with great confidence that the University has received the endorsement of all who are acquainted with its work. It makes its appeal with earnest zeal to all who have knowledge to discern the times, to assist in a work which has had in a marked manner the favor of God, that an immediate enlargement may be made and the facilities of the University may be made available to the numerous applicants whom it may otherwise be necessary to turn away. One of the most urgent needs is the increase of the number of scholarships from twenty-two to one hundred. Another is the better endowment of the chairs of instruction, including the separate endowment and equipment of the theological department, requiring fifty-five thousand dollars. There is immediate need for a suitable building for the preservation, enlargement and use of the library, and of a contingent fund for the care and improvement of the property of the institution. A better investment of money could hardly be made than by a gift to a school so plainly consecrated to the glory of God and to the good of man.

FREEDMEN.

THIRTY YEARS.

The headquarters of the work of the Presbyterian Church among the Freedmen has been in Pittsburgh for the last thirty years. It is true that there was some work done among the Freedmen, by our Church, at least a year previous; but this work, from necessity, was confined by military lines, and was chiefly in connection with military hospitals and "contraband" camps. The close of the war, however, in 1865, took away these restrictions and opened up the whole field for Christian education and evangelization, limited only by the number of workers to be obtained and the amount of money at command. The two committees, with headquarters, respectively, at Indianapolis and Philadelphia,

which had done some preliminary work, were united by the General Assembly which met in Pittsburgh, in May, 1865, under the title of "The General Assembly's Committee on Freedmen." This new committee, consisting of 18 members, nine of whom were ministers, and nine ruling elders, met by order of the General Assembly in the lecture room of the First Presbyterian Church, Pittsburgh, Pa., and was organized for work June 22, 1865. The Eastern and Western Committees each had some funds on hand, and after all the debts were paid they were able, together, to turn over to the General Assembly's Committee on Freedmen about \$3,500 with which to begin the great and important work entrusted to it by the General Assembly.

During its first year's operations, the Assembly's Committee expended about \$25,000 on the field. At the end of five years, when changes were made necessary in the construction of the Committee, on account of the reunion of the two branches of the Presbyterian Church, this committee reported in 1870 that it had 157 missionaries working in 77 schools in which were over 5,000 scholars. It had under its care 69 churches, with a membership of over 6,000; and about the same number of Sabbath-school scholars. The church buildings and school-houses were valued at this time at \$66,000. One Synod, Atlantic, had been organized with three Presbyteries, namely, Catawba, Atlantic and Knox. It is but right to say that most of the Negroes who were gathered in so short a time, into these churches, connected with our General Assembly, were the former slaves of Presbyterian families, and had previously been under such training as had naturally inclined them to our doctrine and mode of worship—in fact many of them had been members of the Presbyterian Church before the war. It was in the Presbyterian communities of North and South Carolina that our work established itself, and these States still continue to be its stronghold. The committee during the five years of its existence spent about \$240,000, and turned over to its successor nearly \$4,000.

Before the re-union there was another work similar in character and purpose, with headquarters in New York carried on as a "Freedmen's Department" in connection with the Presbyterian Committee of Home Missions. This branch of the work was carried on for two years previous to the re-union; and in its final report shows that it had in its employ 185 teachers. Many of these teachers were students who did summer work—teaching from one to three months, and the character of this work was in many cases that of the ordinary "common school." In addition to the school work of this "department," there were eight ordained ministers, two of whom were colored, and five licensed preachers, of whom four were colored.

When the two assemblies united, the work

among the Freedmen, as carried on from New York and as carried on from Pittsburgh, naturally came together and called for the appointment of a new committee.

This new committee, consisting of 12 members, was by direction of the re-united General Assembly, organized June 10, 1870.

The following is taken from the first annual report of the new committee, published in 1871: "On August 31, 1870, the acting secretary of the Freedmen's Department of the Presbyterian Committee of Home Missions, presented to the Presbyterian Committee of Missions for Freedmen, an itemized statement, showing indebtedness at that date of \$17,789 15 upon the work that had been conducted by that department. This indebtedness was exclusive of that upon real estate purchased by said department, of which this committee has not received any official notice. It is understood, however, to have been something over \$3,400." It must be remembered, however, that although this department turned over a debt, it also doubtless brought to the general work considerable valuable real estate, the exact amount of which does not appear on the records. A year later, the combined work showed the value of church and school property to be about \$100,000 as compared with the \$66,000 reported by the Pittsburgh Committee the year before.

NEW LINES.

On account of this comparatively large debt, and for other good reasons, the committee greatly reduced its working force and made very radical changes in its method of work. The previous committees had on their rolls many teachers who were simply teaching common schools. There was a universal desire among the colored people, so lately freed from bondage, to learn to read and write. Old men and women, young men and maidens, begged to be taught the mysteries of the spelling book and the copy book. For this reason this feature of the work was given special prominence. This accounts for the great number of schools not connected with any church work, where the pupils were gratified in their eager desire to be taught reading, writing and arithmetic. The new committee, as its report shows, thought best to cut off all

schools that were not strictly parochial schools—but with three exceptions—“dropping, with their teachers, such schools as had no individual church connection.” This left a large number of teachers before employed, without place in the committee’s work after June 30, 1870.

With this change of plan the committee having in charge the consolidated work, now reduced strictly within missionary and denominational lines, reported during the first year after the re-union 119 missionaries in all. Of this number 34 were ministers, 2 were licentiates, 23 were catechists and 58 others were teachers only. The whole number of schools, according to the new plan, was reduced to 45, containing a little over 4,000 pupils. The number of churches was 98, communicants, 7,600, Sabbath-schools, 82, Sabbath-school scholars a little over 6,000. These churches had buildings and manses valued at about \$70,000. The school property at that time probably amounted to \$30,000. The most of the schools were small parochial schools. Biddle Institute had a good building, two good houses for professors and one small dormitory, valued in all at \$13,000 and clear of debt. Wallingford Academy had a good building, including chapel, also a teacher’s home, the whole, including lot, valued at \$13,000. The Normal School at Winchester had “a valuable lot,” but an indebtedness which, if not soon relieved, would probably prove fatal to its existence. Scotia Seminary for girls at Concord, S. C., opened but a few months before reported 45 pupils in attendance.

Such was the condition of the work at the end of five years. Twenty-five years more have rolled by since, and each year has shown a lengthening of our cords and a strengthening of our stakes. The roll of colored ministers both in and out of the direct employ of our Board is estimated to be something over 200. The Board has now under its care over 200 churches and missions. The whole number of communicants, including churches that are not under the care of the Board, as well as those that are, must amount to near 20,000, with a corresponding number of Sabbath-schools and Sabbath-school scholars. The church and

school property owned by the Board of Missions (the Committee was incorporated in 1882) is valued at over half a million dollars; and many churches and manses whose titles are not in the Board of Missions, but in the Presbyterian Church of the U. S. A., must be added to the estimated value of property held for the service of our colored Presbyterians.

The school work has expanded to a marked degree. Biddle Institute has become Biddle University with 13 buildings, including main building, dormitories, professors’ houses, &c., the whole plant estimated to be worth \$125,000 and free of debt. Scotia Seminary has now two large brick buildings capable of holding 300 boarders. Mary Allen Seminary at Crockett, Texas, has two large brick buildings capable of holding a similar number. Ingleside Seminary, Burkeville, Va., has a four story brick building accommodating 100 boarders. Mary Holmes Seminary at Jackson, Miss., recently burned, but to be rebuilt, held 127. Substantial and valuable buildings are owned by the Board at Augusta, Ga., Aiken, S. C., Chester, S. C., Abbeville, S. C., Franklinton, N. C., Carthage, N. C., Oxford, N. C., Beaufort, S. C., Pine Bluff, Monticello and Cotton Plant, Ark., &c. The pupils in connection with our schools number about 12,000. The two Synods of Atlantic and Catawba are composed almost entirely of colored ministers and churches, with the exception of the Presbyteries of East and South Florida. There are nine presbyteries that are practically colored presbyteries, namely: Catawba, Cape Fear, Southern Virginia, Yadkin, Atlantic, Fairfield, Knox, McClelland and White River.

Never before was the duty of evangelizing these people more imperative. Many among them are now half educated; and if left in this condition, without self-restraint or the fear of God before their eyes, they will constitute a dangerous element which each State and community in which they dwell may well regard with alarm. The work so well begun must be carried on to the finish, which will not be reached until, as a race, they fully comprehend “what man is to believe concerning God, and what duty God requires of man.”

E. P. C.

CHURCH ERECTION.

THE WORK OF THE YEAR.

The year that closed upon the first of April was rendered memorable by the death of the Rev. Samuel D. Alexander, D. D., for twenty-three years a member of the Board and for more than six years its President.

The loss to the Board and to the Church of one so faithful, so untiring in service, and so consecrated in his life as Dr. Alexander, was, so far as possible, expressed in the resolutions published at the time of his departure.

Upon November 26, 1894, the Rev. David Magie, D. D., for twenty years a member of the Board, was elected president to succeed Dr. Alexander.

Throughout the year the utmost care and prudence have been necessary to enable the Board to meet the demands made upon it. The fact that it has been a year of financial depression, having its effect both upon receipts and demands, has not greatly hindered the progress of the Church and the organization of new congregations. Because the times are hard it will not do to leave our new communities without the Gospel and when the resulting churches are organized, there is as much need for church homes as if the business prospects were as bright as four years ago.

APPLICATIONS.

The Board has received during the year 225 applications, of which 178 have been for grants or loans for church buildings and 47 for aid in the erection of manses.

The number is 11 greater than last year, but as fewer large sums have been asked as loans, the aggregate demand in amount is somewhat smaller.

The amounts asked were, from the General Fund, \$87,651; from the Loan Fund, \$30,875 and from the Manse Fund, \$20,329, an aggregate of \$138,855. Correspondence and informal applications indicate that fully as many more churches are on the eve of

building, and are expecting aid from the Board.

APPROPRIATIONS.

From the *General Fund* appropriations have been made to 155 churches and to the aggregate amount of \$77,535. Of these 112 amounting to \$56,730 were absolute grants, and 43 amounting to \$20,805 were loans to be repaid in the regular annual contributions to the Board and without interest. This latter arrangement is in accordance with the wise suggestion of the Assembly of 1893 and serves the double purpose of securing a speedier return to the treasury from churches able to repay and of stimulating the habit of continuous and systematic contributions.

These appropriations have been distributed among 29 Synods, 95 Presbyteries and 37 States and Territories.

There have been also special gifts to 24 churches amounting to \$2,930.15. This makes the total amount from the General Fund \$80,465.15.

From the *Loan Fund* there have been 14 loans aggregating \$28,075, viz.: three in California, two each in Oregon, Minnesota, and Pennsylvania, and one each in Nebraska, Iowa, West Virginia and New York.

From the *Manse Fund*, there have been 41 loans aggregating \$17,191 and four grants amounting to \$400. That the average amount is less than \$400 sufficiently indicates how steadily this work is confined to the small churches and so provides sorely needed homes for the families of their self-sacrificing pastors, otherwise literally without a place in which to lay their heads.

THE OUTLOOK.

In looking forward to the opening year the Board feels that it has reason to expect that the demands upon it from our young churches will be materially increased. Taking the last ten years as an indication there has been a steady progress from year to year reflected in constantly growing demands upon the Board.

While the financial pressure of the last two years has in some degree checked the advance in church building, it is to be presumed that as many new organizations have been formed, which owing to the "hard times," have in larger proportion than usual postponed the attempt to secure church homes of their own.

But there is a general conviction that this present year will prove to be one of returning prosperity. If this proves to be the case the young churches that have prudently delayed action will respond to the new conditions and arise and build. In so doing, by far the larger portion will turn to the Board for help.

In view of this ever present and growing demand from our great home missionary field, should not our prosperous central synods feel that they have reached a point when they, at least, should fully provide for their own work and not draw out from the treasury of the Board more than they put into it?

Let it be remembered that in this work the horizon is ever widening. When the Board was organized fifty years ago, its outlook reached but little beyond the Mississippi river; now it must extend its view to every state and territory in the Union. Then the children of the young Church were of one race and one extraction; now its hand must be extended not only to the sons of its founders, but to the freedmen in the South, the red Indian in the West, the Mexican upon our frontier, the Canadian in New England, and the Alaskan in the far North. Then the English tongue sufficed for the proclamation of the glad tidings; now the Church, through this Board, aids in the building of sanctuaries where in German and Bohemian, Italian and Spanish, Scandinavian and Slavonic, and almost every other language of the globe, devout men out of every nation under heaven do hear the wonderful works of God.

Thus inspiring is the outlook to-day, and the Board cannot doubt that the Church will still furnish the means to carry forward the work to which it is pledged, until every congregation within its fold shall have its House of God—its gate of heaven.

FROM CHURCHES.

WYOMA, W. VA.

Herewith find receipt of Trustees for \$300, which enabled us to dedicate our new house of worship entirely free of debt. May God richly bless you for this aid. We could not have succeeded without it, as the people are nearly all poor. The work here is very promising, and the people are all much encouraged. I am hoping that we may soon have a school established here.

UTICA, MINN.

I cannot tell you how thankful I am to have the last dollar to pay our contractor and to feel sure that our beautiful church can soon be used. There was so much of distrust and fear in the minds of the people and so many discouraging things were said. Now that we have it provided for, the tide is turning and the faint hearts are taking courage, and much interest is now felt.

It is an awakening—people are astonished.

Recently I have had some good men (of good moral and financial standing) help me, and that was also a surprise to the others.

But, in short, praise be to God! for He hath given the victory.

I doubt whether the Board has placed money lately that is such a witness for Christ as here.

MONETT, MO.

The members and friends of the First Presbyterian Church of Monett, Mo., together with the pastor (George H. Williamson), cordially and heartily thank you and the Board of Church Erection, that, through your wisdom and kindness, a Presbyterian church has been completed and paid for. Your kind and generous grant of \$750 paying the last and entire indebtedness. May our heavenly Father continue to strengthen and bless the Board of Church Erection in the great work of making it possible for the scattered, poor and weak churches to have homes of their own in which to worship God and carry forward the great work of the Church!

I was glad when they said unto me, Let us go into the house of the Lord

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the LORD our God I will seek thy good

PUBLICATION AND SABBATH-SCHOOL WORK.

SUCCESS OF SABBATH SCHOOL MISSIONS IN THE PRESBYTERIAN CHURCH.

FIFTY MISSIONARIES REQUIRED TO MEET PRESENT NEEDS —URGENT APPLICATIONS FROM PRESBYTERIES AND SYNODS.

The utility of Sabbath-school missions, their wonderful adaptability to diverse conditions of population, their conspicuous success as a means of evangelizing communities and of promoting all kinds of aggressive church work, their inexpensiveness as compared with almost all kinds of missionary enterprise—these important features have of late years awakened for this particular agency marked attention in the Presbyterian Church.

It is capable of easy proof that the Church is indebted to this branch of her service for a wide dissemination of her principles and even for the existence of hundreds of Presbyterian congregations. Nor is it easy to decide whether the indirect gains to the Church have not been greater than those which can be tabulated in figures. In some states, like Nebraska, the statistics of our Church show in palpable form the growth of Presbyterian influence. In others our Sabbath-school mission work has been chiefly conspicuous for its catholicity. In either case the Church has gained in recognition, friends and support. All that ever was or ever can be done by undenominational agency for the neglected children of our country can be done equally well by the missionaries of our own Church working under the supervision of our Presbyteries, who are probably the best judges of what is needed within their own bounds, and of the best way of meeting the need. This faithful attention to the aggressive work of our Church in the early history of communities is entirely consistent with the most respectful, kindly, and liberal attitude to all other evangelistic agencies.

In fact, the spiritual necessities of our country in this particular line of work are almost beyond conception, and there is abundant room for all the Sabbath-school missionaries we are likely to put upon the field now or for generations to come.

Indeed, the Presbyterian Church "budded better than she knew" when in 1887 she made Sabbath-school missions a leading feature of her Home Work. Seven years of steady progress since the reorganization of the Board of Publication and the lengthening of its title to the present rather extreme dimensions, have made a deep impression on our people. The "Presbyterian Board of Publication and Sabbath-school Work"—our readers should always give it its full title—has done a work during that period which is unexampled in the history of Church-extension. That the churches feel the effects of that work is seen in applications pouring in from Presbyteries for the appointment of Sabbath-school missionaries.

WHAT SHALL BE DONE WITH THESE APPLICATIONS? That is really the question of to-day with the Sabbath-school Committee of the Board.

With about 85 men now in the field we are not meeting the requirements of our Church as represented in the increasing demand for trained Sabbath-school missionaries, working under the discipline and guidance of the Sabbath-school Department, in the direct service of the Synods and Presbyteries with whom they are identified. Presbytery after Presbytery, as it learns of our work, desires to see it introduced within its bounds. The time will come when our strongest Presbyteries will feel and act likewise. The toils and successes of the first seven years of work have taught us something, and we can do better in the future with the experience of past years in our favor. Providence clearly says to us, "Go forward," and the voice comes to us through appeal after appeal

from our Presbyteries, and from influential brethren connected with Home Missions.

"Last spring" writes the Rev. C. H. Miller, of El Reno, Oklahoma Territory, chairman of the Presbyterian Committee on Home Missions, "I implored you to give us another Sabbath school missionary. You promised to do it *as soon as you could*. Please help us, and help us at once." This appeal is dated November 15, 1894, and the needed help has not yet been sent.

"I have been twice ordered by Presbytery," wrote the Rev. F. W. Grossman, from Corning Presbytery, "to secure the commission of a Sabbath-school missionary to take the place of Mr. Hart. Our Presbytery meets on the 16th April, and I should like to know what I shall tell my brethren when they inquire about the matter." The commission is still withheld.

"If any field requires the action of your Board," writes the Rev. W. Williams, Chairman of Committee on Home Missions in Santa Fé Presbytery, "it is this, and you have a man in Brother ——— who will worthily represent you." The place is still unfilled.

From Whitewater Presbytery, the Chairman of the Home Mission Committee wrote us many weeks ago, urging the appointment of a man who was warmly endorsed by the Presbyterian Committee, but the appointment is not yet made.

The Rev. Chas. H. Trusty of Maryville, Tennessee, is the Chairman of the Freedmen's Committee in his Synod and a member of the Presbyterian Committee. He writes that the Union Presbytery have endorsed and approved the Sabbath-school missionary work, and he adds: "We want a missionary this summer." The Presbytery of Kingston also forwards a similar application.

The Rev. W. B. Noble of San Rafael, California, acting on the instructions of Benicia Presbytery, pleads for the appointment of a man within that Presbytery.

The Rev. H. N. Payne, D. D., Field Secretary of the Freedmen's Board writes to us: "Georgia is the most important state in the South. Its negro population is over a million. I grieve that the Presbyterian Church has not greater strength among them. Our

hope in this direction lies in wise pioneer work by the Sabbath-school missionaries."

The foregoing testimony, as the reader will have already noticed, comes largely from brethren connected with other Boards of our Church. The interest felt in our work by other Boards is perfectly natural, for we are actively raising up new constituencies to which they can appeal. Our work touches more points in the great field of missionary enterprise than any other evangelistic agency.

Take, for instance, this brief official account from one of our Sabbath-school missionaries, Mr. James M. Bain, of Wisconsin. "Again on the Lord's Day (he writes April 14, 1895) we gave to a large populous community the gospel, preached and reorganized a flourishing Sabbath-school. *This is the only point in a whole township where the Word is publicly taught.* I hope to be able to supply them with lay help during the summer. The large school house was packed with earnest listeners who had not heard a sermon since last October, when Mr. Joseph Brown and myself gave them a week-day service." Here is the promise of great harvests for God's reapers. Here is one case out of hundreds in which, beginning with a little Sabbath-school we open the door for all the institutions of the Church to follow in speedy course.

At the recent Sabbath-school missionary Conference at Detroit, the missionaries present, about one-half of the total number in the field, were asked to put down, after careful thought, the increase now urgently required to meet the demands now at their respective doors, and the result was that in the opinion of those men the appointment of thirty-eight Sabbath-school missionaries is most urgently needed to occupy places now open in less than one-half of our vast field. It would be a moderate assertion that at least fifty men should be sent out this summer in addition to those already in commission. A wealth of opportunity is before us, which will pass into other hands if we do not seize it. An increase of \$30,000 over and above the amount of our income the past year would do this much, and surely this is not too much to ask for and expect.

The workers in this department, the Board,

and its officers look, of course, with great interest and not a little anxiety to the results of Children's Day.

Hard as the times have been, and stricken as some parts of our country have been with peculiar troubles, we rely upon the fidelity of our Sabbath-schools. But especially do we

ask our adult friends to supplement the offering of the schools with liberal donations. We do not believe that the Presbyterian Church is overtaxed. We believe that with increased enlightenment as to this and all other forms of missionary work there will come quickened zeal and generosity.

COLLEGES AND ACADEMIES.

A GOOD YEAR.—FROM THE ANNUAL REPORT.

RECEIPTS.—A COMPARISON.

TREASURY: FOR THE GENERAL FUND.

	1893-4.	1894-5.
Churches and Sabbath-Schools....	\$30,908 88	\$31,524 95
Other Sources.....	3,998 28	3,567 16
For the Property Fund	10,658 00	10,241 00
For Permanent and Trust Funds..	151 31	481 00

DIRECT:

Churches and Sabbath-Schools....	18,433 97	10,981 76
Individuals.....	41,086 13	60,731 61
Sustentation.....		1,758 86
Transmission.....	230 28	341 00

Total..... \$100,466 85 \$119,627 34

The number of contributing churches was 2,956; but 4,431, or about three-fifths of our churches, omitted this important Board. Their gifts, interest and prayers are needed.

The Western Synods, as shown by the Treasurer's Report, are doing a heroic portion of our Church's work for colleges and academies. Making such large gifts, in a year of great financial depression, western Presbyterians testify, by their personal sacrifices, to the paramount importance of the work, and to their firm belief in the present value and future prosperity of our institutions; and they suggest that eastern Presbyterians both could and would do great things for the work if they could see the need and value of it as those who are on the field see them.

The General Fund, from which appropriations for current expenses of institutions are made, needs large augmentation. The Board is able to give its institutions only about one-half what they should have to enable them to do good work, make reputation, win confidence and come to self-support; and it is obliged to refuse help to many schools, both old and new, which it would pay the Church to foster.

The Property Fund, from which aid is given in paying debts, erecting buildings and securing endowment, is not what it must be if the Church is to establish its work in the West. The Board does not contemplate the opening of more colleges perhaps for years to come; it dare not encourage the opening of academies needed in many regions; but it dares to hope that institutions now remaining (after the gradual disappearance of unfit and weak ones) may be strengthened, endowed and made permanent and self-supporting by large gifts coming to our Treasury from far-seeing friends of Christ, who believe in an education for western young people that makes the Word of God the chief thing.

Large gifts of Presbyterian money continue to reach the hands of representatives of some western educational schemes which the Board cannot approve, and are mostly lost thereafter to any useful purpose. The Board stands modestly ready to inform givers regarding western Presbyterian institutions for which their gifts are solicited, and to do this without prejudice in favor of those which happen to be among its beneficiaries, regarding the interests of our great Church as paramount.

EDUCATION DAY.

Education Day, appointed by the last General Assembly, was widely observed and profitably. It should, in the judgment of the Board, become a permanent appointment and be observed by all churches, Sabbath-schools and young people's societies.

The statistical tables on the next page condense the work of the year into suggestive figures.

Some colleges are aided as academies, either because they do only academic work, or for other reasons not prejudicial to the institutions, but peculiar to their synods.

COLLEGES.

	Yr. of Opening.	1st Yr. of Aid.	Net Property.	Appropriations for Current Expenses 1894-95.	Total Students	College Students.	Academic or Preparatory Students.	Students in Classical Study.	In Systematic Bible Study.	No of Church Members.	Credibly Converted During Year.	Meaning to be
Albany, Oregon.....	1866	1884-5	\$32,684	\$1,400	133	27	83	50	5	59	4	3
Albert Lea, Minnesota.....	1884	1889-90	48,900	500	50	13	27	25	36	30	.....	.....
Alma, Michigan.....	1887	1890-1	163,273	.....	155	38	58	36	165	78	8	28
Bellevue, Nebraska.....	1883	1884-5	85,150	1,250	87	21	64	28	87	85	12	20
Coates (for women), Terre Haute, Indiana.....	1885	1885-6	35,406	1,000	118	25	51	45	76	46	12	.....
Emporia, Kansas.....	1883	1883-4	78,692	1,000	110	70	40	53	110	76	.....	29
German Theological Seminary, Dubuque, Iowa.....	1870	1890-1	56,303	800	39	32	.....	32	39	39	.....	39
Greenville and Tusculum, Tennessee.....	1794	1886-7	31,225	500	158	42	116	50	157	120	9	9
Hastings, Nebraska.....	1883	1884-5	83,350	1,250	82	30	52	50	70	65	6	16
Montana, Deer Lodge, Montana.....	1883	1884-5	50,500	1,000	80	22	34	4	50	22	.....	1
Occidental, Los Angeles, California.....	1889	1891-2	20,444	1,000	73	21	51	22	74	60	7	8
Oswego (for women), Kansas.....	1885	1886-7	31,147	750	55	36	10	.....	54	40	.....	.....
Pierre, South Dakota.....	1883	1883-4	32,827	1,000	83	11	38	12	45	28	3	5
Southwest, Del Norte, Colorado.....	1884	1884-5	20,580	500	59	14	36	9	49	44	1	17
Washington, Tennessee.....	1795	1884-5	19,280	500	130	46	65	35	130	85	18	10
Whitworth, Sumner, Washington.....	1884	1884-5	33,337	1,200	67	42	23	31	62	45	3	5
Totals.....			\$823,598	\$13,650	1,480	490	748	482	1,199	922	83	190

ACADEMIES.

Brookfield, Missouri.....	1886	1889-90	\$22,330	\$500	178	24	38	18	178	80	2	3
Buena Vista, Storm Lake, Iowa.....	1891	1892-3	28,301	800	113	9	18	4	109	71	10	2
Butler, Missouri.....	1877	1883-9	8,075	400	61	.....	61	4	61	25	.....	.....
Corning, Iowa.....	1885	1885-6	20,700	900	148	.....	110	25	148	65	7	3
Gale, Galesville, Wisconsin.....	1878	1884-5	29,290	.....	72	7	44	23	34	45	10	12
Geneseo, Illinois.....	1884	1884-5	43,565	900	117	.....	66	20	117	51	10	.....
Glen Rose, Texas.....	1889	1889-90	8,000	800	51	4	37	25	51	40	20	3
Grassy Cove, Tennessee.....	1884	1885-6	2,805	200	102	.....	25	13	102	35	.....	1
Huntsville, Tennessee.....	1885	1885-6	1,790	250	168	.....	29	3	71	6	.....	.....
Idaho, Caldwell, Idaho.....	1891	1892-3	9,885	500	43	.....	43	35	10	21	6	1
Lewis, Wichita, Kansas.....	1886	1886-7	16,950	2,000	295	2	144	74	226	123	58	5
Longmont, Colorado.....	1885	1885-6	23,450	800	58	.....	58	29	58	27	2	2
New Market, Tennessee.....	1886	1886-7	4,869	300	88	.....	21	19	16	30	.....	.....
Poynette, Wisconsin.....	1885	1885-6	16,351	600	67	.....	35	14	67	54	13	16
Princeton, Kentucky.....	1881	1883-4	46,990	650	110	52	24	37	91	23	12	.....
Salida, Colorado.....	1884	1886-7	12,525	500	51	.....	15	3	51	4	3	.....
Salt Lake, Utah.....	1875	1883-4	45,593	1,300	125	.....	50	6	50	30	10	.....
Scotland, South Dakota.....	1886	1886-7	12,600	1,000	35	.....	29	4	28	15	3	5
Union, Anna, Illinois.....	1883	1884-5	8,700	600	57	.....	35	4	35	20	1	2
Totals.....			\$362,769	\$13,000	1,939	98	882	360	1,503	765	167	57
Joint Totals.....			\$1,186,367	\$26,650	3,419	588	1,630	842	2,702	1,687	250	247

Christian Endeavor For Christ and the Church.

AN ACTIVE MEMBER.

The clauses of the Christian Endeavor pledge which we have been considering during the past five months make no suggestions which are not applicable to every professed follower of Christ. "To do whatever Jesus Christ would like to have me do," "To pray and to read my Bible every day," "To support my own church," "To lead a Christian life" are *Christian* duties the solemn obligation to which is not increased by the membership pledge of any organization of young people.

The concluding clause of the pledge, however, does present as specific duties the obligations assumed by those who desire the privilege of full or active membership.

As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

It is a fact that cannot be emphasized too strongly that the success of any organization depends largely upon the faithful performance of duty by the individual member, and we should be glad if we could have any influence to increase the sense of personal responsibility toward the Society and its work, of all members not only of Christian Endeavor Societies, but of all our church organizations, missionary societies and bands, guilds and associations, brigades and circles, under whatever name and for whatever purpose they may be established.

In all such organizations the prompt and regular attendance of the members is an essential element of success and the silent members are not always the ones who contribute least to the interest of the meeting. "It does me more good just to look at Deacon Hunt, than to hear some men pray," said a Christian woman, speaking of an officer in the church which she attended who had never had courage to let his voice be heard in prayer meeting, but whose godly life and devout manner were exerting a strong and helpful influence in the community.

No systematic plan of Scripture study, of missionary instruction, or of work of any kind can be successfully carried on if the members

are not regularly present at the meetings, retaining in their minds the connection of thought in the topics of discussion and thoroughly familiar with the work already done. Many a leader or chairman of committee has had the disheartening experience of being obliged to carry out a carefully prepared program, when several of those to whom parts had been assigned had failed to appear.

The specific duties which the framers of the pledge have thought best to enumerate are not so many or so arduous that they need be burdensome and much liberty is left to the individual conscience. There is a danger, of course, that the performance of these duties may become perfunctory, that what is done because a pledge requires it may carry with it little of the spirit of loving service that is most acceptable. On the other hand the honest Christian may find the necessity of holding himself ready for such duty a stimulus to resist those worldly and enervating influences which he knows will make him unfit for it.

The necessity of previous preparation for the prayer meeting, resulting from the obligation to take some part, ensures that the meeting itself shall be kept in mind during the preceding days, that there shall be searching of Scripture for texts bearing upon the topic assigned and more careful reading of religious books and papers in quest of appropriate selections.

The remembrance that many are expected to take part will tend to briefness and definiteness in prayer and remark. To learn when to sit down is quite as important as to learn when to stand up and in prayer a series of sentence petitions, in which one voice follows another is often a precious and helpful exercise. That all such service shall be *sincere*, that the texts recited, the selections read, the hymns called for, the testimony given shall express real heart feeling or purpose; that the prayer offered, even if only a single sentence, should be an honest expression of the heart's desire; is absolutely essential to the value of such exercises; that they may become mere outward forms is one of the dangers to be guarded against in a society and in the individual.

An active member, which should mean the same as a faithful member, will not limit his fidelity to the prayer meeting hour or to the "consecration meeting." In committee duty, in cordial fellowship with his associates, in watchful interest toward those around him, he will find constant opportunity to advance the interests of his society and to accomplish the

purposes for which it was established. In helping others he will himself be helped and a Christian Endeavor Society or a Westminster League or a Young People's Association, or a Boy's Brigade or a Mission Band whose members are all *active* in the truest and deepest sense of the word will be a strengthening power in any church.

FIRST CHRISTIAN ENDEAVOR SOCIETY IN THE LAOS LAND.

C. H. DENMAN, M.D.

On February 10, 1892, Rev. Robert Irwin organized a society with sixteen members at Lampoon. We gathered in the afternoon about four o'clock at the house of one of the native Christians. It was in a bamboo house raised on posts about six feet from the ground. As you ascend the rude steps you enter an uncovered porch, which is separated from the main room only by the timbers which support the roof—three or four in number. Here the people live; here they receive their guests; here too, some of them sleep, although there is also an enclosed room used chiefly for the latter purpose. The floor of bamboo creaks and bends as you pass over it to your seat, which consists of a piece of matting or mattress of native cotton, with a cushion to rest your elbow upon. You would better not try to sit as do the natives, especially if this is your first experience. They sit "tailor fashion," and if you should succeed in doing so for half an hour, you probably would wish to be carried home. Try it. As you take your seat, a water jug and wooden cup is placed near you for your refreshment. Since all have not arrived and you cannot talk much, you look about. The two sides of the room which are enclosed, are perhaps ornamented with pictures from foreign papers or advertising cards, of which the people are very fond. Some may be upside down, but their beauty is not diminished thereby. Along one side you see reels of yarn waiting for the weaver's loom. Perhaps in one corner is a large shallow basket, hanging by cords from the ceiling, and if your curiosity is strong enough to tempt you to go thither, you may see resting in its basket cradle, a dark-eyed little babe, who

looks with wonder at your face, but little fairer than its own. Be careful how you call it a "pretty darling," lest the parents will think you want to take it away, or cast an evil eye on it.

And now the people have arrived and are seated, the men on one side and the women on the other. Mr. Irwin had explained the subject a week or so before, and now he asks for questions.

These people are much averse to taking pledges which they consider as very sacred things. But when it was shown to them that in taking the Christian Endeavor pledge, they were promising no more than they had already undertaken upon joining the Church, a few gave their assent. The written pledge was passed and signed by sixteen. The title and first sentence of the pledge expressed in the Laos idiom and literally translated, would read thus: "Company young people who endeavor with sacrifice to do work which proper with be a Christian."

What particular kind of work He, sacred Jesus, wishes give slave of sacred Him do, slave of sacred prince have word of sacred covenant laid away saying will do work, that particular kind, rely in strength of sacred Jesus Christ Prince.

An election of officers followed, in which the women received equal share in the honors; a point especially gratifying in a country where woman is usually considered far inferior to man.

Then, as it was getting dark, sentence prayers were called for, to which nearly every member responded. Never in a home society, have I seen members more ready to take part. Surely, thought I, here is a good example for the timid. Probably not more than half-a-dozen of these people had ever taken part in a meeting before and yet they did well.

This we trust is the beginning of greater things, it is hoped that ere long societies may be formed in all the churches. There is need, to arouse the younger members to more active service. We believe that with God's blessing the society will accomplish as much good here as in the home land.

Will you not join us in asking that blessing?

LIFE IN SIAM.

At a meeting of a Presbyterian Ladies' Missionary Society, not long ago, a missionary lady from Siam gave a unique entertainment—a series of representations of life in Siam enacted by children and young people whom she had drilled and costumed. The following scenes were exhibited:

1. A family getting up in the morning, rolling up their beds, preparing and eating their rice breakfast, each one washing his own bowl and turning it upside down upon the floor to dry.

2. A priest's school.

3. A mission school, with the teacher and the missionary coming to visit and examine.

4. A sewing school in which the little girls held their work with their toes and sewed their seam, pointing the needle away from them, the lady teacher assisting, over-seeing and interfering when the girls fell to slapping each other.

5. The lady missionary receiving callers who examined her shoes, her hairpin, her breastpin: tried on her hat and told her the color of her hair. Then she was called out of the room and the visitors improved the opportunity to open drawers, look in the glass, practice on their hair with her brush and comb, &c., &c.

6. Priests coming round begging: a water-carrier bringing water; a slave with his feet chained together.

7. A street scene—women pounding rice and slaves chained by the neck sawing wood, and a crowd gathering around the missionary who was distributing tracts, and who put ointment on the neck of a slave where the chain had galled it. Then others crowded around with sore fingers, &c.; meddlesome ones wanted to pull everything out of the medicine box. At last he got them interested enough to listen to him a little while, and then they went away studying their tracts.

Our informant writes: "That was not all, but you can get an idea of what it was. You can hardly understand how well it was represented. It closed with a tableau accompanied by the song, 'Pity them! pity them! Christians at home.' Mrs. — spoke very sweetly between the scenes, explaining them. She told us about a poor woman who came to her and wanted 'a pattern for a prayer.' The woman wanted to pray to Jesus, but did not know how."

Now, we have not given the name and address of the lady missionary who gave this de-

lightful and instructive exhibition, because we do not wish to encourage any other societies or bands to send for her. She is sure to have more of such calls than she will have time or strength for while in this country. We must be careful not to kill our dear missionaries with work when they have come home for needed rest. They can do such things in a few places where they are personally known, but ought not to be kept at it. It wears them out.

But we think that many young women who are leaders of mission bands or active members of young people's societies, can learn enough about different missions from books, and by conversing with visiting missionaries and listening to their addresses, to become quite able to prepare such entertainments, and the boys and young men will delight in helping them. And all this will do a great deal of good to all who diligently and faithfully prepare themselves to take part in such exercises. There will be enough of amusement in it to make it rest you from the fatigue of ordinary work, and it will be real and precious work for Christ. Learning to do it well for Him will be true *Christian endeavor*.

READING TO THE POOR.

[This article from the *New York Observer* has some excellent suggestions concerning a very practical sort of Christian endeavor, which we heartily commend to our readers.]

The members and committees of Christian Endeavor societies often feel at a real loss for practical church work. I suggest this work. It was a means of usefulness very prominent in the olden time; but in these days of public schools it has dropped out of notice as no longer needed.

But the old people of the present day did not all attend school, and a good many of the young ones attended it very little. They "can read," and one must generally assume this to be the case in dealing with them; but what sort of reading is it? If you teach an adult Bible class among the poor for a few months, you will wonder how many of them ever get any meaning out of a book. Even some who like to read cannot give any intelligible rendering to the long words. But the main difficulty is that most of them surely cannot like it. You know how it is with a child; you cannot expect him to read willingly, no matter how eager he is to be read to, until the studying out of the words ceases to be a hard task.

Nor am I speaking especially of your reading the Bible to these people, but rather of reading

them interesting, useful stories, and pathetic, hymn-like little poems. Carefully chosen Bible passages would often be the very best thing to read, but not always. I think that would chiefly be the case with the very ignorant, the very good, or the very sick. For, well people, not very good, would seldom be willing to listen to the Bible, unless largely spiced up with extraneous matter of some kind; and those not very ignorant, often can read the familiar verses of their Bibles, though they would not attempt other reading.

Some would gladly listen to a "treat," discovered by you and brought to share with them, who would resent the bald offer to read their Bibles for them, a thing which they, manifestly, if not too low down, could do for themselves.

Watch for the stories and scraps and verses which you yourself are pleased with. In five cases out of ten they are just what will please your poor protégés. If you are not ready at altering language as you go along in reading, and if your selection is in a newspaper or the like, take a pencil and scratch out dull paragraphs and substitute simple words for impossible ones. Conducting your reading in this way, you may well find it no small success as mission work.

The greatest satisfaction that I have found in this sort of effort has been in reading good Sunday-school books to sick scholars. I have felt that the hour was more hopefully expended upon the child than if he had been at Sunday-school and had heard a perhaps unwelcome and more or less interrupted lesson. The story was one long delight and favor to him and its instruction far more impressive because conveyed in the picture of some real little lives. Is it not just so with your own reading?

MARGARET MILLER.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere."

NOTES.

—An Endeavor society has been organized in the State Prison at Frankfort, Ky.

—In this number we present the sixth article in the series on the Endeavor Pledge.

—Do not fail to read the article on another page on Christian Endeavor in the Laos Land.

—Bishop Vincent makes a practical suggestion in this sentence: "The week of revival ought to be followed by ten years of teaching."

—"With good will doing service," Eph. 6: 7, is the motto adopted by Endeavorers in Iowa.

—Bishop Doane once said that organized love and loving organization are the essential and characteristic features of the Woman's Missionary Society.

—Let your hidden life be so clear and consistently Christian, that if it were laid open to the public to-morrow you need not blush for it.—*Iowa Endeavorer*.

—Christian Endeavorers in Brooklyn declare their belief in everything that will take religion into politics, and everything that will keep politics out of religion.

—Coming nearer and nearer to Christ, said Phillips Brooks, does not mean creeping into a refuge where we can be safe. It means becoming better and better men, and repeating his character more and more in ours.

—I never make the preparations for penetrating into some small province of nature hitherto undiscovered, without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—*Professor Louis Agassiz*.

—The Young Peoples Societies of the Synod of New Jersey support Rev. M. E. Clemenson, a Home Missionary in Salina, Utah. He was a Mormon boy, converted through the instrumentality of a young missionary lady teacher who went to Utah from Elizabeth, N. J.

—The series of articles on Great Missionaries of the Church, published in *The Congregationalist*, will be republished in a book soon to be issued by T. Y. Crowell & Co. The subjects are Patteson, Coan, Goodell, Carey, Schaufliker, Neesima, Hannington and Bridgman.

—Mr. W. Henry Grant, in his "The Missionary Committee at Work," makes a useful suggestion about collecting material in the form of brief extracts, letters and leaflets, and the building up of a missionary library and museum, so that those who follow us shall have a far higher starting point than we had, and therefore be better informed and more efficient in forwarding the great work.

—An ancient apple tree on a Vermont farm bore fruit when other trees failed, and notably in seasons of drouth. The secret was finally discovered—a hidden spring refreshed and invigorated its roots. There are Christians, continues the *New York Observer*, who amid most discouraging circumstances put forth the fruits of true religion in abundance, because refreshed and sustained by secret fellowship with God.

—Five hundred pastors, in twelve different denominations, representing Endeavor Societies with 30,000 members and churches with 100,000 members, report as to Christian Endeavor support of the church. The result shows that seventy-six per cent. of the members of these societies attend the Sunday evening service, and fifty-seven per cent. attend the mid-week meeting; while the attendance of all church members (including Christian Endeavor members) was forty-six per cent. on Sunday evening and twenty-eight per cent. at the mid-week meeting.

—I believe, says Dr. David J. Burrell, that the young people of the Society of Christian Endeavor are doing the right thing with a right motive, in the right way. The vital principle of this movement, its throbbing pulse, is found in the words, "the love of Christ constraineth me." The movement means that our young people are to be trained for faithful and efficient service. The obligations of the pledge are open doors of duty leading into the inner places of communion; the duties of regular prayer, of scriptural study, of social worship, and of open confession of Christ.

—The Rev. Frederick J. Stanley, L. H. D., suggests that the true growth of Christian Endeavor is indicated by the advance spiritually of the fourteen years past. When organized at the home of Dr. Clark, February 14, 1881, the emphasis was laid on *Endeavor*. During the eight or nine years following, the Holy Spirit kept increasing his power in the hearts and lives of Endeavorers, until, at the grand Consecration Convention, the purpose of the organization was crystallized in this idea: Your Personal Soul Consecrated Entirely. But the climax was reached last July in the Cleveland Convention, when the motto of the whole organization of two and a half millions was declared to be, "Christ for the World, and the World for Christ." Thenceforth Y. P. S. C. E. could only be translated: You Preach Salvation—Christ—Everywhere. This is our life motto, as Endeavorers for God and His Kingdom.

SUGGESTIONS FOR THE STUDY OF AFRICA.

Consult list of books and articles in Concert of Prayer department.

The *Review of Reviews* for May reproduces an article from the Royal Geographical Journal, in which the author, Mr. H. H. Johnston, says: The missionaries have acted as a kind of in-

formal school board for Central Africa, and the results of their years of patient teaching have begun to manifest themselves. An increasing number of natives are able to read and write, and, above all, are trained to respect and to value a settled and civilized government.

FACT AND INCIDENT.

A native lad from the Universities Mission sent the first message over the telegraph line from Chikwawa to Blantyre.

Mr. Cecil Rhodes recently gave 9,000 acres of land in Mashonaland and Metabeland to the Baptist Church of South Africa, for missionary purposes.

There has been a recent discovery of opals near Kimberly, which is regarded as of great importance as an indication of a valuable addition to the mineral wealth of South Africa.—*Illustrated Africa*.

Though the year was remarkably fruitful in explorations, yet no continent on the globe, says the *Independent*, contains so much unexplored territory and promise of rich reward in scientific discoveries as does Africa.

The South African Auxiliary Bible Society issued last year 32,000 Bibles and Testaments from its depository at Cape Town. These were circulated in Cape Colony, the Free State, Transvaal, Bechuanaland, and more distant regions.

One of the most important educational institutions in Africa is Lovedale, located 700 miles northeast of Cape Town. Dr. James Stewart of the Free Church of Scotland, to whose wisdom and energy this school is greatly indebted, has described in a recent volume its aims and method. The history of Lovedale has been traced by Robert Young, Esq., in the monthly issues of *Missions of the World*.

The Hausas, numbering many millions, and occupying an area of half a million square miles in the Central Soudan, are called the leading commercial people of Africa. They are noted for the variety and excellence of their manufactures. Those who have begun to learn the Hausa language speak of the richness of the vocabulary, as an instance of which they have eight names for the different parts of the day from sunrise to sunset.

Dr. Emil Holub has an instructive article in *Illustrated Africa* for May, 1895, on Khama the Christian King of the Bamangwato, who has done so much to promote civilization. By enlightening his people he has broken the power of the "N'jaka's," or rain doctors. By the introduction of the plow he has lessened the

slavish work of the women in the fields. Since the beginning of his reign the area of cultivated lands has doubled.

Khama recently made his first visit to Cape Town. Replying to an address by a representative of various temperance organizations, he said: "I have no difficulty in keeping liquor from my own people. My indunas are faithful to me, and are doing their utmost to assist me in the entire prohibition of liquor in our country. The one difficulty is that we have white people there who will have liquor. They have another government and I cannot control them."

Barnabas Shaw reached Cape Town in 1815, expecting to plant the Gospel there; but the Dutch authorities, hostile to missionary effort, forbade his preaching. Disappointed, and compelled to turn his steps elsewhere, he bought a yoke of oxen and a cart, and with his wife set out for the interior, not knowing whither he went. Encamping at the close of the twenty-seventh day three hundred miles from their starting-point, they discovered a party of Hottentots camping near them. And they soon learned that the men, headed by their chief, were on the way to Cape Town to find a missionary to teach them "the great Word." It is believed that had either party started a half-day earlier or later they would not have met. In connection with this "modern chapter of the Acts of the Apostles," read Acts 8:26-35.

BRIEF READINGS.

The following references are to recent numbers of *THE CHURCH AT HOME AND ABROAD*. Most of them are brief, terse paragraphs, suitable for reading at the missionary meeting.

The Berbers of North Africa, Vol. 15, page 256. The Barbary States, 15-429. Kairoun University at Fez, Morocco, 15-77. The Gospel in Fez, 15-78. Missions in Morocco, 16-6. Timbuctoo, 15-237. The Touaregs, remnants of the Berbers, 17-163, 165. Facts about Abyssinia, 15-429.

Mtesa's message to the white people, 15-429. Martyrs in Uganda, 15-287. Progress in Uganda, 16-106. Christian Influence in Uganda, 15-523. The Roman Catholics and the New Testament, 15-254.

Mashonaland, 15-254, 430. Basutoland, 15-520. Belief of the Metabele, 15-432. A Metabele Wife, 15-76. King Khama, 15-520. Origin of the Universities' Mission, 15-430. Bishop Smythies, 17-71. The Blantyre Church in the Shire Highlands, 16-256. Christian Schools on Lake Nyassa, 15-520. The Zambesi Industrial

Mission, 17-255. The Cape General Mission at Kimberly, 15-256.

Cape Colony, 15-520. Rhodesia, 17-467. The South African Republic, 15-520. Orange Free State, 15-520. Wellington Seminary, 17-72, 165. Progress among the Kaffirs, 15-77. The Kaffir Girls' School, 15-77. The Kaffirs and Bishop Taylor, 15-431. Value of a Plow, 15-76. Wesleyan Converts, 15-75. Zulu Characteristics, 15-522. Grave Money, 16-240. Colonists and Natives, 15-342.

The Bantu Languages, 15-254, 255. The Mang'anja Language, 15-342. The Nyanja Language, 16-447. Poverty of Language, 16-201.

Livingstone's Funeral March, 16-165. Training Missionaries for Africa, 15-168. Advice to a Missionary, 17-439. Woman's Influence, 15-433. Need of Native Leaders, 16-256. Captain Cameron, 16-165.

Congo Free State, 15-433, 520. Congo and Belgium, 17-186. The Pahouins of the French Congo, 15-343. Cannibals in the Congo, 17-342. Letter to the Archbishop of Canterbury, 17-342. The Hunger of a Native, 17-163. Rev. W. H. Sheppard, 15-293, 17-71. A Dying Child, 15-341. The Language of the Hausa, 15-341.

Mr. Freeman's Work in Western Africa, 16-68. Medical Work, 15-412. Mrs. Laffin's Dying Message, 17-343. Girls Learning to Read, 16-164. The Fang, 15-412. A Curious Fragment of Humanity, 15-33. Sketch of Dr. A. C. Good, 17-118.

CHRISTIAN TRAINING COURSE.

The Library, 53 Fifth Avenue, New York, is receiving inquiries from all parts of the country relative to this course of study.

We hope that many leaders of Young People's Societies will send for the literature at once—the package costs but twenty-five cents—and examine it carefully. It is desirable that all who use the course be ready to begin early in the Autumn.

There is a manifest desire in many parts of the Church to make the organizations of our young people of the greatest possible benefit. The purpose of the Westminster Society of the Third Presbyterian Church in Pittsburgh is thus stated in its constitution: To train the young members of the Church in the history, doctrines and customs of the Presbyterian Church, to the end that the kingdom of the Redeemer may be advanced through the upbuilding of believers and the development of a true missionary spirit.

A special service of unusual interest was conducted by the Christian Endeavorers of the Presbyterian Church in Sing Sing, New York, March 28th. The theme, "Presbyterianism," was apportioned as to its history and other aspects to members of the Society, who in turn read papers as follows: "Presbyterians in the United States," "Presbyterians and Education," "Presbyterianism and Patriotism," "Presbyterians and Missions," "Presbyterianism, its Doctrines and Polity," "John Knox at Home." *The Evangelist*, to which we are indebted for a report of this meeting, expresses the hope that something permanent may grow out of it, to the end that at least one meeting of this character be held each year in every Presbyterian Church in the country.

The conductor of the Young People's column in an exchange, after noticing programs of meetings of various young people's societies, says: I know nothing that is of surer promise for an eager and intelligent church life to-morrow than this desire among our young people to acquaint themselves with the main facts of church history.

"Outline B" of the Christian Training Course will appear in our August number. In the meantime we invite correspondence from all who are interested in such a course of study.

The following are the topics in "Outline A" for June:

BIBLICAL.

STUDY XI. *Means of Grace*. Qu. 88-98. The Word of God; Sacraments; Prayer.

STUDY XII. *Man's Duty to God*. Qu. 39-42. Obedience; Law; The Decalogue; The Summary.

MISSIONARY.

STUDY XI. June (1). *Africa*. Africa for Christ.—Over Sea and Land, 1894, p. 113. Another fine prize exercise, suitable for Monthly Concert of all Societies. Watchman Voices. Present Vision in Africa.—Dennis, pp. 105-113. Africa, Customs, Etc.—Question Book, 1-58. (5c., W. F. S.)

STUDY XII. June (2). *Africa*. Africa, Mission Work.—Question Book, 57-88. (5c., W. F. S.) The African Rum Traffic.*—See Dennis, pp. 176-178. David Livingstone.* Watchman Voices.

HISTORICAL.

STUDY XI. *The Modern Period*. Pages 38-39. (7) The Wesleyan Revival, *the Wesleys, the Methodist Episcopal Church.

STUDY XII. *The Modern Period*. Pages 40-46 (the end). (8) Modern Missions; Beliefs; Churches; Denominations; Religious.

WORTH READING.

THE GOSPEL AND THE GOSPELS, by Professor Bernhard Weiss. *Hartford Seminary Record*, April, 1895.

SOME PHASES OF THE INDIAN QUESTION, by Herbert Welsh. *Public Opinion*, April 18, 1895.

DEFINITENESS IN MISSIONARY CONSECRATION, by E. K. Alden, D. D. *Missionary Herald*, April, 1895.

IN THE MOUNTAINS OF JAPAN, by Laura B. Starr. *Outing*, April, 1895.

INDIAN EDUCATION AT CARLISLE, by O. B. Super. *New England Magazine*, April, 1895.

SUPPRESSION OF THE LOTTERY AND OTHER GAMBLING, by Rev. Dr. Newman Smyth. *The Forum*, April, 1895.

RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS, by Lyman Abbott. *The Century*, April, 1895.

LIFE AMONG THE AFGHANS, by Bertram Bernard. *Home and Country*, April, 1895.

THE COMING OF THE RIVER PIURA, by Alfred F. Sears. Describes a Peruvian custom of welcoming with a great public demonstration the coming of the life giving water to the dried-up river bed. *Overland Monthly*, April, 1895.

PICTURESQUE PAPUA, by O. M. Spencer. *The Cosmopolitan*, April, 1895.

CHINA AND JAPAN, by Geo. Frederick Seward. *The Cosmopolitan*, April, 1895.

METHODS OF STUDYING SOCIETY, by Professor Albion W. Small, Ph. D. *The Chautauquan*, April, 1895.

BRYN MAWR COLLEGE, by Madeline Vaughan Abbott. *Godey's Magazine*, May, 1895.

SOME WANDERINGS IN JAPAN, by Alfred Parsons. *Harper's Magazine*, May, 1895.

THE IMPERIAL FAMILY OF JAPAN, by Laura B. Starr. *Pull Mall Magazine*, May, 1895.

THE SHRINES OF THE SHIAHS, by Rev. J. Bassett. *Frank Leslie's Popular Monthly*, May, 1895.

ELIJAH COLEMAN BRIDGMAN, by C. C. Creegan, D. D. *The Congregationalist*, April 25, 1895.

THE AMERICAN COLLEGE. *Atlantic Monthly*, May, 1895.

THE FUTURE OF JAPAN, by S. Kurino, the Japanese Minister. *The North American Review*, May, 1895.

THE HEART OF DR. LIVINGSTONE, by The Editor. *The Century*, May, 1895.

THE POTTERY OF THE AMERICAN INDIANS, by W. W. Hoffman, M. D. *The Monthly Illustrator*, May, 1895.

THE CRIMINAL CROWDING OF PUBLIC SCHOOLS, by James H. Penniman. *The Forum*, May, 1895.

MISSIONARY WORK IN ALASKA, by Sheldon Jackson, D. D. *The Treasury*, May, 1895.

MR. RUDYARD KIPLING is about to revisit India, and will furnish regular contributions to *The Cosmopolitan* during the coming year. What he writes will no doubt attract wide attention.



A HOME IN THE CUMBERLAND MOUNTAINS.

Children's Christian Endeavor.

In our last number our young readers found a picture of a boy on the back of a big ox drawing a sled in the Cumberland mountains. Here is one of the homes in that mountain region. Who knows but it may be the home of the same family to which the boy on that ox belongs? That may be his younger brother who stands there in the door looking out. Sturdy little fellow! The ox would not easily throw him if he was on his back. Likely that ox would not try. He looked tame and gentle. He and the boy are probably good friends. The boy has fed him and given him water to drink, and strewed straw for his bed, and comforted his sides and back with the curry-comb. The boy may have known the whole life of the ox, for a calf becomes a full grown ox in three or four years, and that boy may be ten or twelve years old. The calf has outgrown the boy in size. But how much more the boy knows already than the ox! And the boy can keep on increasing in wisdom when he has stopped growing in stature—how long? Need that growth ever stop?

But the boy needs school and books, the Bible, Sabbath-school, a pastor and teacher.

His home makes a pretty picture. See the shapely logs that have been hewn and laid up for its walls; the rustic frame supporting the vine; the cow quietly standing near; the clothes draping the fence on the left; and the tree-covered hill rising so steeply in the rear.

Do you notice the legend that the artist has put into his picture near the bottom of it—*BE IT EVER SO HUMBLE?* Of course he took it from the lovely song.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.

Probably this is quite as true to that boy leaning against the door-post of that mountain cabin as to any one who reads this in a home ever so stately and elegant. To each of us home is where his mother lives, and there is to us no other place like that.

But most of you who read this have more comfortable homes, and more books and better schools. We are not sure that there are any books in that mountain cottage—even a Bible—or any church or Sabbath-school near enough for that boy to attend. Can we do anything for him and many other such boys in those moun-

tains,—and the girls too? Talk this over with your mothers, and in your mission bands and Junior Endeavor Societies. And I should like to have any of you write and tell us what you think about it. Those mountaineers are worth thinking about, I can tell you. H A. N.

A MISSIONARY BUYING A GIRL.

The boys and girls who read this will be wise enough, I hope, to look all through the magazine, not only at the pictures, but at all the things that are printed, many of which are as interesting to children as the things in these pages which are especially prepared for children.

Look up an article in the FOREIGN MISSION part of this number, the title of which is "After Many Days," and see how Dr. Nevius once bought a girl, how much he paid for her, why he did it, and what became of her. I cannot tell yet on what page it will be, because that part of the magazine is not printed so soon as this part. But you can easily find it by the title, and it is worth while for your mothers to look all through the other articles for things to read to their children.

ANSWERS TO QUESTIONS.

[May number. Page 433.]

Question.—What man lived on the earth longer than his father did, and yet died before his father died?

Answer.—Methuselah, the son of Enoch, died before his father, because his father died not, "for God took him," Gen. v : 24.

Question.—How many Obadiah's are mentioned in the Bible?

Answer.—Twelve; viz:

1. An officer in Ahab's court, 1 Kings xviii : 3.
2. One mentioned in 1 Chron. iii : 21.
3. Son of Izrahiah, 1 Chron. vii : 3.
4. Son of Azel, 1 : Chron. viii : 38,
5. Son of Shemaiah, 1 Chron. ix : 16.
6. A Gadite who joined David at Ziklag, Chron. xii : 9.
7. One of the Princes of Judah, 2 Chron. xvii : 7.
8. Father of Ishemaiah, 1 Chron. xxxiii : 19.
9. Son of Jehiel, Ezra viii : 9.
10. A priest mentioned in Neh. x : 5.
11. An overseer on the temple, 2 Chron. xxxiv : 12.
12. The author of the prophecy of Obadiah.

Question.—Which of all of them interests you most? What about him?

Answer.—The prophet last mentioned. He predicts the glories of the future Jerusalem.

Question.—One of the Obadiah's said something which we hope each of you can say when you are near the end of your life. What was it?

Answer.—The first one mentioned, the Governor in Ahab's court said: "I thy servant fear the Lord

from my youth." 1 Kings xviii : 12. A grand thing to be able to say. The blessing of a godly mother was perhaps his.

If the foregoing answers to your questions entitle me to a picture, I would like to have one of Dr. Arthur Mitchell.

We have no Society of *Christian Endeavor* so-called, in our church. We call ours the *Society of Christian Workers*, and it is controlled by our session. We prefer that.

Very respectfully,

MISS A. B. STEVENSON,

Baltimore, Md.

Very gladly do we send the picture asked for by Miss S.— and we are glad to recognize all Christian workers and all Christian endeavorers, in whatever forms of organization they associate themselves, and by whatever names they choose to call them. They are all in one blessed fellowship—all one in Christ. We cordially greet and welcome them all in *His* name.

KATIE'S PART.

"What have you done, dear children?"

The mother gently said,

And she kissed her white-robed babes at night,

And tucked them up in bed;

"What have you done through all this day

To help some one along the way?"

Then each one told of some kind deed—

A loving word just spoken:

Some sacrifice for others' wants,

Or gift of friendly token.

But when 'twas Katie's turn to speak,

A tear-drop glistened on her cheek.

"I cannot think of anything

So *very* good to day,"

She sadly said: "only I helped

A chicken find its way

Back to its mother—that was all:

But it was lost, and Oh, so small!

"'Twas naughty when it ran away;

But, dear mamma, I know

It felt so sorry, for it tried

The right way back to go.

You told us once we ought to seek

To save the lost ones and the weak.

"The little chicken looked distressed,

And how it cried poor thing!

It was so glad to cruddle up

Under its mother's wing,

And I was happy when I found

'Twas there with her all safe and sound."

The children hid their smiles beneath

The bed's white coverlet,

But the mother kissed her Katie

Just where the cheek was wet.

"Your part," she said, "you too have done:

God is well pleased, my little one."

—SUSAN TEALL PERRY, in *The Evangelist*.

Gleanings

At Home and Abroad.

—"The humblest life that lives may be divine"

—"A Christianity without a dying, atoning Christ, is a dying Christianity."

—"The history of Jews is the history of miracle as it is the miracle of history."

—"The American Highlanders," is the term applied to the white mountaineers in the South.

—"The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*George Eliot*.

—"The character of Christ is the wealth of God, born into the soul of humanity, that it might be rich like God."

—"The present deficiency in money for missions is due as much to soft times in doctrine as to hard times in business.—*Joseph Cook*.

—"Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary society, says Edward A Lawrence.

—"The Indian students of the Carlisle Industrial School have between \$11,000 and \$12,000 in bank toward a start in life when they leave school.—*North and West*.

—"Shinto is, above everything else, an ancestor worship, a religious respect for the country and for the men whose heroic deeds still inspire its people.—Alfred Parsons in *Harper's Magazine*.

—"A boy in a mission school in India, in his examination paper on "The Iliad," wrote: The title, "King of Men," is wrongly applied to Agamemnon. It belongs to Christ, who is King of all men.

—"The spirit which prompts the giving of money, time, and life itself, for the betterment of the ignorant and the oppressed, receives its impulse from him who was not willing that any should perish.—*The Red Man*.

—"The study of non-Christian races and religions, and of Christianity as a missionary religion destined to be universalized, should claim a large portion of every missionary student's attention during his college days, says a writer in *Work and Workers*.

—"The soul, crippled by sin and weakened by indulgence, needs something more than knowledge. He who sees in Jesus only "a teacher come from God," sees not what the world most needs, a Power outside ourselves that makes for righteousness. Not, "I will show you the way," but "I am the way," is the joyful message of Jesus to a lost world.—*The Evangelist*.

—"Living men should study living books," says a Chinese Christian minister in Foochow. The books of Confucius are good, but should not be put in the place of the Bible.

—"Reserve the cots for the two most uninteresting babies," writes Miss Helen Gould, when sending each year a check for the support of two beds in the Babies' Shelter in New York.

—"A sound body, a trained mind, linguistic talent, and common sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work.—*Edward A. Lawrence*.

—"Employment, as the basis of relief, is the cardinal maxim of enlightened charity. This rule, writes an officer of the Charity Organization Society of Charleston, S. C., has an economic advantage, but is of greater value as a moral force.

—"Sound judgment, fine discrimination, ability to organize and perfect a system, power of supremacy over adverse conditions, in short, a high order of the faculty known as common sense—this is the qualification for entrance upon missionary work mentioned by *The Red Man*.

—"Can a Southern Presbyterian, asks *The Missionary*, who is lukewarm on the subject of Foreign Missions, be loyal to his Church when on her banner, from the day of her organization, she has affirmed that preaching the gospel to every creature is *the great end of her organization?*

—"The attempt to abolish the ideal home and keep the ideal woman is a predestined failure, says James C. Fernald in his book "The New Womanhood." The author contends that woman is the home maker. Not that she can do nothing else, but that she can do this as no others can. If she does not make home, home cannot be made.

—"There is only one sure, safe road to national prosperity, and that is the road of righteousness. Nowhere does the Bible affirm that wealth, or politics, or commerce, or certain governmental principles shall render a nation safe and prosperous; but the Bible does affirm that "righteousness exalteth a nation."—*Robert L. Bachman, D. D.*

—"Says the *Church Missionary Intelligencer*, in its notice of Dr. Thompson's Protestant Missions: "America is providing for us almost all the books that treat of the principles, objects, and history of missions on anything like a reasonable scale. We are far behind our brethren in the United States in the systematic study of the subject."

—The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world — *Harper's Bazaar*.

—Miss Kate Marsden estimates that there are 1,300,000 lepers in the world. The essential cause of the disease is unknown, but it is generally found among people who live on the seacoast and live largely on fish (often putrid) and who intermarry closely. It is not now believed to be contagious. Comparatively little missionary work is being done for lepers — *Missionary Review*.

—Mr. Chester Holcombe in his book "The Real Chinaman" states the strange fact that in the province of Honan, about the centre of the Chinese Empire, is a single village of Jews, who have manifestly occupied their present location since the dispersion of the tribes. Through all the centuries they have quietly preserved their ancient ritual and all the other essential forms of their national identity.

—A copy of the New Testament was given to a man connected with the railway service in Tokio. Without examination he began to use it for waste paper. But one day he chanced to see the words "Love your enemies," and was so impressed with this new idea that he asked for a complete copy of the book that he might learn more of this strange doctrine. The result was his own conversion and that of his whole family.

—Dr. Francis E. Clark, on his return from Great Britain, wrote in the *Review of Reviews* that the significance of our November elections seemed to be well understood there. It was not considered so much a victory for the political party which England most dislikes, as a victory for good government and righteousness in our great cities, a victory which sounded the first note of the death knell of municipal corruption.

—Feudal Christianity bids the wise and strong take care of the ignorant and weak; democratic Christianity bids the wise and strong educate the ignorant and weak to take care of themselves. One gives protection; the other gives competence and character. The public school system marks the difference between ancient and modern democracy. The former was simply struggle for existence, and survival of the fittest. The latter is a brotherhood in which that struggle still continues, but in which all unite in an endeavor to fit each individual to survive.—Lyman Abbott in *The Century*.

—It is absurd to talk as if there could be religion, least of all the Christian religion, without creed. We cannot say, "I trust," without saying "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, and the whole body of the General Creeds of the Church universal." The intelligent Christian will have the warm trust in his heart, and the clear creed in his head.—*The Independent*.

—*The Nation* says of Griffis's "Religions of Japan:" The treatment of Confucianism in Japan affords a rare insight into the mainsprings of the everyday life of the Japanese; for the, to us, exceedingly strange mutual toleration and even reciprocity of the three Japanese religions assigned secular morality to the charge of Confucianism, while the future world was provided for by Buddhism, and the past world cosmologically explained by Shinto.

—Why stumble over the doctrine of the Trinity, wrote Dr. George John Romanes in his "Thoughts on Religion"—especially as man is a triune being, of body, mind (*i. e.*, reason), and spirit (*i. e.*, moral, esthetic, religious faculties)? The unquestionable union of these no less unquestionably distinct orders of being in man is known immediately as a fact of experience, but is as unintelligible by any process of logic or reason as is the alleged trinity of God.

—The most useful missions, in the opinion of Captain Lugard, are the medical and the industrial. A combination of the two is an ideal mission. Throughout Africa, since the ideas of the cure of body and soul are closely allied, the medical missionary begins work with every advantage. As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity.

—People who care little for foreign missions quote the passage, "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forget the rest of the passage, and they read wrong what they quote. The Greek is *apo* and the passage should read "beginning from Jerusalem." They were to make that their starting point as they go into all the world. The language forbids their waiting in Jerusalem till the destitution was supplied. Whoever therefore favors letting foreign missions wait till the needs at home are met, takes issue squarely with our Lord Jesus Christ.—*Western Recorder*.

—Mr. James Bryce believes that the Negro will stay in this country, locally intermixed with the white population, but socially distinct, as an alien element, unabsorbed and unabsorbable; and that they will advance in education, intelligence and wealth, as well as in habits of thrift and application. The real change to which the friends of the South and of the Negro look forward, says he, is a change in the feelings of the white people, and especially of the ruder and less educated part of them.

—It is the crown and perfection of any virtue that it is practiced for its own sake, and for the love of it. There are many upward steps, each worthy of honor—the struggle to resist temptation, the stern resolve, the firm persistence, the brave self denial, the conscientious performance; but when they are faithfully and continuously taken they lead up to and merge into a still higher and lovelier condition, that of the natural and glad practice of what was once a hard and grievous duty.—*Philadelphia Public Ledger*.

—In the Presbytery of Walla Walla there are five Nez Perce Indian churches. A correspondent of the *Banner*, reporting the annual meeting, says: "If we did not pause as we looked into the earnest faces of those Nez Perce ministers and elders, and remember that their happy civilized and Christianized condition was due to the self-sacrifice of our early missionaries, we should lose one of the lessons God would have us learn. One of the most interesting of the Nez Perce members was a man eighty years of age who remembers distinctly when the messengers were sent from his own tribe to St Louis in search of the "white man's book," and the sorrow, when but one of them returned without it. A son of this old man is a commissioner to General Assembly from this Presbytery.

—The South of to day is not that of ten or even five years ago, writes H. N. Payne, D. D., in *The Independent*. We shall never again see the old times of misunderstanding, bitterness and strife. A better day has come. The sentiments of patriotism, humanity and love to God are common to Christian hearts through all this broad land. They are the most powerful influences that can be brought to bear upon human character and conduct; stronger than wealth, culture or race. Everywhere they are breaking down the barriers that have kept men from knowing and loving each other, and are uniting them in the fellowship of service and duty. We have God's word for it that these changes shall continue until our Lord's kingdom is fully come.

—With the material advancement of the colleges, and the attention to physical culture among the students, there is danger, doubtless, that the intellectual ideals of an education will be forgotten. It cannot be said too often that not money, and not sport, make a university. The university most worthy of honor, the university which in the long run will do most for those who resort to its instruction, is that which advances knowledge, which perpetuates and interprets the noblest achievements of the human race, and which presents to youthful minds, persistently and attractively, splendid glimpses of the infinite mysteries by which mankind is surrounded, and of the amazing possibilities that are opened to well-trained thinkers.—*Daniel C. Gilman in Harper's Weekly*.

—O. M. Spencer writes in *The Cosmopolitan* of the natives of New Guinea, that while they have a rudimentary religious belief they do not appear to have any distinctive form of worship. The inland tribes believe in one great spirit, Palaku Bara, whose dwelling place is in the mountains. It is he that causes the earth to bring forth plenteously, and to him offerings of food are made, if not propitiatory sacrifices. These offerings are usually accompanied by a confession of such venial sins as the petty larceny of yams, bananas, and coconuts, whilst they hold the taking of human life in light estimation, and preserve the skulls of their slain enemies to decorate sacred places. No important work is undertaken without offerings and prayer.

—The foremost task of sociology, writes Professor Albion W. Small in *The Chautauquan*, is to buttress men's confidence in the majesty of moral law. The industrial questions of the day are so many challenges to modern men to find out just what is moral under our new conditions. The railroad, the factory, the wage system, the trust, the lobby, the over-crowded city, as we know them to-day, are comparatively new things. They contain and make complications which our political, and commercial and religious traditions do not simplify. Honesty, and truthfulness, and justice, and mercy, and humanity, and fraternity belong to these new conditions, and ought to control them. In spite of unfortunate embarrassments from the unintelligent zeal of ignorant champions of righteousness, the world's need of righteousness as its organizing principle becomes more apparent with each generation of human experience. The obvious function of sociology is to bear a large part in establishing the authority of righteousness in social relations.

—Dr. Lyman Abbott, in his *Century* article on "Religious Teaching in the Public Schools," shows that there is a movement toward this common ground: that the State may and must furnish all the educational training necessary to constitute good citizenship; and that education in moral principles and training in moral activities, inspired by a spirit of reverence and love under the sanction of a divine law and Law-giver, are essential to good citizenship. The practical working out of this principle must include a recognition of the fact that the public school is a moral institution; that no one but persons of a profoundly moral nature have any right to appointment on the school boards or as school-teachers; that moral power is a first requisite of the school teacher; and that her liberty to use her moral power in inculcating a spirit of reverence for law, and a spirit of service and self-sacrifice, must not be restrained, but encouraged.

—In the early days of Bryn Mawr, writes Madeline Vaughan Abbott, in *Godey's Magazine*, public opinion was most potent to regulate the routine of college life, and to reduce friction; but, as the college grew in size and numbers, it was found necessary to have a more formal code of manners and morals, that would express in definite form the rulings of precedent and tradition, and the students were given permission to organize themselves into a society for self-government. The Bryn Mawr Students' Association for Self-Government has been granted a charter from the Trustees with full power to legislate in all affairs of college life that are not purely academic, or concerned solely with the domestic arrangements of the halls. The Association, which has proved to the satisfaction of the authorities that the students are capable of governing themselves, decides all questions of student etiquette, matters of chaperonage, of college entertainments, of the conduct of the students at college and abroad. The motto seems to be Individual Liberty and the Good Name of Bryn Mawr.

Book Notices.

TEN NIGHTS IN A BAR-ROOM, AND WHAT I SAW THERE.—Such is the significant title of a book by T. S. Arthur, author of "The Bar-rooms of Bentley," "Orange Blossoms," etc.

It pictures powerfully the blighting effects upon the people and homes of a village in which a commodious and attractive tavern, with its too attractive and enticing *bar-room*, was opened by a popular man. The series of vivid and lurid pictures does not

exaggerate the personal, social and domestic ruin which the rum traffic naturally produces in villages and in cities alike.

DEMON POSSESSION AND ALLIED THEMES. Rev. John L. Nevius, D.D., with an introduction by Rev. F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions. Fleming H. Revell Company, Chicago and New York, 1894. \$1.50. Dr. Nevius has a world-wide reputation as a missionary to the Chinese, among whom he lived for forty years. He was Moderator of the Shanghai Missionary Conference in 1890. The present volume is a *study* coupled with the broadest and most thorough inquiry and comparison of facts.

SOUTH AMERICA, THE NEGLECTED CONTINENT. By Rev. E. C. Millard and Lucy E. Guinness. Fleming H. Revell Company. 75 cents. An account of a mission tour, with an historic sketch and summary of missionary enterprise in these vast regions.

JOSEPH HARDY NEESIMA. A sketch of his life by Rev. J. D. Davis, D.D. Fleming H. Revell Company. \$1.00. Dr. Davis was associated with Dr. Neesima in the founding and remarkable development of the Doshisha University, the largest Christian college in Japan. This touching narrative of seeking after God and of personal consecration cannot fail to awaken young and old to a sense of the possibilities, yet unrealized, of a spiritual harvest of which Neesima was but the earnest, the first fruits.

THE REAL CHINAMAN. By Chester Holcombe. Dodd, Mead & Company. Mr. Holcomb has for many years been Secretary of Legation and Acting Minister of the United States at Peking. In his introduction he says: "They are emphatically a race worthy of serious study. As real life is far more fascinating than any work of fiction, so is the genuine son of Han immensely more interesting to the honest student than the caricatured Chinaman."

THE MISSION PRESS IN CHINA: A Jubilee Retrospect of the American Presbyterian Mission Press, with sketches of other Mission Presses in China.


The American Presbyterian Press was established in Macao, June 17, 1844. Two pressmen and one compositor were at first employed. The following year it was removed to Ningpo, and in 1860 to Shanghai, where it has attained its present great influence.

This volume of 106 pages possesses much historic interest. (Presbyterian Mission Press, Shanghai. Price \$1.)

FORTY YEARS IN SOUTH CHINA. An attractive, illustrated volume of 290 pages, which tells the story of the life of Rev. John Van Nest Talmage, D.D. When a boy, the "Life of Henry Martyn" made him resolve to be a missionary. Devoted to his work and successful in it, he made himself, by persevering study, thoroughly acquainted with the spoken language of Amoy. An English missionary testified that he spoke beautifully and idiomatically, as the Chinese themselves spoke.

(A. D. F. Randolph & Co., New York. Price \$1.25.)

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BREED, WILLIAM P.—Born at Philadelphia, Pa., February 7, 1858; graduated from the University of Pennsylvania, 1878; and from Princeton Theological Seminary, 1882; ordained by the Presbytery of Philadelphia, October, 1883; pastor, Fairview Church, Glenmore, Pa., 1883-1889; pastor of Presbyterian Church, Milton, Pa., 1890-1895. Died, February 12, 1895.

Married, June 11, 1884, Miss Georgie Clark, who, with two daughters, survives him.

GALBRAITH, ROBERT CRAIG, D.D.—Born in Indiana Co., Pa., February 26, 1811, and died February 10, 1895. Son of Rev. James Galbraith, and grandson of Rev. James Henderson, a seceder; graduated from Jefferson College, 1834, and from Princeton Seminary, 1837; licensed by the Presbytery of Huntingdon, 1836, and ordained by the Presbytery of East Hanover, Va., 1843; devoted much time and labor among the colored people; pastor or stated supply of the Govone Chapel (colored), Baltimore, Md., 1847-1865; supply of Odin, Illinois, and part of this time connected with Flora, 1865-1873; Fairfield, 1873-1878; Harrisburgh and Equality, 1878-1881; Metropolis, 1882; Golconda, 1882-1892. In the last field the Church was greatly blessed. Dr. G. was a fine scholar, very humble and very faithful. Died February 10, 1895.

McFARLAND, JOHN W.—Was a son of Samuel and Jane (Van Eman) McFarland, and was born near Candor, in Raccoon Presbyterian Church, Washington Co., Pa., August 21, 1848. He was a nephew of Rev. David McFarland, who was in mission work in New Mexico and Idaho, and whose widow, Mrs. A. R. McFarland, was the first female missionary to enter Alaska, and he was a cousin of Rev. Samuel G. McFarland, D. D., who for many years has been missionary and educator in Siam. His wife, who survives him, (with one little daughter Edna V., 9 years old), was Maggie J. Dunbar, of Steubenville, Ohio. In 1882 he was licensed by the Presbytery of West Virginia, and went to Ft. Wrangel as co-pastor and teacher; 1884 he was transferred to Hoonah, Alaska; 1892 a neat house of worship was erected. This church has a member of 160. Mr. McFarland went to Juneau December 7 on business relating to the property of his church and school. On the morning of December 8 he attended a meeting of the Teachers' Association, retiring to his room about 11 o'clock. When he failed to appear at dinner the

next day the proprietor of the hotel went to his room and found him dead. December 9, 1893.

PHRANER, STANLEY K.—Born at Sing Sing, N. Y. May 26, 1860; was at Princeton and Williams Colleges, and Princeton Theological Seminary 1890; ordained by the Presbytery of Westchester July 24, 1890; foreign missionary, stated supply of church at Chieng Mai and of the Ma Dank Dang and other churches of Laos mission.

Died at Singapore January 15, 1895, on his way home.

Married June 9, 1890, Elizabeth Pennel of Omaha, Neb., who died February 1891. In August, 1892; married Eliza Westervelt of the Laos Mission who with two sons survives him.

PIERSON, GEORGE, M. D.—Born at Cedarville, N. J., May 10, 1826; graduated from Illinois College, 1848; and from Andover Theological Seminary, 1851; studied medicine in Miami Medical College, Cincinnati, O., 1853-4 and at Albany Medical College, 1854; missionary to Choctaws (A. B. C. F. M.) 1851, to Micronesian Islands, 1854; home missionary, Brooklyn, Cal., 1861; Adel, Iowa, 1871; Solomon City, Kan., 1876; Henrietta, Texas, 1884. Died at Henrietta, Texas, February 1, 1895.

Married at Augusta, Illinois, December 15, 1851, Miss Salome Dexter, who died September 23, 1852; married September 10, 1854, at Unadilla, N. Y., Miss Nancy A. Shaw, who died May 7, 1892, leaving a son and two daughters who still survive; married January 1, 1895, at Henrietta, Texas, Mrs. Mattie B. Roberts who survives him.

SHEDD, JOHN H., D. D.—Born at Mt. Gilead, O., July 9, 1833; graduated from Marietta College, 1856, and from Andover Theological Seminary, 1859; ordained by the Presbytery of Franklin, at Mt. Gilead, O., August 3, 1859; missionary of American Board to Nestorians 1859-1870, at Oroomiah, Persia; Professor in Biddle University, Charlotte, N. C., 1872-1877; returned to Oroomiah, Persia, (Presbyterian Board) 1878; President Oroomiah College, 1878-1895. Died, April 12, 1895, at Oroomiah, Persia.

Married, July 28, 1859, Miss Sarah J. Dawes, of Marietta, O., who survives him. Of their eight children four sons survive.

WELLS, WILLIAM MORGAN.—Born at Cumberland, Sullivan County, N. Y., March 29, 1830; graduated from Princeton College, 1854; and from Princeton Theological Seminary, 1858; ordained Nov. 4, 1858; pastor Presbyterian Church, Jamesburg, N. J., 1858-1869; Principal, of school at Freehold, N. J., one year; Principal of Female Seminary, Hightstown, fifteen years; began a select school in Lambertville, 1887; pastor of United First Church of Amwell, 1889-1895. Died, January 2, 1895—died exclaiming: "My work is finished, Amen."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1895.

ATLANTIC.—*East Florida*—Green Cove Springs, 2; Hawthorne, 5; San Mateo, 15. *Knox*—New Hope, 3. *McClelland*—Mattoon, 3; Pitts, 1 30. *South Florida*—Eustis, 6 58; Upsala Swedish, 2. 37 88

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d, 13 36; — Bohemian and Moravian, 2; — Covenant, 2; — Fulton Avenue, 2; — La Lafayette Square, 34 23; — Light Street (including sab-sch, 3), 9; — Madison Street, 1; — Ridgely Street, 3 10; — Waverly (including sab-sch), 5; — Westminster, 6; Bethel, 4; Cumberland, 10; Frederick City, 3 25; Govanstown (including sab-sch, 1), 2; New Windsor, 1 20; Zion, 1. *New Castle*—Chesapeake City, 3; Christiana, 1; Drawyer's, 2; Elkton, 5; Green Hill, 5; Head of Christiana, 2; Lower Brandywine, 3; Pencader, 6; West Nottingham, 20; White Clay Creek, 7 27; Wiocomo, 12; Wilmington 1st, 2 29; — Hanover Street, 15 92. *Washington City*—Boyd's, 3; Georgetown West Street, 20 16; Hyattsville, 5; Lewinsville, 3 26; Neelsville, 7; Vienna, 3 74; Washington City 6th, 15; — 15th Street, 5; — Assembly, 12; — Eastern sab-sch, 2; — Gunton Temple Memorial, 1 83; — Metropolitan, 60; Washington City New York Avenue, 84 25. 455 86

CALIFORNIA.—*Benicia*—Arcata, 10; Big Valley, 2 25; Blue Lake, 2 50; Covelo, 4; Crescent City, 5; Eureka, 5; Mendocino, 10; Shiloh, 2 75. *Los Angeles*—Arlington, 12 25; Azusa Spanish, 2; El Montecito, 4; Graham Memorial, 40 cts.; Hueneme, 10; Los Angeles Chinese, 2 60; — Spanish, 1; Los Olivos, 3; Monrovia, 1 30; North Ontario, 7; Ojai, 4 25; Palms, 2; Rivera, 5; San Bernardino, 10; San Diego, 50; San Gabriel Spanish, 2; Santa Ana, 10 17. *Oakland*—Berkeley 1st, 5; Concord, 3. *Sacramento*—Chico, 14; Colusa, 2; Davisville, 2 45; Red Bluff, 10; Sacramento 14th Street, 3 25; — Westminster, 10 95; Vacaville, 7. *San Francisco*—San Francisco Howard, 5; — Trinity, 8 55. *San José*—Gilroy, 2; Hollister, 5; Milpitas, 3; Santa Clara, 9. *Stockton*—Fowler, 8; Hickman, 4 65; Madera, 15; Oakdale, 7; St. James, 2; Woodbridge, 2. 297 32

CATAWBA.—*Cape Fear*—Calvary, 1; Friendship, 60 cts.; Mount Pisgah, 1; Mount Pleasant, 80 cts.; T. Darling Mission, 1. *Catawba*—Davidson College, 50 cts.; Lloyd, 1. *Southern Virginia*—Big Oak sab-sch, 1; Danville Hollbrook Street, 1; Great Creek (including sab-sch), 1; Henry, 1; Hope, 1; Mizpah Missionary Society, 1; Refuge, 1; Richmond 1st, 1; Ridgeway, 1; Roanoke Fifth Avenue, 2; Russel Grove, 1. *Yadkin*—Allen's Temple, 1; Salisbury, 1. 19 40

COLORADO.—*Boulder*—Boulder 1st (including sab-sch, 3), 23; Longmont, 4; Rankin, 3; Valmont, 28 cts. *Denver*—Golden, 10 85; Idaho Springs, 10; Littleton, 3. *Gunnison*—Lake City, 6; Ouray, 5; Salida, 6. *Pueblo*—Bowen, 1; Cañon City, 9; Cinicero, 1; Colorado Springs 2d, 3; Durango, 8 55; La Luz, 1; Lockett, 1; Pueblo 1st, 20 12; — Fountain, 1 20; Rocky Ford, 5 85; San Rafael, 96 cts.; Trinidad 1st, 5. 127 81

ILLINOIS.—*Alton*—Alton (including sab-sch, 2 89), 15; East St. Louis, 1 50; Staunton, 1; Virden, 4. *Bloomington*—Bloomington 2d, 50; Chenoa, 8 43; Clinton, 9 50; Fairbury, 5; Gibson City, 18; Heyworth, 9 29; Homer, 2 25; Hoopeston, 5; Mansfield, 5; Paxton, 3; Rankin, 2 50; Sheldon, 11; Towanda, 6 08; Waynesville, 4. *Cairo*—Ava, 6 50; Carterville, 5; Centralia sab-sch, 2 50; Cobden, 6 50; Du Quoin, 7; Golconda, 2; Metropolis, 5; Mount Carmel, 1; Murphysboro, 5; Nashville, 9 79. *Chicago*—Austin, 9 25; Chicago 1st, 18 81; — 1st German, 1; — 2d, 120 89; — 4th, 40; — 41st Street, 56 08; — Brookline Park, 3 82; — Christ Chapel, 1; — Englewood, 23 41; — Grace, 1; — Heights, 7 85; — Onward, 1; — South Side Tabernacle, 3; — Scotch Westminster, 2; — West Division Street, 3 21; Gardner, 1; Joliet Central, 42; Oak Park, 61 25. *Freeport*—Galena South, 27 66; Linn and Hebron, 5; Marengo, 8; Oregon, 7; Scales Mound, 4; Woodstock,

4; Zion, 5. *Mattoon*—Assumption, 7 30; Grandview, 4; Kansas, 2; Toledo, 3 25. *Ottawa*—Earlville, 3; Sandwich, 8. *Peoria*—Brunswick, 2; Ipava, 6 25; Knoxville, 10 41. *Rock River*—Hamlet, 1 90; Munson, 6. *Schuyler*—Bardolph, 10; Burton Memorial, 5; Carthage sab-sch, 7; Clayton, 2; Doddsville, 3; Nauvoo 1st, 2; Salem German, 5. *Springfield*—Farmington, 4; Lincoln, 8 75; Petersburg, 7 25; Pisgah, 1 20. 777 38

INDIANA.—*Crawfordsville*—Attica, 3; Crawfordsville 1st, 8; — Centre, 15 65; Delphi, 7 78; Ladoga, 5; Lafayette 2d, 12 32; Oxford, 5; Rock Creek, 2; Rockfield, 2; Rockville Memorial, 1 14; Thorntown, 10; Union, 1; Williamsport, 2. *Fort Wayne*—Bluffton, 5; Warsaw, 2. *Indianapolis*—Acton, 1; Indianapolis 2d, 53 96; — 7th, 10; — East Washington Street, 4; New Pisgah, 1. *Logansport*—Bethel, 15; Lucerne, 1 75; Mishawaka, 10 12; Monticello, 25 76; Mount Zion, 2 35; Rensselaer, 5. *Muncie*—Anderson, 12; Hartford City, 15; Marion, 9; Tipton, 3; Wabash, 40. *New Albany*—Bedford, 2; New Albany 3d, 5; Otisco, 1 30. *Vincennes*—Indiana, 2; Sullivan, 4; Upper Indiana, 3; Vincennes, 5. *White Water*—Aurora, 2; Connorsville German, 5; +Richmond 2d, 5. 325 13

INDIAN TERRITORY.—*Choctaw*—Bethel, 2; Pine Ridge, 2; San Bois, 2. *Cimarron*—Chickasha, 5; Riverside, 1; Westminster, 1. *Oklahoma*—Edmond, 3; Guthrie, 7 85; Hermon, 2; Oklahoma City, 6; Waterloo, 1. *Sequoyah*—Barren Fork, 2 62; Muscogee, 18; North Fork, 1; Nuyaka, 10; Park Hill, 5; Red Fork, 3; Stephen (Foreman's Society), 96 cts.; Talequah, 12; Tulsa, 3. 89 43

IOWA.—*Cedar Rapids*—Blairtown, 5 05; Clarence, 4; Mount Vernon, 14; Scotch Grove, 1 25. *Corning*—Brooks, 2 25; Malvern, 7 98; Mount Ayer, 8 75; Nodaway, 2 75; Norwich, 2; Prairie Chapel, 2; Prairie Star, 1 07; Shenandoah, 5; West Centre additional, 50 cts.; Yorktown, 5. *Council Bluffs*—Audubon, 10; Carson, 3; Greenfield, 5; Griswold, 6; Lone Star, 2; Menlo (Including Y. P. S. C. E.), 3; 5; Missouri Valley, 10; Shelby, 2. *Des Moines*—Allerton, 5; Centerville, 10; Des Moines 6th, 2; Dexter, 1; Garden Grove, 2 85; Laurel, 2; LeRoy, 3 50; Linleville, 2; Marioposa, 2; New Sharon, 5 15; Newton additional, 8 52; Plymouth, 4; Promise City, 4; Seymour, 2. *Dubuque*—Dubuque German, 5; Dyersville German, 2; Farley, 2 35; Lime Spring, 3 40; McGregor German, 4; Manchester, 4; Maynard, 3 05; Rossville, 2 30; Rowley, 4; Sherill's, 5; Walker, 3 25; Zion, 2 50. *Fort Dodge*—Bethel, 2 75; Burt, 2 12; Estherville Jr. Y. P. S. C. E., 5; Fonda, 58 cts.; Paton, 2; Rockwell City, 10; Rodman, 4 25; West Bend, 5 50. *Iowa*—Burlington 1st, 7 44; Fairfield, 32 40; Keokuk Westminster, 11 82; Mount Zion, 2; Spring Creek, 1; Winfield, 10. *Iowa City*—Bethel, 96 cts.; Deep River, 3; Keota, 2; Ladora, 1; Malcolm, 5; Muscatine, 13; Summit, 3 56; Unity, 5; West Branch, 7 50; West Liberty, 5; Wilton, 12. *Sioux City*—Ashton German, 4 70; Auburn, 1 13; Battle Creek, 3; Cleghorn, 1 30; Ida Grove, 6; Meriden, 3 50; O'Brien Co. Scotch, 4; Providence, 2 70; Sac City, 3 27; Sanborn, 8 50; Schaller, 5 41; Sioux Co. 2d, 1 50; Wall Lake, 2 75. *Waterloo*—Clarksville, 5 15; Grundy Centre, 12; Kamrar German, 8; Marshalltown, 5; Tama, 2; West Friesland German, 3. 442 26

KANSAS.—*Emporia*—Brainerd, 1 58; Emporia 2d, 7; — Arundel Avenue, 2; Morris, 1 55; Wichita 1st, 9 10; — Oak Street, 2; Wilsie, 4 10. *Highland*—Atchison 1st, 13; Hiawatha sab-sch, 6; Horton (Y. P. S. C. E.), 11; Marysville Memorial, 5; Nortonville, 5; Vermillion, 2 30. *Larned*—Arlington, 3; Coolidge, 1; Larned, 2; Lyons, 8; Salem German, 1. *Neosho*—Carlyle, 96 cts.; Coffeyville, 2; Edna, 2; Garnett, 6 14; Glendale, 1; Humbolt, 4 40; Iola, 4; Kincaid, 1; Mineral Point, 1; Moran, 1 58; Mount Valley, 2; Parker, 3; Scammon, 5; Sugar Valley, 1; Yates Centre, 3. *Osborne*—Norton, 1 50; Osborne, 2; Russell, 5. *Solomon*—Beloit, 10; Cawker City, 2; Dillon, 2; Ellsworth, 2; Manchester, 3 25; Mankato, 1; Saltville, 1. *Topeka*—

Bala, 2; Bethel, 3; Industry, 3 45; Junction City, 15 50; Leavenworth 1st, 60; Lowmont, 2 70; Oak Hill, 4 30; Oakland, 3 20; Olathe, 5; Pleasant Ridge, 3 35; Rossville, 5; Topeka 3d, 3; Vinland, 3; Wamego, 1. 266 96

KENTUCKY.—*Ebenezer*—Ashland, 24 48; Falmouth, 3; Greenup, 5 50; Lexington 2d sab-sch, 3 06; Maysville, 12; Sharpshooters (including sab-sch, 1), 3 90. *Louisville*—Chapel Hill, 1; Hopkinsville 1st, 1 47; Kuttawa Hawthorn Chapel, 5; Olivet, 3; Princeton 1st, 1. *Transylvania*—Burkesville, 2 39; East Bernstadt, 3; Harrodsburg Assembly, 8 80; Lancaster, 5; Livingston, 2. 82 60

MICHIGAN.—*Detroit*—Detroit 2d Avenue, 7; — Memorial, 9; Howell, 6; Wyandotte, 5. *Flint*—Argentine, 1 04; Brent Creek sab-sch, 3; Caro, 16; Columbia, 5; Crosswell, 4 81; Flushing, 5; La Motte, 3 60; Lapeer 1st, 16 35; Lexington, 1; Linden, 2 03; Mariette 2d, 2 60; Sand Beach, 1. *Grand Rapids*—Muir, 1; Spring Lake, 3; Tustin, 3. *Kalamazoo*—Edwardsburgh, 2; Kalamazoo 1st, 40. *Lake Superior*—Iron Mountain, 2; Ishpeming, 5 34; Negaunee, 9; Redeemer (including sab-sch, 2 80), 10 18; Red Jacket, 7. *Lansing*—Brooklyn, 4 25; Concord, 1 10; Lansing 1st, Y. P. S. C. E., 5; Mason, 8; Oneida (through Rev. N. D. Glidden), 2. *Monroe*—Coldwater, 8 26; Hillsdale, 5; Reading, 5. *Petoskey*—Alanson, 1; Conway, 1; McBain, 2; Traverse City, 1. *Saginaw*—Mungers Sr. Y. P. S. C. E. (including Junior Society, 1 25), 3; Tatum, 6. 223 56

MINNESOTA.—*Duluth*—Duluth Highlands, 2; Samaria, 1 25; Two Harbors, 3; Virginia Cleveland Avenue, 2. *Mankato*—Blue Earth City, 7; Cottonwood (including Ladies Aid Society, 5), 13 75; Delhi, 8; Fulda, 3; Jackson, 10 30; Mankato 1st, 14 39; Pipestone, 4; Russell, 2; Slayton, 5; St. James, 3 68; Summit Lake, 2; Swan Lake, 8 30; Tracy, 5; Winnebago City, 3; Woodstock, 1 62; Worthington Westminster, 10 47. *Minneapolis*—Howard, 1; Minneapolis 1st, 11 79; — 5th, 3; — House of Faith, 1; — Westminster, 38 12; Winsted, 1. *Red River*—Elbow Lake, 3; Fergus Falls, 10 61; Knox, 2; Maine, 1 54; Maplewood, 2; Mendenhall Memorial, 2. *St. Cloud*—Brown's Valley, 5 20. *St. Paul*—Hastings, 3; North St. Paul, 3; St. Paul 1st, 2 19; — Dayton Avenue, 28; — East sab-sch, 2; — Goodrich Avenue, 2; — House of Hope (including sab-sch, 5), 105; — Warrendale, 2. *Winona*—Caledonia, 3 30; — Hope, 2; Canton, 3; Chatfield, 5 67; Claremont, 6; Frank Hill German, 1; Henrytown, 2 55; Owatonna, 4 65; Ripley, 1; Rochester 1st sab-sch, 5; Washington, 3; Winona, German, 2. 378 11

MISSOURI.—*Kansas City*—Appleton City, 3; Greenwood, 3; Holden, 7 68; Kansas City 5th, 15; Lowry City, 6; Salem, 1; Salt Springs, 3 25; Warrensburg, 16 40. *Ozark*—Carthage Westminster, 5 40; Eureka Springs, 7; Fairplay, 3 65; Monett, 10. *Palmyra*—Bethel, 2; Birdseye Ridge, 4 10; Brookfield, 5; Edina, 2; Knox, 1; Macon, 5 75; Milan, 3 40; New Cambria, 3; Sullivan, 2 40; Unionville, 3; Wilson, 1. *Platte*—Chillicothe, 4; Cowgill, 2; Craig, 4 10; Dawn, 2; Fairfax, 3; Hamilton, 1 52; Knox, 2 70; New Point, 2; Polo, 1; Stanberry, 10; St. Joseph Hope, 3; — Westminster, 19; Tarkio, 10. *St. Louis*—Cuba, 5; De Soto, 6; Emanuel, 1; Ironton, 1; Poplar Bluff, 2; St. Louis Lafayette Park, 29; — North, 5 60; — Page Boulevard, 1; Zoar, 1. *White River*—Allen Chapel, 1 50; Camden 2d, 2; Harris Chapel, 1; Holmes Chapel, 2; Hopewell, 2 30; Plantersville, 1; Westminster, 3. 233 75

MONTANA.—*Butte*—Butte, 5; Dillon, 7 50; Hamilton, 1 35. *Helena*—Boulder, 8; Bozeman, 21 30; Hamilton, 2; Helena Central, 2; Pony, 6; Spring Hill, 1; Wickes, 3. *Great Falls*—White Sulphur Springs, 4. 61 15

NEBRASKA.—*Box Butte*—Norden, 1. *Hastings*—Axtel, 2; Bethel, 2 85; Champion, 2; Edgar, 3; Hastings German, 1; Keesaw, 2; Lebanon, 3; Marquette, 1; Orleans, 1; Ruskin, 2; Stamford, 1; Thornton, 1 06. *Kearney*—Burr Oak, 2; Lexington, 3 60; Ord, 4; Shelton, 4; Wood River, 3. *Nebraska City*—Alexandria, 5; Bennett, 10; Firth, 3 85; Goshen, 2; Hebron, 1; Hopewell, 5; Lincoln 1st, 15; — 3d, 5; Little Salt, 1; Raymond, 2; Staplehurst, 5; Stoddard, 3; York, 10. *Niobrara*—Cleveland, 50 cts.; Madison, 3; Stuart, 3. *Omaha*—Monroe, 2; Plymouth, 2; South Omaha, 8. 125 86

NEW JERSEY.—*Corisco*—Gabeon, 1. *Elizabeth*—Bayonne 1st, 8; Connecticut Farms, 10; Elizabeth 1st German, 12; — Madison Avenue, 1; Plainfield Crescent Avenue Hope Chapel, 2; — Warren Chapel, 1; Pluckamin, 4 80; Roselle, 33 06. *Jersey City*—Englewood, 70 33; Hackensack, 7; Jersey City 1st sab-sch Missionary Association, 25; — Scotch, 5; Passaic sab-sch, 5; — Dundee, 3; Paterson 1st, 3; — 2d, 39; — Broadway German (including sab-sch, 2, and Ladies Society, 1), 8; Rutherford 1st sab-sch, 30; West Hoboken 1st sab-sch, 5; West Milford, 5. *Monmouth*—Allentown, 20; Asbury Park 1st, 6; Atlantic Highlands, 2 26; Bordentown, 4 40; Calvary, 3; Chatsworth, 1; Columbus, 2 50; Cranbury 2d, 5; Delanco, 4 13; Englishtown, 4; Farmingdale, 4; Freehold, 17 58; Hightstown (including sab-sch, 50 cts.), 20; Jamesburgh, 10; Keyport, 4; Long Branch, 8 97; Manalapan, 3; Matawan,

22 47; New Gretna, 3; Perrineville, 1; Plattburgh, 2; Plumstead, 38 cts.; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10; South Amboy, 2; Tennen, 10 84; Westminster, 2. *Morris and Orange*—Boonton, 15; Chester, 4; Dover, 42 60; — Welsh, 2; East Orange Arlington Avenue, 10; — Brick, 68 95; German Valley, 5; Madison, 8 43; Myersville German, 2; Orange Valley German, 3; Parsippany, 10; Pleasant Grove, 2; Schooley's Mountain, 9; South Orange 1st, (including sab-sch, 16), 73 42; Succasunna, 5; Wyoming, 3 50. *Newark*—Newark, 2d, 12 50; — 6th, 14 20; — 1st German, 5; — 3d German, 5; — Bethany, 5; — Roseville, 306 25. *New Brunswick*—Amwell 2d, 3; Dayton, 6; East Trenton Chapel, 3; Hopewell, 8; Kingwood, 1; Princeton 1st, 57 96; — 2d, 9 59; Titusville, 3; Trenton 4th, 20 75; — 5th, (including sab-sch, 3 45), 11 29; — Prospect Street (including Brookville sab-sch, 1 01; 37 01. *Newton*—Asbury, 15; Belvidere 1st, 5; — 2d, 24 12; Deekertown, 14 08; Delaware, 5; Franklin Furnace Y.P.S.C.E., 3; Greenwich, 2; Knowlton, 2 48; Musconetcong Valley, 5; Newton sab-sch, 13; Oxford 2d sab-sch, 4 70; Stanhope sab-sch, 2; Stewartville, 12; Stillwater, 4; Wantage 1st, 7; — 2d, 6; Washington, 50. *West Jersey*—Billingsport, 1; Blackwoodtown, 20; Bridgeton 1st, 20; — West, 10; Deerfield, 5; Elmer, 6; Fairfield, 1; Gloucester City, 5; Jericho, 50 cts.; Pittsgrove, 11; Swedesboro, 3; Wenonah, 50; Woodstown, 10. 1,555 05

NEW MEXICO.—*Arizona*—Flagstaff, 4. *Rio Grande*—Albuquerque 1st (including sab-sch, 10), 33 62; James Hot Springs, 2; Pajarito, 2; Socorro 1st, 3. 44 02

NEW YORK.—*Albany*—Albany 4th, 25; — 6th, 5; Madison Avenue, 10; — State Street, 26 49; Amsterdam 2d, 42 56; Batchellerville, 3; Greenbush, 16 46; Jernian Memorial, 13; Johnstown, 25; Mariaville, 2; New Scotland, 10; Sand Lake, 3; West Galway, 1; West Milton, 1. *Binghamton*—Binghamton 1st, 112 40; — North, 10; — Ross Memorial, 5; Union 1st, 1; Waverly, 18 30. *Boston*—Boston 1st, 35; Lawrence German, 10; Lonsdale, 10; Lowell, 5; Portland, 2; Quincy, 5 35; South Ryegate, 4; Taunton, 5; Woonsocket, 1. *Brooklyn*—Brooklyn 1st, 356 79; — Ainslie Street, 5; — Arlington Avenue, 5; — Bedford, 4 89; — Bethany, 3; — East Williamsburg German, 2; — Friedns German, 3; — Memorial, 47 36; — Mount Olivet sab-sch Missionary Society, 4; — Noble Street, 10; — Prospect Heights (including sab-sch, 10) 20; — Ross Street, 25; — South 3d Street sab-sch, 10. *Buffalo*—Buffalo 1st, 100; — Bethany, 13 44; — Bethlehem, 1 68; — Calvary, 52 27; — Central, 13 28; — Westminster, 34 57; Ellicottville, 5; Hamburg Lake Street, 2; Olean, 4; Sherman, 20; Springville, 5; Westfield 1st, 31 87. *Cayuga*—Auburn 1st, 71 53; Dryden, 6; Genoa 3d, 1. *Champlain*—Peru, 1. *Chemung*—Elmira Franklin Street, 2; — North, 4 67. *Columbia*—Valatie, 2. *Genesee*—Bergen, 6 56; Byron, 4; Perry Brick, 15. *Geneva*—Oak's Corners, 1; Trumansburgh, 17 47; Waterloo, 10. *Hudson*—Amity, 1; Centerville, 1; Cougers 1st, 6; Denton, 1; Florida (including sab-sch, 10), 11 20; Good Will, 1 36; Hamptonburgh, 11; Hempstead, 1; Liberty, 5; Middletown 1st, 30; Milford, 6; Monroe, 4 27; Nyack German, 1; Palisades, 4 54; Port Jervis, 10; Ramapo, 10; West Town, 6. *Long Island*—Bellport, 3; Cutchogue, 4; Franklinville, 2; Moriches, 13 27; South Haven, 2; West Hampton, 4 50; Yaphank, 2. *Lyons*—Huron, 5; Palmyra, 5 79. *Nassau*—Brentwood, 4; Melville, 1; Newtown, 15; Roslyn, 7 81; Smithtown, 10 30. *New York*—New York 1st, 331 69; — 1st Union, 10; — 2d German, 2; — 5th Avenue, 2,968 29; — 13th Street, 20; — Bethany sab-sch, 5; — Bohemian, 5; — Brick additional, 25; — Calvary, 5; — East Harlem, 3; — French Evangelical, 5; — Harlem (including sab-sch, 7 95), 51 42; — Mount Tabors, 1; — Mount Washington, 61 30; — Scotch, 84 89; — University Place, 600 42; — West, 229 85; — Westminster West 23d Street, 12 14; — Woodstock, 2. *Niagara*—Albion, 14; Knowlesville, 1; Lockport 2d Ward, 1; North Tonawanda North, 14. *North River*—Canterbury, 5 70; Highland Falls, 4 50; Hughsonville, 3; Malden, 1; Matteawan, 11; Newburgh Union, 20; Pine Plains, 3; Poughkeepsie, 13 36. *Otsego*—Cooperstown, 1; Delhi 1st, 50. *Rochester*—Avon Central, 3; Brighton, 10; Genesee Village (including Y. P. S. C. E., 8 88), 28 88; Honeoye Falls, 2; Moscow, 2; Ogden, 2 56; Pittsford, 8; Rochester 3d, 60; — Memorial, 4; Sparta, 1st, 30 27; Spring Water, 1. *St. Lawrence*—Oswegatchie, 1st, 11; Theresa, 2 12; Waddington Scotch, 5; Watertown, 1st, 30 50. *Steuben*—Addison, 12 12; Arkport, 1 10; Bath, 50; Campbell, 12 46; Corning, 2 36; Cuba, 5 53; Hornellsville 1st, 5; Howard, 4; Prattsburgh, 6 75. *Syracuse*—Baldwinsville (through Jost Kendall), 2; Collamer, 6; Fayetteville, 4 10; Fulton, 12; Jamesville, 1; Manlius, 1; Oswego Grace, 28 22; Syracuse 4th, 10 13. *Troy*—Hebron, 1; Malta, 2; Middle Granville, 2. *Utica*—Holland Patent, 10; Ilion, 7 90; Oneida, 8 46; Waterville, 4 48; West Camden, 3. *Westchester*—Croton Falls, 5; Greenburgh, 101 04; Katonah, 36; Mahopac Falls, 1; Mt. Kisco, 7; New Rochelle 1st, 39 73; North Salem, 1; Poundridge, 3; Scarborough, 7 50;

Sing Sing, 57 41; South East, 2; White Plains, 30; Yonkers
DAYSpring, 5. 6,781 55

NORTH DAKOTA.—*Bismarck*—Dickinson 1st, 7; Mandan,
3. *Fargo*—Casselton, 3; Galesburg, 1; Tower City, 2 50.
Minnewaukon—Minnewaukon (including Y. P. S. C. E.,
1). 2 17. *Pembina*—Arvilla, 2; Crystal, 1; Drayton, 5;
Hamilton, 1; Mekinok, 6 10; St. Thomas, 5. 38 77

OHIO.—*Athens*—Athens (including sab-sch, 5), 10;
Cutter, 2 51; Marietta 4th Street, 11; New Matamoras,
5; Pomeroy, 4. *Bellevue*—Bellevue, 7 52;
Buck Creek, 5. *Chillicothe*—Greenfield 1st Men's Society,
8; Hillsboro, 20 13; Waverly, 3; White Oak, 7. *Cincinnati*—
Batavia, 4; Cincinnati 7th, 8 51; — Central, 13 05;
Ebenezer, 2; Ludlow Grove, 1; Monterey, 1; Morrow, 8;
Westwood German, 1. *Cleveland*—Akron 1st, 3; —
Central, 5; Cleveland 1st, (including Bolton Avenue Con-
gregation, 5 76), 53 76; — 2d, 50; — Beckwith Memorial,
14 93; — Madison Avenue (including sab-sch, 4 83), 8 04;
— Miles Park, 5; — South (including sab-sch, 1 78), 3 33;
— Wilson Avenue, 4; — Woodland Avenue, 13; Milton
(including sab-sch, 1 34), 2 16; New Lyme, 5. *Columbus*
—Columbus 1st, 41 62; — 2d, 30 27; — Broad Street, 5; —
West Broad Street, 4. *Dayton*—Collinsville, 13; — Day-
ton 3d Street, 72; — Riverdale, 4 15; Eaton, 4; New Paris,
1; Somerville, 1; Springfield 1st, 97; — 2d, 68 06. *Huron*—
Chicago, 20; Elmore, 3; Fremont, 22; Genoa, 1; Sandusky,
1 40. *Lima*—Columbus Grove, 1; Findlay 1st, 35; — 2d,
4; Lima Main Street, 2; Middlepoint, 2 55; Mount Jeffer-
son, 5; Rockford, 3; Turtle Creek, 5; Van Wert, 11. *Ma-
honing*—Canfield, 10; Canton, 16 31; East Palestine, 3;
Hubbard, 2; Mineral Ridge, 1; Niles, 2; North Jackson,
1; Salem, 8; Vienna, 1; Warren, 14 40; Youngstown West-
minster, 8 36. *Marion*—Berlin, 2 86; Delaware, 21;
Marion, 7 20. *Maumee*—Delta, 2 88; Toledo 3d, 11 26;
— 1st German, 3; — Westminster, 20 83. *Portsmouth*—
Portsmouth 2d, 27 28; — 1st German, 8. *St. Clairsville*—
Barnesville, 4; Cadiz, 37; Freeport, 2; Lore City, 1 30;
Powhatan, 1; Seneca, 2; Washington, 4; West Brook-
lyn, 1. *Steubenville*—Amsterdam, 5; Bethesda, 4; Beth-
lehem, 5; Bloomfield, 5; Brilliant, 2 50; Buchanan Chapel,
3; Centre Unity, 1; Cross Creek, 5; Dennison, 6; East
Liverpool 1st, 51 50; East Springfield, 3 38; Kilgore, 2;
Long's Run, 3 74; Nebo, 1; New Philadelphia, 6; Ridge,
3; Steubenville 2d, 18 94; Still Fork, 5; Ulrichville, 3;
Waynesburg, 4. *Wooster*—Bethel, 1; Canal Fulton, 2;
Hayesville, 2; Hopewell, 6 68; Orange, 2. *Zanesville*—
Brownsville, 8; Clark, 5; Coshocton, 10; High Hill, 1;
Jersey, 4; Mount Vernon, 7 95; Mount Zion, 3; Muskin-
gum, 7; Pataskala, 2 03. 1,099 84

OREGON.—*East Oregon*—La Grande, 4; Pendleton, 2;
Umatilla, 2. *Portland*—Mount Tabor, 5; Oregon City,
1 05; Portland St. John's, 4. *Southern Oregon*—Bandon,
2; Grant's Pass Bethany, 10; Jacksonville, 2. *Willamette*—
Aurora, 3 76; Dallas, 10; Gervais, 2; Mehama,
2 20; Newport 1st, 3; Pleasant Grove, 1; Salem, 11 45;
Woodburn, 3. 68 46

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 100; — 2d
(including sab-sch, 10), 18 84; — North, 24 95; — Providence,
10; — Westminster, 3; Bethlehem, 3; Emsworth,
8 05; Hoboken, 3; Millvale, 5; New Salem, 3. *Blairsville*—
Arnold, 2 50; Avonmore, 2; Derry, 10 23; Ebensburg,
6 05; Irwin, 6 49; Jeanette, 10; Johnstown, 7 24; McGinnis,
5; Murrysburg, 2 10; Pine Run, 8; Wilmerding, 3. *Butler*—
Centerville 4 50; Grove City, 22 17; Middlesex, 5 25;
North Liberty, 4 20; Westminster, 2. *Carlisle*—Centre
1; Chambersburg, 9 19; Fayetteville, 1; Great Cone-
wago, 1; Green Castle, 12 56; Harrisburg Covenant, 10;
— Elder Street, 1; Lebanon Christ, 57 54; Lower Marsh
Creek, 1 95; Middle Spring, 10; Middletown, 5; Millers-
town, 9; Steelton, 6; St. Thomas, 1; Waynesboro, 9 72.
Chester—Bryn Mawr, 46 73; Calvary, 12 91; Forks of
Brandywine, 11; Media, 15 18; New London, 10; Phoenix-
ville, 3; Upper Octorara, 21; West Chester 2d, 2. *Clarion*—
Brookwayville, 8; Callensburg, 1 91; Concord, 5; Cool
Spring, 2; East Brady, 6; Emlenton, 11 71; Falls Creek,
5; Johnsonburg, 4; Oak Grove, 2; Wilcox, 6. *Erie*—
Mercer 1st, 14; — 2d, 10; North Clarendon, 2; Oil City 1st,
additional, 1 65; Springfield, 80 cts.; Titusville, 49 28;
Union City 12; Utica, 4; Westminster, 4. *Huntingdon*—
Altoona 2d, 26; — Broad Street, 5 75; Birmingham, 5;
Clearfield, 13 01; Curwensville, 2 80; Duncansville, 3;
East Kishacoquillas, 5; Everett, 2; Juniata, 7; Kylertown,
1 50; Lewistown, 15; Little Valley, 5; McVeytown, 11;
Madera, 1; Mapleton, 2; Milroy, 4; Newton Hamilton, 2;
Port Royal, 5; Robertsdale, 1; Tyrone, 23 14; Upper Tus-
carora, 2; Williamsburg sab-sch, 2 80; Winburn, 2.
Kittanning—Atwood, 2; Bethel, 5; Cherry Run, 2; Clin-
ton, 1; East Union, 1; Elderton, 4; Gilgal, 2; Glade Run,
7; Jacksonsville, 8; Mechanicsburg, 3; Middle Creek, 1;
Midway, 2; Mount Pleasant, 1; Rockbridge, 3; Saltsburgh,
10; Tunnelton, 2; West Lebanon, 3 51. *Lackawanna*—
Bethel, 1; Duimore, 3; First American Slavonic, 2; Great
Bend, 5; Monroeton, 2; Montrose, 22; Mount Pleasant 1;

Nanticoke, 2; Newton, 1; Orwell, 1; Pittston, 10; Rush-
ville, 2; Scott, 1; Scranton German, 5; — Washburn
Street, 20; Terrytown, 1; Uniondale, 2; Wilkes Barre 1st,
163 41. *Lehigh*—Audenschild, 10; Bangor, 3 25; Easton 1st,
20; Hokendauqua (including sab-sch, 3 65), 8 14; Lock
Ridge, 3; Lower Mount Bethel, 4; Reading Washington
Street, 1 65; Slatington, 4; Stroudsburg, 5; Tamaqua, 2;
Wetherly, 5; White Haven, 6. *Northumberland*—Briar
Creek, 2; Buffalo, 2; Chillisquaque, 3; Elysburg, 3;
Emporium, 7; Grove, 30 57; Lewisburg, 20; Montoursville,
2; Orangeville, 1; Renovo 1st, 10; Rush, 4; Shiloh, 1;
Warrior Run, 4; Williamsport 2d, 6 90. *Parkburg*—
Monongah, 1; Morgantown, 3; Parkersburg 1st, 14 46;
Sugar Grove, 2; Terra Alta, 10; Weston, 3; Wyoma, 65
cts. *Philadelphia*—Philadelphia 1st Washington Square,
66 33; — 9th, 45; — Bethany, 23 42; — Carmel German, 4;
— Central, 40; — Cohocksink, 28 15; — Corinthian Ave-
nue German, 5; — Covenant, 9 10; — Emmanuel, 10; —
Grace, 5; — Greenway, 5; — Greenwith Street 10; —
Hope, 4; — Richmond, 5; — Susquehanna Avenue, 5;
— Tabernacle (including sab-sch, 28 36), 48 36; — West
Arch Street, 89 09; — Woodland, 255 01; — Zion German,
2. *Philadelphia North*—Abington, 21; Birdsburg, 5;
Chestnut Hill, 24; Forestville, 5; Frankford, 10 57; Hunt-
ington Valley, 5; Manayunk, 10; Narberth, 7 40; Nesham-
iny of Warminster, 6 10; Norristown 2d, 6; Roxborough,
5; Springfield, 3 50. *Pittsburgh*—Amity, 10; Chartiers,
3 20; Concord, 5; Duquesne, 3; Lebanon, 15; Long Island,
2 26; Monaca, 3; Monongahela City, 25; North Branch,
1; Pittsburgh 6th, 34 55; — 43d Street, 5; — Bellefield, 26;
— East Liberty (including sab-sch, 22 87), 61 18; — Grace
Memorial, 1; — Hazlewood, 16; — Morningside, 1 14; —
Park Avenue, 30; — Point Breeze, 111; — Shady Side,
33 50; — South Side, 3; — Tabernacle, 10; Swissvale,
26 85. *Redstone*—Belle Vernon, 4 25; Fayette City, 2;
McKeesport Central, 20; Mount Newton, 2; Sewickly,
5; Uniontown, 31; West Newton, 30 95. *Shenango*—
Beaver Falls, 10; Enon, 4. *Washington*—Cameron, 4;
Claysville, 10; Cross Roads, 2; Mill Creek, 3 60; Mount
Prospect (including Y. P. S. C. E. 5), 14 15; Washington
2d, 15; West Alexander, 37; West Union, 2; Wheeling 3d,
10. *Wellesboro*—Arlot, 1; Covington, 1; Elkland and
Osceola, 15; Mansfield, 1; Mount Jewett, 3. *Westminster*—
Donegal, 3; Hopewell, 11; Lancaster 1st, 13; Mount
Nebo, 1; Slate Ridge, 4; Stewartstown, 5; York West-
minster, 6. 2,808 91

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 7; Briton, 4;
Leola, 1 50; Pembroke, 1; Wilmot, 1. *Black Hills*—Edge-
mont, 3; Hot Springs, 4; Lead 1st, 1; Rapid City, 4.
Central Dakota—Bancroft, 1; Bethel, 3 66; Colman, 1;
Hitchcock, 2 30; Manchester, 1 40; St. Lawrence, 2;
Wentworth, 85 cts. *Southern Dakota*—Canistota, 2; Dell
Rapids, 3; Ebenezer German, 4; Harmony, 5; Kimball, 3;
Parker, 8; White Lake, 1. 64 71

TENNESSEE.—*Holston*—College Hill, 2 81; Johnson City
Watanga Avenue, 1; Oakland Heights, 3. *Kingston*—
Chattanooga Park Place, 1; Emmanuel, 1; Rockwood Y.
P. S. C. E., 2. *Union*—Forest Hill, 1; Knoxville 4th, 7 90.
19 71

TEXAS.—*Austin*—New Orleans Immanuel German, 6 20;
St. Paul German, 4. *North Texas*—Adora, 3; Denison, 8;
Henrietta, 3 25; Jacksboro, 6 15. *Trinity*—Dallas 2d,
4 15; — Exposition Park, 7; Terrell, 3 60. 45 35

UTAH.—*Moise*—Payette, 5 55. *Kendall*—Idaho Falls, 2;
Paris, 5; Soda Springs, 5. *Utah*—American Fork, 5;
Ephraim, 7; Kaysville Haines Memorial, 5; Logan Brick,
2; Manti, 8; Mount Pleasant, 1 25; Nephi Huntington,
3 55; Pleasant Grove, 1 04; Smithfield, 2. 52 39

WASHINGTON.—*Alaska*—Fort Wrangell, 2. *Olympia*—
La Camas, 6; Puyallup, 4; Ridgefield, 8; Stella, 3; Tacoma
Calvary, 2 50; Woodland, 4 40. *Puget Sound*—Anacortes
Westminster, 5; Ballard, 2 70; Everett, 5; Sedro, 5;
White River, 2. *Spokane*—Waterville, 3. *Walla Walla*—
Prescott, 4; Starbuck, 2. 58 60

WISCONSIN.—*Chippewa*—Bessemer, 2; Big River, 3; Oak
Grove, 3; Trim Belle, 6. *La Crosse*—Hixton, 5; Taylor,
2. *Madison*—Belleville, 4; Kilbourne City, 3 20; Madison
St. Paul's German, 1; Muscoda Bohemian, 4; Reedsburg,
2 50; Verona, 2. *Milwaukee*—Cedar Grove, 5; Milwaukee
Bethany, 2; Milwaukee Holland, 6; — Immanuel, 26 83; —
Westminster, 1 40; Oostburg, 5; Ottawa, 55 cts. *Winne-
bago*—Amberg, 1 92; Buffalo, 3 92; Couillardville, 3 57;
Depere, 7; Fond du Lac, 10; Fort Howard, 2; Little River,
2 84; Marshfield, 5; Omro, 8; Oshkosh, 8 39; Shawano, 1;
West Merrill, 11; Weyauwega, 2; Winneconne, 8 25. 159 37

Contributions from Churches and Sabbath-
schools 16,740 19

OTHER CONTRIBUTIONS.

A. F. A. and wife, 2 52; Rev. E. Baech, Indian-
apolis, Ind., 3; Miss Molly Clements, 6 49;

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	\$17,015 60

MISCELLANEOUS

Interest on Investments, 2,722 15; Partial loss recovered from Insurance Company, 29 41; Premiums of Insurance, 641 17; Sales of Book of Designs No. 5, 4; Sales of Church Property, 171 13	3,567 86
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PAYMENTS ON CHURCH MORTGAGES.

BALTIMORE.— <i>Washington City</i> —Kensington Warner Memorial, 25. PENNSYLVANIA.— <i>Lackawanna</i> —Wyalusing 2d, 6 76. SOUTH DAKOTA.— <i>Aberdeen</i> La Foon 1st, 40. LEGACIES. Estate of Moses Boggs, 791 85; estate of Rev. John Spaulding, 5,000; estate of Mrs. Mary Woods, 22 86.....	71 76 5,814 71
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RECEIPTS FOR FREEDMEN, MARCH, 1895.

ATLANTIC.—*Fairfield*—Calvary, 1 60; Carmel, 2 45; Dutchman's Creek, 35 cts.; Good Will, 2 50; Hermon, 2 50; Ladson Chapel, 2; Lebanon, 2 25; Melina, 1 75; Mizpah, 2. *Knox*—Ebenezer, 3; Ezra, 1 55; Medway, 5; Newnan 2d, 1 08; New Hope, 5; Riceboro' 2; St. Paul, 2. *McClelland*—Grace, 1; Immanuel, 2 (sab-sch, 1), 3; Mattoon, 2 (sab-sch, 1), 3; Mt. Carmel, 2; Mt. Pisgah, 50 cts.; Mt. Zion, 3; Salem, 50 cts.; Sloan's, 50 cts. *South Florida*—Eustis, 3. 53 53
BALTIMORE.—*Baltimore*—Baltimore 1st, 25; — 2d, 15 07; — 12th, 3; — Abbott Memorial, 1; — Bohemian and Moravian, 1; — Brown Memorial, 84 18; — Central, 10 10; — Covenant, 2; — La Fayette Square, 25; — Light Street, 3 75, (sab-sch, 3), 6 75; — Madison Street, 5; — Ridgely Street, 2 90; — Waverly sab-sch, 5; — Westminster, 5 (sab-sch, 10), 15; Cumberland, 10; Govanstown, 6; Hagers-town, 5; Highland, 4; New Windsor, 75 cts.; Zion, 4. *New Castle*—Bridgeville, 2; Christiana 1; Delaware City, 4; Elkton 7; Head of Christiana, 1; Manokin, 1; Pencader, 7; Red Clay Creek, 5; White Clay Creek, 6 35; Wicomico, 8; Wilmington 1st, 1 78; — Central, 51 50 (sab-sch, 6 35), 58 13; — Hanover Street, 17 19. *Washington City*—Boyd's, 1; Clifton, 1; Darnestown, 2; Georgetown West Street, 10; Hermon, 1; Hyattsville, 9; Neelsville, 2; Warner Memorial, 2; Washington 6th, 15; — 15th Street, 10; — Eastern sab-sch, 2; — Gunton Temple Memorial, 1 14; — Metropolitan, 25; — New York Avenue, 50; — North, 1. 482 35

CALIFORNIA.—*Benicia*—Arcata, 5; Eureka, 3; Kelseyville, 3; Lakeport 5; Mendocino, 15. *Los Angeles*—Azusa Spanish, 1; Carpenteria 1st, 11; Inglewood, 1 50; Los Angeles 1st, 30; — 2d, 15 65; — Spanish, 1; North Ontario 1st, 2; Palms, 2; Riverside Arlington, 12 25; San Bernardino, 7 50; San Gabriel Spanish, 1; Santa Barbara, 18 10; Tustin, 2; Ventura, 5 80. *Oakland*—Berkeley 1st, 14 05; North Temescal, 3 25; Oakland 1st Chinese, 2. *Sacramento*—Chico, 6; Colusa, 1; Ione, 1; Red Bluff, 2; Sacramento 14th Street, 1. *San Francisco*—San Francisco 1st Chinese, 1; — Howard, 10; — Trinity, 5 35. *San José*—Gilroy, 1 35; Hollister, 5. *Stockton*—Fowler, 6. 200 80
CATAWBA.—*Cape Fear*—Bethany, 1; Lillington, 1; Mt. Pleasant, 3; Shiloh, 3; Simpson Mission, 1 50; St. Paul, 4 65; T. Darling Mission, 1 50; White Hall, 3; Wilson, 3; Williams Chapel, 1 50. *Catawba*—Ben Salem, 1; Bethlehem, 1; Davidson, 1 25; Lloyd, 7 50; Love's Chapel, 1 03;

SPECIAL DONATIONS.

CALIFORNIA.—*Sacramento*—Redding, 6.
NEW JERSEY.—*Elizabeth*—Clinton, 160; Rahway 2d, 50; Springfield, 30.
NEW YORK.—*Boston*—Boston St. Andrews, 20. *Otsego*—Delhi 2d, 20. *Rochester*—Rochester Central, Y. P. S. C. E., 10. *Troy*—Green Island, 10; Waterford 1st, 7 43.
Member of Pittsburg Third Street, 100..... 353 43

\$26,823 36

LOAN FUND.

Interest, 1 591 20; Payments on Mortgages, 571 67.....	2,162 87
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MANSE FUND.

CALIFORNIA.— <i>Stockton</i> —Plano, 5; INDIANA.— <i>Vincennes</i> —Petersburg, 5. KANSAS.— <i>Topeka</i> —Junction City 1st, 50 cts. NEW YORK.— <i>New York</i> —New York Brick, 100.....	110 50
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MISCELLANEOUS.

Installments on Loans, 792 07; Interest, 378 87; Premiums of Insurance, 24.....	1,194 94
	\$1,305 44

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.
ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York City.

† Under Minutes of Assembly of 1888.

‡ In accordance with terms of mortgage.

Murkland, 1; New Hampton, 1; Shelby, 50 cts.; West Philadelphia, 40 cts. *Southern Virginia*—Albright, 4; Cumberland 3 (sab-sch, 1), 4; Grace Chapel, 1; Great Creek, 1 50; Henry, 1; Mt. Hermon, 2; Mt. Zion, 1; Oak Grove, 2; Refuge, 1; Ridgeway, 1; Russell Grove (Y. P. S., 1 50, sab-sch, 1), 2 50. *Yadkin*—Aberdeen Faith Chapel, 1 35; Allen's Temple, 1 25; Boonville, 1 15; Bowers Chapel, 1; Freedom East, 1; Germantown, 1; Hanner, 1; Hillsboro, 1; Lexington 2d, 3; Manly Mission, 50 cts.; Mebane, 2; Mooresville 2d, 1; Mt. Airy, 2; Mt. Tabor, 2 30; Oakland, 1; Pittsburgh, 1; Sanford 2d, 4. 84 38
COLORADO.—*Boulder*—Berthoud, 5 70; Laramie, 5; Longmont Central, 4; Rankin, 2; Valmont, 17 cts. *Denver*—Denver Central, 55; — South Broadway, 50 cts.; Golden, 14 75; Highland Park, 5; Idaho Springs, 3. *Pueblo*—Cinicerio, 1; Colorado Springs 2d, 2; Durango 1st, 4; La Luz, 1; Lockett, 1; San Rafael, 60 cts.; Trinidad 1st, 10. 114 72

ILLINOIS.—*Alton*—Alton 1st, 5 43 (sab-sch, 4 57), 10; East St. Louis, 14 31; Greenville 1st, 6; Hillsboro Y. P. S., 8 25; Staunton, 1; Virden, 3. *Bloomington*—Bement, 17 27; Bloomington 1st, 13 56; — 2d, 25; El Paso sab-sch, 2 10; Gibson City 1st 15 50 (sab-sch, 3 81), 19 31; Hayworth, 12 25; Normal, 5 75; Philo, 12; Sheldon, 4 15; Wenona, 6. *Cairo*—Anna, 10; Carmi, 4; Du Quoin 1st, 8; Metropolis 1st, 2 35; Mount Carmel, 1; Nashville, 2 23; Olney, 1. *Chicago*—Chicago 1st, 31 35; — 2d, 35; — 4th, 45; — Brookline Park, 5 14; — Central Park, 19; — Christ Chapel, 1; — Emerald Avenue, 5 80; — Fullerton Avenue, 30 24; — Grace, 1; — Lakeview, 15 20; — Onward, 1 67; — South Side Tabernacle, 4 89; — Scotch Westminster, 14; Chicago Heights, 20 68; Elwood, 4; Gardner, 1; Hyde Park, 5; Joliet Central, 153 25; Manteno, 40; Oak Park sab-sch, 28 26; Wheeling Zion, 3 38. *Freeport*—Foreston Grove German, 10; Linn and Hebron, 5; Zion, 5. *Mattoon*—Effingham, 8 50 (Y. P. S., 2 36), 10 86; Grandview, 5; Kansas, 5; Palestine, 5. *Ottawa*—Mendota, 5; Morris, 3; Sandwich, 6; Streator Park, 15. *Peoria*—Canton 1st, 5 95; Farmington, 15 75; Ipava, 8 10 (Y. P. S., 5), 13 10; Salem 2; Washington, 4. *Rock River*—Dixon, 15; Hamlet, 8 80; Morrison, 5; Munson, 6; Norwood, 10. *Schuyler*—Camp Creek, 4 60; Clayton 1st, 2; Ebenezer, 8; Monmouth, 8 67; Nauvoo, 1; Oquawka, 13 52; Prairie City, 5; Salem German, 1. *Springfield*—Decatur Y. P. S., 10; Farmington, 3; Macon, 3; Maroa, 2; Mason City, 8 50;

North Sangamon, 10; Petersburg, 17 75; Pisgah, 1 80; Virginia, 6. 920 69

INDIANA.—*Crawfordsville*—Attica, 1 (sab-sch, 2 50); 3 50; *Crawfordsville* 1st, 15; Delphi, 4 85; Ladoga, 3; Lexington sab-sch, 7; Rock Creek, 3; Rockfield 2 (Y. P. S. 2), 4; Rockville, 72 cts.; Thornton, 10. *Fort Wayne*—Bluffton, 10; Ossian, 4; Warsaw 1st, 5. *Indianapolis*—Acton, 1; Bloomington, 2; Greenwood Jr. Y. P. Soc, 5; Indianapolis 1st, 64 57; — 2d, 64 63; — 7th, 5; — East Washington Street, 5; New Pisgah, 1; Spencer, Y. P. S., 2 30. *Logansport*—Bethel sab-sch, 5; Bourbon, 4; La Porte sab-sch, 45; Mishawaka, 2; Muncie, 40 85; Rensselaer, 5; South Bend 1st, 19. *Muncie*—Kokomo, 5; Marion, 5; Peru 1st, 5; Tipton 2 54; Wabash, 3 80. *New Albany*—Charlestown Y. P. S., 3; Lexington, 1 50; Mitchell sab-sch, 2 80; New Albany 3d, 22 55; Seymour, 5. *Vincennes*—Evansville Grace, 14; Indiana, 1; Olivet, 2; Petersburg, 3; Princeton 1st, 7 12; Sullivan, 3; Upper Indiana, 1. *White Water*—Dunlapville, 2; Kingston Y. P. S., 3 36; Knightstown, 4; Richmond 2d, 3 58; Rushville, 3. 444 67

INDIAN TERRITORY.—*Choctaw*—Mount Gilead, 1; St. Pauls, 1 30. *Oklahoma*—Purcell, 5. *Sequoyah*—Muskege, 16; Elm Spring Miss. sab-sch, 6 50; Pleasant Valley (Y. P. S. 1 90), (sab-sch, 2 85); 4 75; Park Hill, 2 67; Stephen Forman Society, 60 cts.; North Fork, 1. 38 82

IOWA.—*Cedar Rapids*—Blairtown, 15 10; Cedar Rapids 2d sab-sch, 29 03; Centre Junction, 1; Clarence, 1; Clinton 1st, 60; Mechanicsville, 7; Mount Vernon, 1; Scotch Grove, 3. *Corning*—Alton, 2; Conway, 2 10; Creston, 10 80; Gravity sab-sch, 1; Malvern, 16; Morning Star sab-sch, 75 cents; Norwich, 1; Prairie Chapel, 55 cents; (sab-sch, 72 cents), 1 27; Prairie Star, 1; Villisca Y. P. S., 3; West Centre, 1; Yorktown, 3. *Council Bluffs*—Adair, 1 50; Audubon, 15; Avoca, 3; Carson, 3; Greenfield, 5; Lone Star, 1; Menlow, 2, (Y. P. S., 3), 5; Missouri Valley 1st, 5. *Des Moines*—Centerville Y. P. S., 6 75; Des Moines Central, 59 20; Dexter, 1; Garden Grove, 2 10; Milo, 3; Plymouth, 3; Russell, 2 45. *Dubuque*—Dubuque 1st German, 5; Dyersville German, 1; Independence 1st, 35 48; Sherrill's Mound German, 5. *Fort Dodge*—Fonda, 3; Fort Dodge 1st, 25 32; Ramsey German, 2; Rockwell City, 3. *Iowa*—Burlington 1st, 4 65; Chequest, 75 cts.; Fairfield 1st, 20 25; Keokuk Westminster, 17 52; Libertyville, 3 48; Spring Creek, 1; Wapella, 4 12; West Point, 8 11; Winfield, 7. *Iowa City*—Bethel, 60 cts.; Deep River, 2; Keota, 1; La Dora, 2; Malcom, 4; Muscatine, 12; Summit City Y. P. S., 2 50; West Liberty, 3. *Sioux City*—Battle Creek, 3; Cleghorn, 2 63; Mount Pleasant, 75 cts.; O'Brien Co. Scotch, 3 (sab-sch, 1), 4; Sanborn, 2; Wall Lake, 2 50. *Waterloo*—Ackley, 23; Aplington, 2; East Friedland, 8; Grundy Centre, 10; Kamrar German, 5; Marshalltown, 15; Morrison Y. P. S., 1 55; Salem sab-sch, 2; Tama, 1 30; Union, 4 40; Waterloo sab-sch Catch Up Band, 11. 536 96

KANSAS.—*Emporia*—Burlington, 2 60; Emporia Arundel Avenue, 1; Waverly, 6 58; Wichita 1st, 6 50. *Highland*—Hiawatha, 6 07; (sab-sch, 4 75), 10 82; Horton Y. P. S., 1; Marysville Memorial, 5; Nortonville, 2. *Larned*—Arlington, 1; Halsted, 50 cts.; Lyons, 1 40; Salem German, 1; Sterling, 1. *Neosho*—Carlyle, 60; Coffeyville, 2; Edna, 1; Glendale, 1; Humboldt, 2 75; Iola, 7; Mineral Point, 1; Moran, 99 cts.; Mound Valley, 1; Parsons, 7 77; Sugar Valley, 1; Yates Centre, 3. *Solomon*—Beloit, 10; Cawker City, 2; Lincoln, 7 50. *Topeka*—Bethel, 3; Manhattan, 9 30; Olathe, 5; Topeka 3d, 3. 109 31

KENTUCKY.—*Ebenezer*—Ashland 1st, 34 38; Covington 1st Ladies Society, 5; Ebenezer, 2; Falmouth, 1; Lexington 2d sab-sch, 2 40; Maysville 1st, 8; Newport, 3 35; (Ladies Society, 5), 8 35. *Louisville*—Kuttawa, 1; Princeton 1st, 3; Shelbyville 1st, 12 18. *Transylvania*—Burkesville, 1 49; Danville 2d, 15; Harrodsburg Assembly, 8 80; Lancaster, 5; Pragg, 2. 109 60

MICHIGAN.—*Detroit*—Ann Arbor, 27; Brighton, 2 84 (sab-sch, 1 16); 4; Detroit Central sab-sch, 12 59; — Covenant sab-sch, 9 05; — Memorial, 8; Howell, 6; Mount Clemens, 5 05; South Lyon, 12 84; Wyandotte 1st, 3. *Flint*—Akron, 2; Argentine, 65 cts.; Lexington 1st, 3; Linden, 1 22; Sand Beach, 2. *Grand Rapids*—Muir, 1; Spring Lake sab-sch, 3. *Kalamazoo*—Benton Harbor, 1 85; Edwardsburgh, 1 70. *Lake Superior*—Ishpeming, 6 25 (Y. P. S., 4 36) (sab-sch, 6 15), 16 76; Manistique Redeemer, 4 62 (sab-sch, 3 85), 8 47; Negaunee, 6; Red Jacket, 7. *Lansing*—Concord, 69 cts.; Lansing 1st Y. P. S., 6; — Franklin Street, 7 50; Oneida Ladies' Society, 5. *Monroe*—Adrian 1st, 30; Coldwater, 9 15; Hillsdale, 5 55. *Petoskey*—Boysie City Y. P. S., 1; Traverse City, 1. *Saginaw*—Alma, 9; Saginaw East Side Washington Avenue, 3; — Immanuel, 3; — West Side Grace, 3; Taymouth Y. L., 5. 230 07

MINNESOTA.—*Mankato*—Blue Earth City, 7; Cottonwood, 2 (Y. P. S., 4 25), 6 25; Delhi, 6; Mankato, 10 18; Pipestone, 3; Swan Lake, 2; Wells 1st, 66 20; Worthing-

ton Westminister, 10 70. *Minneapolis*—Howard and Winsted, 2; Minneapolis 1st, 29 38; — House of Faith, 1. *Red River*—Fergus Falls 1st, 9 87; Mendenhall Memorial, 2. *St. Cloud*—Litchfield, 5. *St. Paul*—Hastings, 2; St. Paul 1st, 1 37; — East sab-sch, 2; — Goodrich Avenue, 2; — House of Hope, 100 (sab-sch, 5), 105. *Winona*—Austin Central, 3; Chatfield, 6 55; Chester, 9 25; Claremont, 6; Frank Hill German, 1; La Crescent sab-sch, 50 cts.; Owatonna, 5 52; Ripley, 1; Rochester, 47 28; Winona 1st Y. P. S., 5 25; — German, 3. 361 30

MISSOURI.—*Kansas City*—Appleton City, 5; Jefferson City, 7; Kansas City 1st, 35 48; Raymore, 6 51; Warrensburg, 12 30. *Ozark*—Ash Grove, 5; Carthage Westminster, 8. *Palmyra*—Birdseye Ridge, 3 44; Brookfield 1st, 10; Edina, 3; Knox City, 2; Macon 1st, 6 65. *Platte*—Carrollton, 1 61; Fairfax, 2; Grant City, 1 16; Hackberry, 1; Hamilton, 1 35; Hodge, 5; Mound City, 4; New Point, 1; Savannah, 4; St. Joseph Hope, 2; — Westminster, 26 50; Union, 3. *St. Louis*—Cuba, 5; Emmanuel, 5; St. Louis 2d, 100 (Wall Builders' B'd, 10), 110; — Clifton Heights, 2 41; — Lafayette Park, 50; — North, 3 50; Zoar, 5. *White River*—Camden 2d, 3; Harris Chapel, 1; Holmes Chapel, 10; Hopewell sab-sch, 1; Plantersville, 1; Westminster, 18 (sab-sch, 2) (Y. P. S., 7), 27. 380 91

MONTANA.—*Butte*—Butte City 1st, 5; Hamilton, 2 75. *Helena*—Bozeman 1st, 36 70; Hamilton, 1; Helena Central, 2; Spring Hill, 1. 48 45

NEBRASKA.—*Box Butte*—Gordon, 1 60; Norden, 1. *Hastings*—Campbell German, 1; Hastings 1st German, 1. *Kearney*—Lexington, 2 50; Ord, 2. *Nebraska City*—Bennett, 5; Hebron, 9 26; Lincoln 2d, 50 (Jr. C. E., 1), 1 50; — 3d, 2; York, 6. *Niobrara*—Cleveland, 25 cts.; Madison, 2; Fender, 3; Wayne, 9. *Omaha*—Bellevue, 1 (sab-sch, 5), 6; Ceresco, 1; Fremont, 6 85; Omaha 1st German, 2; — Bethlehem, 1; — Blackbird Hills, 5 80; — Knox, 3; Plymouth, 1; Schuyler 1st, 4; South Omaha 1st sab-sch, 4; Waterloo, 2 57. 83 33

NEW JERSEY.—*Corisco*—Gaboon, 5. *Elizabeth*—Bethlehem, 3; Clinton, 110 94 (sab-sch, 15), 125 94; Connecticut Farms, 31; Elizabeth 1st German, 5; — Madison Avenue, 1; Plainfield Warren Chapel, 1; — Crescent Avenue, 135 63; — Crescent Avenue Hope Chapel, 2; Pluckamin, 3; Roselle, 7 03; Springfield sab-sch, 42 02. *Jersey City*—Jersey City Claremont, 2; — Scotch, 5; Passaic, 22 90; — Dundee, 6; Paterson 1st, 3; — 1st German, 3; — Redeemer, 62 30; Rutherford 1st, 38 90; West Hoboken 1st sab-sch, 12. *Monmouth*—Allentown, 20; Asbury Park 1st, 6 50; — Westminster, 2; Atlantic Highlands, 1 42; Barnegat, 4; Belmar, 2; Bordentown, 4 45; Chatsworth, 1; Columbus, 2; Cranbury 2d, 5; Cream Ridge, 4 30; Delanco, 4 59; Forked River, 2; Jamesburgh, 10; Keyport, 1; Long Branch, 5; Manalapan, 3; Manasquan, 14 50; Matawan, 35 16; New Gretna, 2; Perrineville, 1; Plattsburgh, 2; Plumstead, 57 cts.; Point Pleasant, 3; Red Bank, 5; Sayreville, 1; Shrewsbury 1st, 10; South Amboy, 1; Tennent, 2. *Morris and Orange*—Chester sab-sch, 5; Dover 1st, 34 75; — Welsh, 2; East Orange Bethel, 22 27; — Brick, 43 09; Flanders, 8; German Valley, 5; Madison, 5 27; Myersville, 2; Orange 1st German, 3; — Central, 75; Orange Valley German, 1; Parsippany, 4; Pleasant Grove, 7; South Orange 1st, 35 88 (sab-sch, 10), 45 88. *Newark*—Newark 2d, 18; — 6th, 9; — 1st German, 5; — 2d German, 15; — 3d, 5; — Bethany, 3; — Park, 15 62. *New Brunswick*—Amwell 1st, 6; — United 1st, 3; Dayton, 3 75; Flemington, 26 70; Frenchtown sab-sch, 2 11; Hopewell, 4; Kingston, 10; Kingwood, 1; Lambertville, 46; Lawrence, 3; Princeton 2d, 6 70; Titusville, 8 57; Trenton 5th, 10 90, (sab-sch, 4 10), 15; — Chapel 1st, 3; — Prospect Street sab-sch, 5 (Brookville sab-sch, 1 74), 6 74. *Newton*—Andover, 2; Asbury, 15; Belvidere 1st, 25; — 2d, 11 97; Deckertown, 8 80; Delaware, 2; Greenwich, 2; Knowlton, 1 52; Musconetcong Valley, 5; Newton sab-sch, 13; Oxford 2d, 8 14; Stanhope, Y. P. S., 2; Stewartsville, 10; Stillwater, 4; Wantage 2d, 3 75; Washington, 25. *West Jersey*—Atlantic City 1st, 25; Bridgeton 4th, 1; — West, 25; Deerfield, 6; Wenonah, 30; Woods- 1,382 84

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab-sch, 5; James Hot Springs, 2; Pajarito, 2. 9 00

NEW YORK.—*Albany*—Albany 4th, 75; — 6th, 4; — Madison Avenue, 10; — State Street, 16 55; Amsterdam, 2d, 26 60; Ballston Centre, 8 70; Batchellerville Y. P. S., 5; Esperance, 7 48; Jefferson, 50 cts.; Jermain Memorial 7; Mariaville, 7; New Scotland, 10; Schenectady 1st sab-sch, 46 64; West Milton, 1. *Binghamton*—Afton, 5; Binghamton 1st, 64 22; — North, 5; Deposit 1st, 2; Nichols sab-sch, 1 39; Union, 4 75; Waverly 1st, 19 48. *Boston*—Boston 1st, 21; Lawrence, 5; Lowell, 5; Providence 2d, 4; South Boston 4th, 7 29; South Ryegate, 4; Woonsocket, 1. *Brooklyn*—Brooklyn Ainslie Street, 5; Bedford, 4; — Bethany, 3; — East Williamsburg German, 1; — Friedenskirche, 4; — Mount Olivet, 5 50; — Noble Street, 10; — South 3d Street, 50 (sab-sch, 25) 75; — Westminster, 37 80;

Woodhaven French Evangelical, 3. *Buffalo*—Alden, 2 72; Buffalo 1st, 30; — Bethany, 43 59; — Bethlehem, 1 40; — Calvary, 68 79; — Central, 13 28; — Lafayette Street, 44 59; — West Avenue, 13; — Westminster, 33 08; Hamburg Lake Street, 3; Olean, 27 39; Orchard Park, 6 (sab-sch, 3), 9; Sherman, 18; Silver Creek, 3 23; Springfield, 6; Westfield, 30 87. *Cayuga*—Auburn 1st, 64 07; Dryden, 4; Genoa 3d, 1. *Champlain*—Beekmantown sab-sch, 3; Keeseville, 14 63; Peru, 1. *Chemung*—Elmira Franklin Street, 5. *Columbia*—Spencertown Y. P. S., 2; Valatie, 2. *Genesee*—Attica, 14 36; Batavia 1st, 19 60; Bergen 1st, 8 51; Byron 1st, 4; Leroy, 44; North Bergen, 4; Perry, 20. *Geneva*—Canandaigua 1st, 10 26; Oak's Corners, 2; Penn Yan, 15; Trumansburgh, 17 30; Waterloo, 5. *Hudson*—Amity, 3; Centerville, 1; Chester sab-sch, 2; Clarkstown German, 4; Congers, 5; Denton, 3 06; Florida, 1 25 (sab-sch, 5), 6 25; Good Will, 85 cts.; Goshen, 14; Haverstraw Central, 20; Hempstead, 1; Hopewell, 7; Liberty, 3; Middletown 1st, 30; Milford, 6; Montgomery 1st, 15 50; Nyack German, 1; Port Jervis, 10; Ramapo, 5; West Town, 4. *Long Island*—Amagansett, 8 23; Cutchogue, 5 39; East Hampton, 10; Franklinville, 2; Moriches, 8 28; Sag Harbor, 18 75; Yaphank, 2. *Lyons*—Huron, 3; Palmyra, 3 86. *Nassau*—Melville, 1; Newtown 1st, 20; Oyster Bay sab-sch, 3; Roslyn, 2 50. *New York*—New York 1st, 654 20; — 2d German, 2; — 5th Avenue, 1,735 57; — Bethany sab-sch, 5; — Bethlehem Chapel Y. P. S., 7 50; — Bohemian, 5; — Brick, 442; — Calvary, 5; — East Harlem, 3; — French Evangelist, 5; — Harlem, 5 05; — Mount Tabor, 3; — Mount Washington, 31 25; — Puritans, 20; — Washington Heights, 15 28; — West Farms, 1; — Westminster West 23d Street, 22 92; — Woodstock, 2. *Niagara*—Albion 1st, 14; Knowlesville, 5; Lockport 1st, 23 (sab-sch, 10), 33. *North River*—Canterbury, 5; Cold Spring, 6; Malden, 1; Newburgh Union, 20; New Hamburg Y. P. S., 4 60; Pleasant Valley, 12; Poughkeepsie 1st, 8 35; Smithfield, 20. *Otsego*—Delhi 1st, 50; — 2d, 20 (Y. P. S., 20, 40. *Rochester*—Avon Central, 3; Brighton, 10; Caledonia, 1 15; Genesee Village Y. P. S., 10 (sab-sch, 25), 35; Ogden, 1 60; Pittsford, 12; Rochester 1st, 50; — 3d, 70 57; — Brick, 50; — Central, 3 50; — Memorial 2 (sab-sch, 25) (Senior Bible Class 21), 48; — St. Peter's, 3; Sparta 1st, 5 25; Springwater, 1; Wheatland, 1. *St. Lawrence*—Morristown, 6; Oswegatchie 1st, 11; Theresa, 3 53; Waddington Scotch, 10; Watertown 1st, 58 50. *Steuben*—Arkport, 68 cts.; Bath, 8; Cohocton, 2; Corning 1st, 1 47; Cuba, 12 08; Hammondsport sab-sch, 2 25; Hornellsville, 5; Howard, 4; Painted Post, 5; Prattburgh, 12. *Syracuse*—Baldwinsville, 7; Cazenovia, 16 34; Collamer, 2; Fayetteville, 4; Fulton, 10; Hannibal, 4 25; Jamesville, 1; Manlius, 1; Mexico 1st, 20; Oswego Grace, 17 64; Otisco, 16; Pompey, 2; Syracuse 4th, 9 21; — East Genesee, 8 10. *Troy*—Hebron, 1; Malta, 3; Middle Granville, 2; Troy 2d, 5 (sab-sch, 20), 25; — Woodside Y. P. S., 3; Waterford 1st, 7 43. *Utica*—Cochran Memorial, 10; Iliou, 5; Kirkland, 5; Knoxboro, 2; Little Falls, 10; Lowville, 5; Oneida, 12 10; Turin sab-sch, 1 09; Walcott Memorial, 27 80; Waterville, 4 47; West Camden, 5; Westernville, 4. *Westchester*—Croton Falls, 3; Greenburgh, 34 96; Mt. Kisco, 4; New Haven, 10 75; New Rochelle 1st, 54 73; North Salem, 1; Peekskill 2d, 7; Poundridge, 3; Rye, 40; Scarborough, 40; Sing Sing 1st, 35 88; South East, 3; Centre Y. P. S., 5; Thompsonville 1st, 46 50; Yonkers Dayspring, 5, 5,326 69.

NORTH DAKOTA.—*Bismarck*—Mandan 2. *Fargo*—Hillsboro, 2. *Pembina*—Arvilla, 2; Devil's Lake Westminster Y. P. S., 4 70; Gilby, 3; Langdon, 2; Mekinok Emerada, 4 26, (Jr. C. E., 1 92), 6 18. 21 88

OHIO.—*Athens*—Athens 1st sab-sch, 5; Marietta, 20. *Bellefontaine*—Bellefontaine 1st, 4 69; Buck Creek, 7. *Chillicothe*—Belfast, 2; Chillicothe 1st, 10; Greenfield 1st Men's Society, 3 85; Hillsboro, 20 12; White Oak, 2. *Cincinnati*—Batavia, 4; Bethel sab-sch, 4 45; Cincinnati 1st, 9 85; — Clifton sab-sch, 10; — North, 5 35; Ludlow Grove, 1; Mason and Pisgah, 1 25; Monterey, 3; Morrow, 4; Westwood German, 1. *Cleveland*—Cleveland 1st, 30 (Bolton Avenue, 3 60), 33 60; — 2d, 90; — Beckwith, 9 36; — Madison Avenue, 2 (sab-sch, 3 02), 5 02; — Miles Park, 5; — South, 10; — Wilson Avenue, 4, (sab-sch, 5), 9; — Woodland Avenue, 39; Milton, 51 cts., (sab-sch, 84 cts.), 1 35; New Lyme, 2. *Columbus*—Circleville, 10; Columbus 1st, 29 25; — Broad Street, 1; — Olivet, 5. *Dayton*—Blue Ball, 4; Dayton 4th, 12; — 3d Street, 307; — Riverdale, 3 22; Eaton, 3 34; Monroe, 1; New Carlisle sab-sch, 2 50; New Paris, 1; Riley, 2; Somerville, 3; Springfield 1st, 32; — 2d, 10. *Huron*—Chicago, 3; Elmore, 1; Fremont, 14; Genoa, 1; Huron, 4 07; Sandusky 1st, 1 40. *Lima*—Columbus Grove, 1; Findlay 2d, 3; Lima Main Street, 2; Van Wert, 11. *Mahoning*—Canfield, 5; Canton, 13 86; Champion, 3; East Palestine, 5; Hubbard, 7; Middle Sandy, 7; Mineral Ridge, 3; Niles, 2 65; North Benton, 4; Pleasant Valley, 2 45; Salem, 5; Warren, 9; Youngstown Westminster, 10; — 1st, 34 62. *Marion*—Berlin, 5 59; Marion, 4 50; Marysville, 9 13; York, 1. *Maumee*—

Bryan 1st, 9 15; Delta 1st, 1 80; Deshler, 1; Milton, 2; Toledo 3d, 8 80; — 1st German, 2; — Westminster, 9 39. *Portsmouth*—Decatur, 3; Russellville, 4; Sardinia, 3 47. *St. Clairsville*—Barnesville, 5; Bethel, 6; Cadiz, 22; Lore City, 1 30; Powhatan, 1; Senecaville, 1; Washington, 2 50; West Brooklyn, 2. *Steubenville*—Amsterdam, 5 (sab-sch, 8), 13; Annapolis Y. P. S. and sab-sch, 2 25; Bethel Y. P. S., 3 (sab-sch, 3), 6; Pethesda, 3; Bethlehem, 5; Bloomfield, 5; Brilliant, 3; Buchanan Chapel, 13 18; Centre Unity, 2; Cross Creek, 4; Deersfield, 2; Dell Roy, 5 35; Dennison, 5; Kilgore, 6; Long's Run, 4 22; New Cumberland, 1; New Philadelphia, 9 (sab-sch, 3), 12; Richmond, 7 70; Ridge, 3; Scio, 9; Steubenville 3d, 3; Still Fork, 6 50; Toronto, 10 (sab-sch, 7 28), 17 28; Waynesburgh, 3. *Wooster*—Apple Creek, 2 50; Bethel, 1; Canal Fulton, 5; Congress, 1 32; Creston, 4 28; Hayesville, 13; Homesville, 2 80; Orange, 4; Plymouth, 4; Shreve, 4 60; Wayne, 4; West Salem, 1; Wooster 1st, 24 31 (sab-sch, 1 90), 26 21. *Zanesville*—Bladenburgh, 2; High Hill, 3; Jersey, 2 50; Keene, 4; Martinsburg, 2; Mt Pleasant, 2 48; Mount Vernon, 16; Newark 1st, 5; — 2d, 20; Patakal, 4 17; Roseville sab-sch, 1 54; Zanesville 2d, 40.

1,324 79
OREGON.—*East Oregon*—Baker City 1st, 1; Summer-ville, 2; Umatilla, 2 65. *Portland*—Oregon City, 1; Portland 3d, 3 75. *Southern Oregon*—Grant's Pass, 10; Jacksonville, 1. *Willamette*—Dallas, 5; Gervais, 3 75; Newport 1st, 2; Woodburn, 2. 34 15

PENNSYLVANIA.—*Allegheny*—Allegheny 2d sab-sch, 10; — 1st German, 4 47; — Central, 67 52, (sab-sch, 15), 82 52; — North, 119 70; Bethlehem, 2; Glenfield, 19 39; Hoboken, 2; Millvale, 6; New Salem, 3; Sewickly, 66 90; Sharpsburgh, 22 73. *Blairsville*—Beulah, 18; Black Lick, 1 60; Blairsville, 49; Congruity, 4; Cross Roads, 3; Ebensburg 1st, 7 05; Irwin, 13 48; Jeanette Y. P. S., 5 25; Livermore, 4 68; Murrysville, 5 25; Wilmerding, 3. *Butler*—Jefferson Centre German, 1; Middlesex, 8 75, (sab-sch, 7 27, 16 02; North Butler, 5; Plain Grove sab-sch, 40; Portersville, 5, (sab-sch, 2 50), 7 50; Prospect, 4; Summit sab-sch, 3 40; Westminster, 8, (sab-sch, 5), 13. *Carlisle*—Big Spring sab-sch, 8; Centre, 6; Chambersburgh Central, 8 17; Dickinson, 1; Great Conewago, 2 95; Green Castle, 8 10; Harrisburgh Elder Street, 3; — Pine Street, 67 19; Lower Marsh Creek, 3 80; McConnellsburgh, 2 25; Mercersburgh, 20 (Y. P. S., 3 10), 23 10; Steelton 1st, 4; Waynesboro, 6 07. *Chester*—Bethany, 1; Calvary sab-sch, 10; Chester 1st, 15; Downingtown Central, 6 28; Forks of Brandywine, 8; Kennett Square, 5; Middletown, 5; New London, 10; Phoenixville 1st, 6; Upper Octorara, 20; West Chester 2d, 2. *Clarion*—Beech Woods, 27 62; Bethesda, 4; Brookville, 13 13; Callensburg, 3 16; Concord, 1 61; Johnsonburg, 1; Oak Grove, 4; Scotch Hill L. M. Soc'y, 2; Shiloh, 2; Tylersburgh L. M. Soc'y, 2; Wilcox, 2 80. *Erie*—Concord, 3; Conneautville, 8 85; Fairfield, 5; Franklin 1st Y. P. S., 5; Greenfield sab-sch, 11 99; Hadley, 2; Meadville 1st, 4; Mercer 1st, 14; — 2d, 10; Mount Pleasant, 1 45; Oil City 1st 1 55; Utica, 4; Westminster, 4. *Huntingdon*—Alexandria sab-sch, 6; Altoona 2d, 18; — Juniata, 2; Birmingham, 5; Curwensville, 2 43; Everett, 1; Lewistown sab-sch, 50; Lower Spruce Creek, 6 25; Lower Tuscarora, 8; McVeytown, 8; Madera, 2; Mann's Choice, 1; Mapleton, 3; Milroy, 3 72; Newton Hamilton, 2; Peru, 2; Phillipsburgh, 7 71; Port Royal, 4; Shade Gap, 2; Shellsburgh, 2; Sinking Valley, 11; Upper Tuscarora, 1 75; Williamsburgh sab-sch, 1 63. *Kittanning*—Atwood, 2; Bethel 3; Cherry Run, 1; East Union, 1; Elderton, 3; Homer, 5 73; Jacksonville, 10; Marion, 10; Mechanicsburgh, 4; Midway, 2; Mount Pleasant, 1; Plumville, 1 42; Rockbridge, 2; Saltsburgh sab-sch, 15; Smicksburgh, 1; Washington, 10, (sab-sch, 10), 20. *Lackawanna*—Bethel, 1; Brooklyn, 3; Honesdale 1st, 39 53; Mehoopany, 2; Meshoppen, 1; Monroeton, 2; Montrose 1st, 18; Mount Pleasant, 1; Newton, 1; Orwell 1st, 1; Scott, 4; Scranton German, 2 50; — Petersburg German, 5; — Washburn Street, 18; Sugar Notch, 2; Sylvania, 1 44; Uniondale, 2; Wilkes Barre 1st, 35 77; — Grant Street, 8 21. *Lehigh*—Audenreid, 15; Easton 1st, 10; Lock Ridge, 5; Lower Mount Bethel, 2 50; Mountain, 3; Portland, 1; Reading Olivet, 6 84; — Washington Street, 8; Shenandoah, 7 55; Slatington, 4; Stroudsburg, 5; Summit Hill, 2 50; Tamaqua, 6; Upper Lehigh, 10; — Mount Bethel, 1; Weatherly, 10. *Northumberland*—Bloom-sburgh, 12; Briar Creek, 1; Elysburg, 3 50; Grove, 52; Hartleton, 10; Muncy sab-sch, 2 90; Orangeville, 1; Renovo, 6; Sunbury 1st, 24; Warrior Run, 3; Williamsport 1st, 10, (sab-sch, 25), 35. *Parkersburgh*—Fairmont, 10; Grafton, 5; Morgantown, 4; Parkersburgh 1st, 7 08; Ravenswood, 2; Sugar Grove, 2; Wyoma, 50 cts. *Philadelphia*—Philadelphia Bethany, 30 95; — Bethlehem, 31; — Carmel German, 3; — Central, 34 33; — Cohocksink, 74 65, (sab-sch, 8 50), 83 15; — Grace, 10; — Greenway, 5; — Greenwich Street, 15; — Lombard Street Central, 5; — McDowell Memorial, 10; — Northern Liberties 1st, 8 25;

— Oxford Y. P. S., 50; — Tabernacle, 15; — Union Tabernacle, 25; — West Arch Street, 5. *Philadelphia North*—Ambler, 2 10; Chestnut Hill 1st, 24; Doylestown sab-sch, 3 66; Forestville, 4; Frankford, 16 55; Germantown 2d, 13 65; Huntingdon Valley, 5; Manayunk, 10; Neshaminy Warwick, 3; Roxborough, 4. *Pittsburgh*—Chartiers, 2; Concord, 10; Fairview, 4; Homestead, 33; Lebanon, 25; Monaca, 5; Monongahela City, 25; Morningside, 5 36; Mount Carmel, 2; North Branch, 1; Oakdale (sab-sch, 10), (Y. P. S., 10), 20; Pittsburgh 6th sab-sch, 20; — Bellefield, 26, (Golden Links, 29 16), 55 16; — East Liberty, 55 01, (sab-sch, 57 19), 112 20; — Grace Memorial, 4; — Hazelwood, 23; — Knoxville, 10 50; — Park Avenue, 40; — Point Breeze, 200; — Shady Side, 48 12; — South Side sab-sch, 8; Sheridanville, 2, (Y. P. S., 1 80), 3 80; Swissvale, 37 12. *Redstone*—Fayette City, 1 10; McKeesport Central, 17; Mount Washington, 2; Sewickley, 5; West Newton, 37 85. *Shenango*—Beaver Falls, 14; New Castle 1st, 19 54; Volant, 2. *Washington*—Cameron, 4; Cross Roads, 5; Forks of Wheeling, 37; Lower Ten Mile, 2; Three Springs, 2; Washington 2d, 25; Waynesburgh, 3 75; West Liberty, 4; West Union, 2. *Wellsboro*—Arnot, 1; Beecher Island, 2; Covington, 1; Mansfield, 1 50; Mt. Jewett, 1. *Westminster*—Donegal, 2; Hopewell, 8; Lancaster 1st, 18; Leacock, 10; Mount Nebo, 1; Slate Ridge, 4; Stewartstown, 10; York Calvary, 33; — Westminster, 6.

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 5; Britton, 4; Leola, 1; Pembroke, 1; Roscoe, 2. *Black Hills*—Hot Springs, 3; Rapid City 1st, 1 15. *Central Dakota*—St. Lawrence, 1; White sab-sch, 1. *Dakota*—Poplar, 5 30. *Southern Dakota*—Ebenezer German, 2; Kimball, 1; Parker, 6; Sioux Falls, 3 75 (Y. P. S., 1 10, sab-sch, 2 35), 7 20; Turner County 1st German, 4; White Lake, 1.

TENNESSEE—*Holston*—Calvary, 2; College Hill, 1 75; Greenville, 4; New Hope, 1; Tabernacle, 2. *Kingston*—Chattanooga Park Place, 1; Emmanuel, 1; Huntsville, 2; Thomas 1st, 1 25. *Union*—Hebron, 1; Knoxville 4th, 10 90; South Knoxville, 1 25; Strawberry Plains, 1; St. Luke's, 1.

TEXAS.—*Austin*—New Orleans Immanuel German, 3 50; San Antonio Madison Square, 5. *North Texas*—Jacksonboro, 4. *Trinity*—Dallas Exposition Park, 1.

UTAH.—*Boise*—Payette, 2 50. *Kendall*—Idaho Falls, 1; Malad Ladies Society, 3. *Utah*—American Fork, 1; Ephraim, 5; Hyrum Emmanuel, 2; Kaysville Haines Memorial, 5; Logan Brick, 1; Manti, 8; Mount Pleasant, 5; Nephi Huntington, 1; Pleasant Grove, 40 cts.; Salt Lake City 1st, 9; — 2d, 2; Smithfield, 1.

WASHINGTON.—*Alaska*—Fort Wrangell, 2. *Olympia*—Chehalis 1st, 4. *Olympia* 1st, 2; Puyallup 1st, 1 3; Ridgefield, 3; Stella, 2; Tacoma Calvary, 2. *Puget Sound*—Port Townsend, 1. *Walla Walla*—Moscow, 5 30.

WISCONSIN.—*Chippewa*—Eau Claire 1st, 4. *La Crosse*—La Crosse 1st sab-sch, 2 20. *Madison*—Beloit 1st, 18 06; — German sab-sch, 2; Cambria, 3 80; Lodi Ladies Missionary Society 10; Madison Christ, 12; — St. Paul's German, 1; Poynette, 2 18; Reedsburg, 2 50. *Milwaukee*—Cedar Grove, 10; Eagle, 2; Milwaukee Bethany, 2; — Grace, 2; — Holland, 2; — Immanuel, 27 01; — Westminster, 1 40; Oosburg, 5; Ottawa, 34 cts. *Winnebago*—Depere, 4; Fond du Lac, 5; Marshfield, 2; Oshkosh, 12; Weyauwega, 2.

Receipts from Churches during March, 1895.... \$15,420 03

MISCELLANEOUS.

Estate of Mrs. Mary E. Williamson, Cleveland, O., 500; Brainerd Institute Y. P. S., Chester, S. C., 2 90; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; "California," 500; Miss Margaret E. Murray, Beaver, Pa., 50; "A sister in Christ," Helmwood, Tenn., 5; Mrs. Cyrus Dickson,

Montclair, N. J., 50; Plattsburgh, N. Y., 5; C. D. Wyckoff, Penn Yan, N. Y., 2; "Cash," Kansas City, Mo., 10; Rev. G. M. Elliott, Beaufort, S. C., 5; Miss Olivia E. P. Stokes, Rome, N. Y., 260; "M. M. M." Woodlawn, Pa., 10; Day School, Wadesboro, N. C., 2; "Friend in Markleton Sanatorium," Redstone, Pa., 3; W. M. Findley, M. D., Altoona, Pa., 20; Rev. N. D. Glidden, Grand Lodge, Mich., 3; Miss M. Campbell, Mansfield, O., 30; Rev. P. G. and Mrs. C. C. Cook, Buffalo, N. Y., 10; Boy's Club No. 2, Lockport 1st, N. Y., 3 15; John Mains, New York, N. Y., 3; Anne Kurtz, Milwaukee, Wis., 1; Rev. M. C. Williams, D. D., St. Louis, Mo., 25; Mrs. Rev. Jes. Platt, Davenport, Iowa, 10; Mrs. Clifton Banham Bull, New York, 2; Mrs. Mary M. G. Stewart and daughter, Dayton, O., 8 50; A. B. Dunlap, Freeport, O., 1; Mrs. McBrier, Still Fork, O., 2 50; Fairfield Presbytery, Cheraw, S. C., 2 95; Mrs. Maria Stroock, Shreve, O., 2; Mrs. Anna Aden, Ft. Dodge, Iowa, 10; Rev. E. R. Davis, Chicago, Ills., 10; "F. A. F.," Easton, Pa., 2; "C. Penna.," 8; E. P. Goodrich, Ypsilanti, Mich., 5; Miss Mollie Clements, Colo., 4 05; Rev. A. M. Lowry, Lehigh, 5; Estate of Rev. Levi Risher, Dravosburg, Pa., 20; Mrs. M. D. Ward, Afton, N. J., 10; Rev. Samuel Ward, Emporia, Kansas, 5; Miss Caroline Willard, Auburn, N. Y., 100; "M. H.," Mo., 5; J. W. Hollenback, Wilkesbarre, Pa., 25; A. C. Moore, Granville, Ill., 5; Presbytery Southern Virginia, 24; Alfred E. Munns, Troy, N. Y., 1; T. A. McKinstry, Cool Spring, Pa., 2; "Presbyterian," Worthington, Minn., 1; R. D. Wheatley, Lockland, O., 4; Mrs. Mary S. Eichbaum, Mahoningtown, Pa., 20; Robert Houston, Olivesburg, Ohio, 100; Rev. T. A. Grove, Charleston, S. C. Tuition, 102; Choctaw Nation, Rev. Bertha L. Ahrens, 29 90; Rev. Joseph D. Smith, Delta, Pa., 2; F. W. Highgate, Midland, Mich., 5; Mrs. Rev. D. Harbison, Catasauqua, Pa., 5; Rev. W. H. Moore, Brookville, Ind., 1; Rev. Thomas Marshall, D. D., Chicago, Ill., 5; Rev. Edward Baech, Indianapolis, Ind., 5; Oxford, O., 10; Miss Isabella M. Snelling, Cincinnati, O., 3; Mrs. John Dunlap, Pittsburgh, Pa., 10; Mrs. Rev. Henry P. Bake, Spencertown, N. Y., 1; Rev. H. H. Wells, D. D., Kingston, Pa., 25; Sarah D. Parsons, New York, N. Y., 1; Mrs. Emily C. Blackman, Montrose, Pa., 60 cts.; Crystal Falls, Mich., 3 65; Woman's Presbytery Society, Buffalo, N. Y., 15 50; Mrs. C. W. Robinson, Bloomington, Ill., 5; Ladies' Society, Carthage, Ill., 1 22; Mr. I. D. Hargett, Rocky Mount, N. C., 1 "O. W. D." 50; "H. T. F.," 5; "C. Penna.," 8; Rev. W. L. Tarbett, and wife, Springfield, 1 20; Miss Mary E. Thompson, Davenport, Ia., 3; Sale of leaflets, 54 17; Presbytery Cape Fear, 10; Mrs. A. C. Brown, New York, 50.

\$ 2,318 19

Woman's Executive Committee..... 19,345 87

Total Receipts for March, 1895..... 37,084 09

Previously reported..... 131,136 81

Total Receipts April 1st, 1895..... 168,220 90

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1895.

ATLANTIC.—*East Florida*—Green Cove Springs, 3; Jacksonville 1st, 25 04; Waldo, 1. *McClelland*—Mattoon, 1. *South Florida*—Crystal River, 8 25; Lakeland, 2.

BALTIMORE.—*Baltimore*—Baltimore 1st, 500; — 2d, 13 72; — Abbott Memorial, 5; — Bohemian and Moravian, 1; — Covenant, 2; — Fulton Avenue, 5; — Grace, 1; — La Fayette Square 35 88; — Light Street (sab-sch, 3), 9 75; — Madison Street, 2; — Park, 7 20; — Westminster (sab-sch, 10), 40; Cumberland 1st, 28; Govanstown (sab-sch, 1), 7; Highland, 4; New Windsor, 1 35; Waverly sab-sch, 5; Zion, 1. *New Castle*—Bridgeville, 3; Chesapeake City, 10; Christiana, 1; Delaware City, 5 07; Pencader, 9; White Clay Creek, 7 28; Wicomico, 14; Wilmington 1st, 3 36; — Central (sab-sch, 6 92), 55 25; —

Hanover Street, 35 96. *Washington City*—Boyd's, 3; Georgetown West Street, 85 32; Hyattsville, 5; Neelsville, 7; Washington City 6th, 30; — Eastern sab-sch, 2; — Metropolitan, 60; — New York Avenue, 100; — North, 1; Warren Memorial, 3.

CALIFORNIA.—*Benicia*—Arcata, 10; Blue Lake, 2; Eureka, 10; Mendocino, 16. *Los Angeles*—Azusa Spanish, 1; Hueneme, 15; Los Angeles Boyle Heights, 14 30; — Grand View, 70 cts.; — Immanuel, 81 42; — Spanish, 1; Los Nietos Spanish, 1; Ontario 1st, 2; Orange, 8 60; Palms, 2; Pasadena 1st, 32 19; Pomona, 15 45; Rivera, 5; San Diego 1st, 23 70; San Gabriel, 1. *Oakland*—Berkeley 1st, 7 86. *Sacramento*—Chico, 12; Colusa, 2; Davisville, 2; Ione, 5 75; Red Bluff 5; Sacramento 14th Street, 2. *San Francisco*—San Francisco Howard, 10; — Trinity, 9 60. *San José*

—Gilroy, 3; Hollister, 5. *Stockton*—Fowler, 6; St. James, 1. 313 57

CATAWBA.—*Cape Fear*—Shiloh, 1; Simpson Chapel, 1. *Catawba*—Lloyd, 1. *Southern Virginia*—Danville Holbrook Street, 1; Richmond 1st, 1; Russell Grove, 1. *Yadkin*—Cool Spring, 1; Rockingham, 1; Salisbury, 1. 9 00

COLORADO.—*Boulder*—Cheyenne, 4; Rankin, 2; Valmont, 32 cts. *Denver*—Denver Capitol Avenue, 6 30; —North, 7; Idaho Springs 1st, 3. *Gunnison*—Lake City, 4; Salida, 15. *Pueblo*—Cimicero, 1; Colorado Springs 2d, 2; Durango 1st, 4; La Luz, 1; Rocky Ford, 5; Trinidad 2d, 2. 56 62

ILLINOIS.—*Alton*—Alton (sab-sch, 2 61), 20; Jerseyville, 2; Raymond, 3; Staunton 2; Virden, 5. *Bloomington*—Bloomington 2d, 25; Clarence, 4 30; Danville 1st, 38 77; —2d, 1 42; Gibson City 1st, 18 75; Piper City, 10; Pontiac, 22. *Cairo*—Ava, 3 50; Cairo 1st, 9 25; Cobden, 3; Du Quoin 1st, 6; Mount Carmel 2d; Nashville 1st, 4. *Chicago*—Brookline Park, 6 27; Chicago 1st, 31 35; —1st German, 3; —2d, 34 50; —3d sab-sch, 16 95; —4th, 40; —Christ Chapel, 1; —Grace, 1; —Lakeview 1st, 11 55; —Scotch, 5; —South Side Tabernacle, 3; Gardner, 1; Joliet Central, 68; South Chicago, 3; Wheeling Zion German, 3. *Freeport*—Hebron, 20; Oregon, 10. *Mattoon*—Assumption 1st, 13 80; Dalton, 3; Effingham 1st, 4 25; Grandview, 5; Greenup, 3 53; Kansas, 5; Pleasant Prairie, 7. *Ottawa*—Sandwich, 9; Waltham, 1. *Peoria*—Canton 1st 12 95; Farmington, 12 70; Ipava, 9 45; Peoria 1st German Ladies Missionary Society, 1. *Rock River*—Fulton, 8; Hamlet, 8 20; Norwood, 16 28; Viola, 6. *Schuyler*—Camp Creek, 7 50; Clayton, 2; Monmouth, 16 62; Mount Sterling, 22 76; Nauvoo 1st, 1; Rushville, 15; Salem German, 4. *Springfield*—Farmington, 5; Greeview, 10; Irish Grove, 5; Macon, 5; Sweet Water, 3. 661 65

INDIANA.—*Crawfordsville*—Delphi, 8 75. *Rock Creek*, 4; Rockfield, 3; Rockville, 1 29; Sugar Creek, 7; Thornton, 12; Union, 1. *Fort Wayne*—Bluffton, 10; Fort Wayne 3d, 7 35. *Indianapolis*—Acton 1; Indianapolis 1st, 74 14; —7th, 10; New Pigsah, 1; Spencer, 5; White Lick, 15. *Logansport*—Bethel, 5; Mishawaka, 5; Monticello, 31 88; Rensselaer, 6; Union, 2 61. *Muncie*—Wabash, 40. *New Albany*—Bedford, 2; Charlestown, 5 50; Lexington, 1; Mitchell, 6; New Albany 1st, 37 30; —3d, 8; New Washington, 3. *Otisco*, 1; Utica, 4 20. *Vincennes*—Indiana, 5; Petersburg, 3. *Princeton* 1st, 12 25; Sullivan, 4; Upper Indiana, 3 60. *White Water*—Dunlapville, 3; Kingston, 2 37; Liberty, 5; Richmond 2d, 5. 358 24

INDIAN TERRITORY.—*Oklahoma*—Chickasha, 3; Edmond, 3; Oklahoma City, 3. *Sequoyah*—North Fork 1; Park Hill, 7; Stephen Foreman Society, 1 08; Muskogee, 29; Elm Spring, 5; Nuyaka, 8. 60 08

IOWA.—*Cedar Rapids*—Blairtown, 6 40; Clarence 1st, 1; Scotch Grove, 1 25. *Corning*—Afton, 1; Malvern, 7 75; Norwich, 2; Prairie Chapel, 2; Prairie Star, 1 25; West Center, 50 cts.; Yorktown, 5. *Council Bluffs*—Audubon, 12 36; Greenfield, 5; Griswold, 10 53; Lone Star, 2; Menlo (C. E. Soc., 3); 5; Missouri Valley, 10; Shelby, 2. *Des Moines*—Des Moines Bethany, 2 25; —Clifton Heights, 5; Dexter, 1; Garden Grove, 5 20; Milo, 6; Plymouth, 4; Winterset, 13 11. *Dubuque*—Dubuque 1st German, 5; Dyersville German, 1; Hazleton, 6. *Independence* 1st, 15 56; McGregor German, 4; Otterville, 2; Zion, 2 27. *Fort Dodge*—Bancroft, 2; Fetherville, 3; Fonda, 2; Fort Dodge 1st, 20; Rockwell City, 4; Rolfe 2d, 6; Wheatland German, 3. *Iowa*—Burlington 1st, 8 37; Fairfield, 36 45; Hope, 1; Mediapolis, 5; Mount Zion, 2 25; New London, 3 25; Spring Creek, 1; West Keokuk 2d, 5; Winfield, 11. *Iowa City*—Atalissa, 1 25; Bethel, 1 08; Blue Grass, 1; Crawfordville 1 30; Deep River, 3; Iowa City, 17; Keota, 2; Ladora, 2; Le Claire additional, 35 cts.; Montezuma, 7 35; Mount Union additional, 35 cts.; Muscatine 1st, 13; Princeton additional, 1; Spring Creek, 4; Tipton, 5; Unity, 5; West Liberty, 3; Wilton, 10. *Sioux City*—Battle Creek, 3; Inwood, 3 80; Sac City, 3 41; Sanborn, 2. *Waterloo*—Grundy Centre, 17; Holland German, 20; Kamrar German, 9; La Porte City, 10; Marshalltown 1st, 10; Union German, 7. 423 64

KANSAS.—*Emporia*—Brainerd, 1 56; Burlington, 3; Conway Springs, 2; El Paso, 1 36; Emporia 1st, 50; —2d, 4; —Arundel Avenue, 3; Howard, 5 98; Lyndon 1st, 4; Peotone, 3; Wichita 1st, 11; —Oak Street, 2. *Highland*—Blue Rapids, 11; Hiawatha, 16 34; Horton Y. P. S. C. E., 1; Marysville Memorial, 5; Nortonville, 3. *Larned*—Coolidge, 1; Larned, 2; McPherson, 19 45; Salem German, 1. *Neosho*—Carlyle, 1 09; Edna, 1; Glendale, 1; Humbolt, 4 95; Iola, 6; Kincaid, 1; Mineral Point, 1; Moran, 1 78; Mound Valley, 1; Neodesha, 3; Sugar Valley, 1. *Osborne*—Bow Creek, 1. *Solomon*—Beloit, 10; Cawker City, 2. *Topeka*—Bethel, 3; Topeka 3d, 3. 192 78

KENTUCKY.—*Ebenezer*—Ashland 1st, 43 81; Ebenezer, 2; Falmouth, 2; Greenup, 7 25; Lexington 2d sab-sch, 2 82; Maysville 1st, 8; New Concord, 50 cts.; Newport 1st, 5 21. *Louisville*—Kuttawa Hawthorn Chapel, 6; Louis-

ville Central, 10; Pewee Valley, 5; Princeton 1st, 2. *Transylvania*—Burkesville, 2 69; Harrodsburgh Assembly, 8 80; Lancaster, 5. 111 08

MICHIGAN.—*Detroit*—Detroit Bethany, 6 38; —Covenant "Cheerful Laborers," 4; —Trumbull Avenue, 14 60; —Westminster, 43 44; Howell 1st, 6; Milford sab-sch, 5; Wyandotte 1st, 5; Ypsilanti 1st, 6 50. *Flint*—Argentine, 1 17; Lexington 1st, 1; Linden, 2 28; Sand Beach, 50 cts. *Grand Rapids*—Grand Haven 1st, 10; Spring Lake, 1. *Kalamazoo*—Benton Harbor, 4; Edwardsburgh, 3 54; Plainwell, 5. *Lake Superior*—Manistiquie Redeemer (sab-sch, 4 20), 16 25; Negaunee, 12 59; Red Jacket, 5; St. Ignace, 5. *Lansing*—Brooklyn, 4 75; Concord, 1 24; Eckford, 7 57; Homer, 11; Lansing 1st Y. P. S. C. E., 9; Oneida, 1. *Monroe*—Coldwater 8 79; Hillsdale, 6. *Petoskey*—Alanson, 1; Traverse City, 1. *Saginaw*—Saginaw Immanuel, 4; —West Side Grace, 1 50; Taymouth Senior Ladies Society, 6. 221 49

MINNESOTA.—*Duluth*—Two Harbors, 3. *Mankato*—Beaver Creek, 2; Cottonwood, 2; Mankato 1st, 10 51; St. Peter's Union, 5; Swan Lake, 2. *Minneapolis*—Howard, 1; Minneapolis 1st, 18 52; —House of Faith, 1; —Stewart Memorial, 10 50; Winsted, 1. *Red River*—Elbow Lake, 2; Fergus Falls, 2 18; Mendenhall Memorial, 5. *St. Cloud*—Brown's Valley, 4 12; Clara City, 2. *St. Paul*—Hastings, 3; St. Paul Dayton Avenue, 5; —East sab-sch, 2; —House of Hope (sab-sch, 5), 55. *Winona*—Chatfield, 6 26; Frank Hill German, 2; Rochester 1st, 31; Winona German sab-sch, 4. 180 09

MISSOURI.—*Kansas City*—Appleton City, 2; Greenwood, 2; Kansas City 5th, 10; Salem, 1. *Ozark*—Carthage 1st, 20; Eureka Springs 1st, 10; Webb City 1st, 5. *Palmira*—Birdseye Ridge, 3 45; Brookfield 1st, 8; Edina, 10; Knox City, 3; Milan, 3. *Platte*—Cowgate, 1; Fairfax, 4; Hamilton 1st, 3 47; New Point, 3; Oregon, 4; Polo, 1; St. Joseph Hope, 2; —Westminster, 32 10. *St. Louis*—Cuba, 5; St. Louis 2d, 29 25; —Page Boulevard, 1; —Washington and Compton Avenue, 200; Windsor Harbor, 3. *White River*—Allison Chapel sab-sch, 1; Camden 2d, 2; Harris Chapel, 1; Holmes Chapel, 2; Westminster, 4 50. 376 77

MONTANA.—*Butte*—Butte 1st, 5. *Helena*—Bozeman 1st, 28 48; Hamilton, 2; Spring Hill, 1. 36 48

NEBRASKA.—*Hastings*—Hastings 1st German, 1; Oak Creek German, 3. *Nebraska City*—Bennett, 5; Hebron, 11 68; Lincoln 3d, 2; Plattsmouth German, 5; Staplehurst, 2. *Niobrara*—Cleveland, 50 cts.; Madison, 4; Marseland, 50 cts.; Pender, 5 50; Ponca, 3 86; West Union, 2 63; Willow Creek, 1 31. *Omaha*—Bethlehem, 1; Ceresco (sab-sch, 86 cts.), 2; Omaha 1st German, 5; —Low Avenue, 8 56; —Westminster, 5 05; Plymouth, 1; South Omaha 1st, 2. 72 59

NEW JERSEY.—*Corisco*—Gaboon, 5. *Elizabeth*—Bayonne City, 15; Clinton, 17 53; Connecticut Farms, 10; Elizabeth 1st, 3 25; —1st German, 8; —3d, 20; —Madison Avenue, 1; Lamington sab-sch, 17 63; Plainfield Crescent Avenue, 600; —Hope Chapel, 2; —Warren Chapel, 1; Pluckamin (sab-sch, 2 08), 7 48; Roselle, 9 06; Springfield (per Rev. Wm. Hoppaugh, 9), 25. *Jersey City*—Hackensack 1st, 10; Hoboken 1st, 13 50; Jersey City Scotch, 6; Paterson 1st, 5; —2d, 108 14; —1st German, 2; West Hoboken 1st sab-sch, 35; West Milford, 3. *Monmouth*—Allentown, 2; Asbury Park 1st, 6; Atlantic Highlands, 2 55; Barnegat, 1; Bordentown, 4 30; Calvary (Riverton), 10; Chatsworth, 1; Columbus, 5 50; Cranbury 2d, 5; Cream Ridge, 1; Delanco, 2 84; Forked River, 1; Hightstown (sab-sch, 5 70), 35; Jamesburgh, 10; Keyport, 5; Manalapan, 3; Matawan, 57 41; Perrineville, 1; Plattsburgh, 4; Plumstead, 14 cts.; Point Pleasant, 4; Red Bank 1st, 10; Sayreville, 3; Tennent, 18 01; Westminster, 3. *Morris and Orange*—Chester, 3; Dover Welsh, 2; East Orange Bethel, 37 28; —Brick, 77 57; Flanders, 12; German Valley, 5; Madison, 9 48; Myersville German, 2; Orange Central, 150; Orange Valley German, 2; Parsippany, 8; Pleasant Grove, 6; South Orange 1st sab-sch, 18; Summit Central, 94 12; Wyoming, 2. *Newark*—Newark 6th, 11; —1st German, 20; —2d, 5; —3d, 10; —Bethany, 5; —Park, 19 79. *New Brunswick*—Bound Brook additional, 2; Dayton, 6 75; Dutch Neck, 10; East Trenton Chapel, 4; Hamilton Square, 5; Hopewell 1st, 5 50; Kingston, 10; Kingwood, 1; Kirkpatrick Memorial, 5; Princeton 2d, 10 52; Titusville, 7 92; Trenton 3d additional, 18 20; —5th (sab-sch, 3 25), 15; —Prospect Street Brookville sab-sch, 3 26. *Newton*—Asbury, 15; Belvidere 1st additional, 41; —2d, 21 58; Deckertown, 15 84; Greenwich, 3; Hackettstown, 10; Knowlton, 3 18; Mansfield 1st, 25; Newton sab-sch, 13; Oxford 2d sab-sch, 6 32; Sparta, 3; Stanhope sab-sch, 2; Stewartville, 18; Stillwater, 6; Wantage 2d, 6 75. *West Jersey*—Atlantic City 1st, 71 11; Billingsport, 1; Bridgeton 1st, 75; —4th, 2; Camden 2d, 15 84; Deerfield, 15; Elmer, 4; Fairfield, 2; Gloucester City, 8; Jericho, 50 cts.; Pittsgrove, 18; Swedesboro, 3; Wenonah, 55; Woodbury, 61 48; Woods-

town, 10.

2,273 23

NEW MEXICO.—*Arizona*—Flagstaff, 4. *Rio Grande*—Albuquerque 1st (sab-sch, 5), 25 56; James (Hot Springs), 2; Pajarito, 2. 33 56

NEW YORK.—*Albany*—Albany 4th, 50; — 6th, 10; — Madison Avenue, 10; — State Street, 29 80; Amsterdam 2d, 58 03; Batellerville, 2; Jermain Memorial, 13; Mariaville, 3; Princetown, 8 06; Sand Lake, 6; West Milton, 1. *Binghamton*—Binghamton 1st, 96 33; — North, 10; Marathon, 5; Waverly 1st, 11 21. *Boston*—Boston Scotch, 5; Lawrence German, 10; Lonsdale, 2; Lowell, 5; Newburyport 1st, 13 57; Portland 1st, 2; South Ryegate, 5. *Brooklyn*—Brooklyn Ainslie Street, 5; — Bethany, 5; — Cumberland Street Missionary League of sab-sch, 3; — East Williamsburg German, 2; Friedenskirche, 4; — Greene Avenue, 9 33; — Lafayette Avenue additional, 193 88; — Mount Olivet Mission Society, 2; — Noble Street, 10; — Prospect Heights (sab-sch, 10), 15; — Ross Street, 40; — South 3d Street, 5; — Trinity, 2; Bedford, 7. *Buffalo*—Buffalo 1st, 400; — Bethany, 2 52; — Calvary, 58 80; — Central, 13 28; — Westminster, 15; Ellicottville, 5; Hamburg Lake Street, 2; Olean, 12; Sherman, 18; Westfield 1st, 29 84. *Cayuga*—Dryden, 7; Genoa 1st, 12; Scipioville, 1. *Champlain*—Chazy, 17 65; Peru 1st, 3; Port Henry 1st, 17. *Chemung*—Elmira Franklin Street, 3; — North, 4 67. *Genesee*—Attica, 23 94; Byron 1st, 4; Perry Brick, 30. *Geneva*—Bellona, 2; Geneva 1st, 46 89; Oak's Corners, 2; Trumansburgh 1st, 31 22; Waterloo, 20. *Hudson*—Amity, 9; Centreville, 1; Cocheont, 5; Congers 1st, 5; Denton, 7; Good Will, 1 53; Hempstead, 1; Liberty, 5; Middletown 1st, 30; Milford, 14; Mount Hope, 3; Nyack 1st, 15; — German, 1; Otisville, 7; Ramapo, 10; West Town, 6. *Long Island*—Bellport, 3; Franklinville, 3; Middletown, 16; Sag Harbor, 1 85; South Haven, 2; Yaphank, 7. *Lyons*—Huron, 3; Palmyra, 4 45. *Nassau*—Brentwood, 7 51; Hempstead Christ Church, 14 57; Melville, 2; Newtown 1st, 55; Oyster Bay, 4; Roslyn, 8 25. *New York*—New York 1st Union, 20; — 2d German, 3; — 5th Avenue, 3 06 03; — Bethany, 10; — Bohemian, 5; — Calvary, 5; — Central additional, 26; — French Evangelical, 5; — Harlem, 10; — Morningside, 5; — Mount Tabor, 1; — Mount Washington, 190; — New York, 102 25; — Rutgers Riverside, 183 96; — Scotch, 103 17; — West End, 18 61; — West Farms, 2. *Niagara*—Albion 1st, 25; Knowlesville, 5; Lockport 2d Ward, 1; North Tonawanda North, 16. *North River*—Canterbury, 5 70; Hugonsonville, 3; Malden, 2; Newburgh Union, 40; Pine Plains, 5; Poughkeepsie, 15 04. *Otsego*—Cherry Valley, 36 48; Delhi 1st, 50; — 2d, 40; Stamford, 16. *Rochester*—Avon Central, 3; Genesee 1st, 5; Honeyoe Falls, 2; Moscow, 3; Mount Morris additional, 2; Nunda, 12 25; Orden Center, 2 88; Rochester 1st, 100; — 3d, 40; — Memorial, 3; Springwater, 1; Tuscarora Y. P. S. C. E., 2. *St. Lawrence*—Oswegatchie 1st, 10; Waddington Scotch, 10. *Steuben*—Bath, 37; Cohocton, 2; Corning 1st, 2 65; Cuba 1st, 5 53; Howard, 5; Prattsville, 5 02. *Syracuse*—Baldwinsville (J. N. Kendall), 4; Collamer, 5; Fulton, 10; Jamesville, 1; Mamlus, 1; Oswego 1st, 10; — Grace, 31 75; Syracuse 4th, 17 72. *Troy*—Brunswick 1st, 98 cts.; Cohoes, 5; Green Island, 13; Hebron, 1; Middle Granville, 3; Salem 1st, 4 58; Troy 1st, 77 47; — 2d sab-sch, 20; — Second Street, 122 81; Waterford 1st, 7 43. *Utica*—Boonville, 2 17; Cochran Memorial, 20; Little Falls, 20; Oneida, 12 10; Rome 1st, 10 67; Whitesboro, 10. *Westchester*—Croton Falls, 5; Darien, 25; Greenburgh, 111 29; Hugonot Memorial, 65; Mount Kisco, 8; New Rochelle 1st, 71 91; North Salem, 1; Poundridge, 3; Scarborough, 10; Sing Sing, 64 58; South East, 6; Yonkers Dayspring, 10.

6,903 24

NORTH DAKOTA.—*Bismarck*—Mandan, 1. *Fargo*—Casleton, 2; Tower City, 3. *Pembina*—Arvilla, 3; Crystal, 1; Drayton, 2; Langdon, 4; Mekinok (Emerado), 9 26; St. Thomas 1st, 2. 27 26

OHIO.—*Athens*—Marietta 4th St., 12; New Matamoras, 5; Pomeroy 1st, 9. *Bellefontaine*—Bellefontaine (a member, 5), 13 45; Buck Creek, 7. *Chillicothe*—Chillicothe 1st, 14; Greenfield 1st Men's Society, 8 85; Hamden, 3 85. *Cincinnati*—Bethel sab-sch, 4 44; Cincinnati 5th, 5; — Clifton sab-sch, 10; — Mount Auburn, 69 10; Ludlow Grove, 1; Mason and Pisgah, 1 50; Monterey, 1; Morrow 1st, 30; Reading and Lockland, 4; Westwood German, 1. *Cleveland*—Akron 1st, 3; Cleveland 1st, 54; — Bolton Avenue, 6 48; — 2d, 130; — Beckwith, 16 85; — Madison Avenue (sab-sch, 5 43), 9 03; — Miles Park, 5; — South (sab-sch, 2 98) 5 58; — Woodland Avenue, 52; Milton (sab-sch, 1 50), 2 42; Solon, 4. *Columbus*—Columbus 1st, 28 75; — Broad Street, 5; Plain City, 2. *Dayton*—Dayton 3d Street, 98; — Park, 9 95; — Riverdale, 4 39; Eaton, 5; New Paris, 1; Springfield 1st, 35; — 3d, 15. *Huron*—Chicago 1st, 3; Elmore, 2; Fremont, 25; Genoa 1; Milan, 2; Norwalk 1st, 12 85; Sandusky 1st, 1 20. *Lima*—Ada, 12 38; Findley 1st, 40; — 2d, 3; Lima Main Street, 2; Rushmore, 2; Turtle

Creek, 3; Van Wert, 11. *Mahoning*—Canfield, 14; Canton 1st, 17 36; Champion, 3; Columbiana, 2; Hubbard, 4; Kinsman 1st, 16 25; Middle Sandy, 5 15; Mineral Ridge, 6; New Lisbon, 16; Niles, 2 75; North Benton, 7; Salem, 11; Warren, 16 20; Youngstown 1st, 37 85; — Westminster, 17 08. *Marion*—Berlin, 6 21; Delaware, 22; Kingston, 1; Marion 1st, 8 10. *Maumee*—Delta, 3 24; Toledo 1st German, 3; Weston, 21. *Portsmouth*—Decatur, 3; Portsmouth 1st German, 6. *St. Clairsville*—Cadiz, 60 65; Lore City, 1 30; Powhatan, 1; Seneca, 3; Washington, 2 75; West Brooklyn, 1. *Steubenville*—Amsterdam, 5; Bethesda, 5; Bloomfield, 5; Brilliant 1st, 2 50; Buchanan Chapel, 9; Cross Creek, 6; Dennison, 8; Nebo, 1; New Cumberland, 1; New Philadelphia sab-sch, 3; Ridge, 3; Salineville 1st, 3; Still Fork, 6; Toronto 1st, 15; Ulrichville, 3. *Wooster*—Pethel, 1; Clear Fork, 2; Hopewell, 8 35; Jackson, 6 31; Mansfield 1st, 20; Olivesburg, 12 50; Orange, 4; Wooster Westminster, 5. *Zanesville*—Coshocton, 29; Jersey, 4 50; Keene, 7; Newark 2d, 17; Pataskala, 4 87; Zanesville Putnam, 9 75. 1,335 74

OREGON.—*East Oregon*—Baker City, 1; Monkland, 3 10; Moro, 3. *Portland*—Oregon City 1st, 1 18; Portland 3d, 3 75. *Southern Oregon*—Ashland Ladies' Missionary Society, 4; Grant's Pass Bethany, 12. *Willamette*—Brownsville, 3; Crawfordville, 2; Dallas 1st, 5; Newport, 2; Woodburn, 3. 43 03

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 4; — North, 122 55; — Westminster, 5; Bethlehem, 2; Cross Roads, 3; Hoboken, 2; Industry, 2; Millvale, 6; Sewickly, 25 81. *Blairsville*—Avonmore, 1; Congruity, 4; Derry, 29 55; Ebensburg 1st, 8; Irwin, 5; New Salem, 12 53; Poke Run, 11. *Butler*—Allegheny, 1; Middlesex, 5 25; New Salem, 3; North Butler, 4; Westminster, 3. *Carlisle*—Centre, 6; Chambersburg Central, 15 15; Green Castle, 14 13; Harrisburg Covenant, 20; — Elder Street, 1; Lebanon 4th Street, 26 91; Middletown, 5; Steelton, 8; Waynesboro, 10 93. *Chester*—Ashmun, 10; Bethany, 1; Chester 1st, 20; Downingtown Central, 8 11; Fairview, 2 65; Forks of Brandywine, 16; Media, 29 51; Phoenixville, 4; Trinity (Berwyn), 5 80; Upper Octorara, 41; West Chester 2d, 2. *Clarion*—Bethesda, 4; Concord, 1 06; Du Bois, 20; Hallenburgh, 1; Oak Grove, 2; Punxsutawney, 8; Rathmel, 1. *Erie*—Atlantic 1st, 3; Erie Park, 10; Fredonia, 2; Mercer 1st, 14; — 2d, 5; Mount Pleasant, 1 69; Oil City 1st additional, 2 75; Union, 12; Utica, 5; Warren, 112 45. *Huntingdon*—Altouna 2d, 35; — Brood Avenue, 3 75; Berwindale Mission, 2; Birmingham, 5 09; Curwensville, 10 74; East Kishacoquillas, 13; Everett, 3; Fruit Hill, 5; Juniata, 2; Kerrmore, 3; Kylertown, 2; Lewistown sab-sch, 25; Madera, 1; McVeytown, 11 50; Mann's Choice, 1; Mapleton, 2; Milroy, 4 22; Mount Union sab-sch, 6 38; Saxton, 2; Shade Gap, 5; Shellsburg, 5; Upper Tuscarora, 3. *Kittanning*—Atwood, 2; Bethel, 5; Cherry Run, 2; Clinton, 1; East Union, 1; Elderton, 10; Jacksonville, 10; Mechanicsburg, 4; Midway, 2; Rural Valley, 4; Saltsburg sab-sch, 10; Tunnelton, 2; Washington, 4. *Lackawanna*—Montrose, 30; Orwell 1st, 1; Scott, 4; Scranton Providence, 10 60; Sugar Notch, 2; Wilkes Barre 1st, J. W. Hollenbach, 25; — Grant Street, 15 51. *Lehigh*—Audenreid, 20; Bangor, 5; Catasauqua 1st (Ladies Association), 12, 31; Easton 1st, 6; Lock Ridge, 11; Lower Mount Bethel (sab-sch, 2 25), 12 75; Mahanoy City 1st sab-sch, 10; Reading Washington Street, 3; Stroudsburg 1st, 10; Weatherly, 10; Northumberland—Briar Creek, 2; Chillisquaque, 6; Emporium, 8; Grove, 61; Jersey Shore, 39; Lewisburg 1st, 35; Montoursville, 2; Orangeville, 3; Renovo 1st, 20; Warrior Run, 5; Watsontown 1st, 2 43; Williamsport 1st, 20; — 2d, 71 62. *Parkersburg*—Bethel, 2 20; Grafton, 5; Mannington, 2; Morgantown, 4; Sugar Grove, 2; Wyoma, 75 cts. *Philadelphia*—Philadelphia African 1st, 3; — Carmel German, 2; — Central, 56 81; — Chambers 30; — Cohocksink, 51 70; — Emmanuel, 10; Grace, 12; Greenway, 5; — Greenwich Street, 10; — Holland Memorial, 20; — Hope, 11; — Lombard Street Central, 5; McDowell Memorial, 10; — Peace German, 3; — Susquehanna Avenue, 15; — Temple, 31 16; — Union, 10; — Union Tabernacle, 15; — Woodland additional, 135. *Philadelphia*—Ashbourne, 18; Bridesburg, 10; Falls of Schuylkill, 36; Forestville, 5; Frankford, 14 50; Germantown 2d additional, 5; — Market Square, 93 30; Hermon, 40; Huntingdon Valley, 5; Langhorne, 3; Manayunk, 10; Neshaminy Warwick, 8 50; Roxborough, 4. *Pittsburgh*—Amity, 10; Chartiers, 3 60; Duquesne, 2; Lebanon, 10; Long Island, 2 76; Monongahela City 1st, 25; Monaca, 1; Morning Side, 1 29; North Branch, 1; Oakdale, 15 66; Pittsburgh 3d, 1 147 02; — Bellefield additional, 46 43; — East Liberty (sab-sch, 45 75), 78 76; Hazlewood, 20; — Hazlewood, 20; — Park Avenue, 30; — Point Breeze, 132; — Shady Side, 38 50; — South Side, 5; — Tabernacle, 37 19. *Readstone*—Connellsville 1st, 6 52; Fayette City, 2; Sewickly, 3; West Newton, 33 20. *Shenango*—Enon, 4; Little Beaver, 2 32. *Washington*—Cross Roads, 3; Lower

Ten Mile, 2; Mill Creek, 4 55; Mount Prospect (Y. P. S. C. E., 6), 11 75; Three Springs, 2; Washington 2d, 20; West Alexander 18. *Wellsboro*—Arnot, 1; Elkland and Osceola, 15; Mansfield, 1 50; Mount Jewett, 2. *Westminster*—Donegal, 6; Hopewell, 10; Mount Nebo, 1; Slate Ridge, 9; Stewartstown, 15. 3,884 99

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 7; Leola, 1; Pembroke, 1; Willmot, 1. *Black Hills*—Hot Springs, 3; Lead Ist, 1; Rapid City, 4. *Dakota*—Poplar, 3 20. *Southern Dakota*—Dell Rapids, 2; Ebenezer German, 2; Kimball, 1; Parker, 10; White Lake, 2. 85 20

TENNESSEE.—*Holston*—College Hill, 5; Johnson City Watanga Avenue, 1; Oakland Heights, 2. *Kingston*—Bethel, 7 75; Chattanooga Park Place, 1; Pleasant Union, 1. *Union*—Clover Hill, 2; Knoxville 4th, 5 61. 25 36

TEXAS.—*Austin*—Austin 1st (Mrs. H. H. McLean), 20; Galveston St. Paul's German, 2; New Orleans Immanuel German, 6 30. *North Texas*—Jackboro, 6 15; St. Jo, 4. *Trinity*—Albany 9; Dallas Exposition Park, 4. 51 45

UTAH.—*Boise*—Payette, 4. *Kendall*—Idaho Falls, 2; Montpelier 1st, 3. *Utah*—American Fork, 1 65; Ephraim, 5; Kaysville Haines, 7; Logan, 2 53; Mantli 1st, 7; Mount Pleasant 1st, 1; Pleasant Grove, 92 cts., Smithfield Central, 2. 36 10

WASHINGTON.—*Olympia*—Chehalis, 7; Ridgefield 5; Stella, 1; Tacoma Calvary, 1. *Puget Sound*—Port Townsend 1st, 1. *Spokane*—Rathdrum, 2. *Walla Walla*—Lapwai, 1 50. 18 50

WISCONSIN.—*Chippewa*—Baldwin, 4. *La Crosse*—La Crosse 1st sab-sch, 1 08. *Madison*—Beloit German 2; Madison St. Paul's German, 1 50; Monroe, 2 50; Portage, 8 30; Poynette, 4 85; Reedsburg, 5. *Milwaukee*—Eagle, 2; Milwaukee Bethany, 2;—Immanuel, 34 44;—Westminster, 1 40; Oostburg, 5; Ottawa, 62 cts. *Winnebago*—Appleton, 5; Fond du Lac, 10; Omro, 5; Wausau, 40 74; Weyauwega, 2. 137 43

From the churches and Sabbath-schools..... \$19,041 20

FROM INDIVIDUALS.

Miss Emma S. Farr, Phila., 25; Dr. W. M. Findlay, Altoona, Pa., 10; Mrs. Sophia D. Hale, Albany, N. Y., 40; "A Friend," Creston, Ill., 1; Through Rev. W. H. Hubbard, Auburn, N. Y., 2; "State of California," 5 00; C. D. Wyckoff, Penn Yan, N. Y., 2; Mrs. Cyrus Dickson, Montclair, N. J., 50; Mrs. Sophia R. Hines, Gap, Pa., 10; "Cash," Presbytery of Kansas City, 25; "Friend in Markleton Sanatorium," 3; Wm. B. Wray, Brockwayville, Pa., 5; J. T. Irwin, Dayton, Pa., 8; Anna S. Cratty, Bellaire, O., 5; Rev. Joseph D. Smith, Delta, Pa., 2; Mrs. M. D. Ward, Hanover, N. J., 10; "E. and M. C.," 12; W. M. Hastings, Delta, Colo.,

10; John Mains, N. Y., 6; Miss Mary A. Lee, Webster Groves, Mo., 5; W. J. Campbell, Oshkosh, Wis., 12; "A Friend," Glendale, O., 5; Rev. Wm. H. Hodge, Chestnut Hill, Pa., 10; Rev. Rev. Joseph Platt, Davenport, Iowa, 10; Rev. and Mrs. P. G. Cook, Buffalo, N. Y., 5; M. R. Alexander, Chambersburg, Pa., 10; Mrs. Catherine J. Bowen, Delphi, Ind., 20; George H. C. Best, Delphi, Ind., 20; Henry Mackay, New York City, 20; Mrs. Clifton B. Bull, New York City, 2; Miss Alice C. Patterson, Glendale, O., 10; John H. Holliday, Indianapolis, Ind., 50; Mrs. K. J. Brown, Wooster, O., 5; A. B. Dunsley, Freeport, O., 3; "State of California," 2 00; George D. Dayton, Worthington, Minn., 25; Rev. J. M. Hunter, Madisonville, Tenn., 5; "Moline, Ill.," 1; J. A. Offord, N. Y., 14; Mrs. E. M. Shotwell, Plainfield, N. J., 1; Mrs. Mary McG. Stewart, Dayton, O., 10; Miss Stewart, Dayton, O., 3 50; Mrs. C. A. Bullock, Buckhead, Ga., 100; Dr. W. F. Wilson, Ironton, O., 5; Alice M. Wickensheets, Gloucester City, N. J., 10; Marion Natalie Rutter, Wilkes-Barre, Pa., 25; N. Rutter, Wilkes-Barre, Pa., 20; "Cash," 3; Rev. Wendell Prime, D. D., 50; "C. Penna," 6; E. P. Goodrich, Ypsilanti, Mich., 12; Miss Mollie Clements, Colo., 7 30; Rev. A. M. Lowary, Pa., 10; Miss Rose M. Moore, Kansas City, Mo., 2; Mrs. J. P. Barber, Burlington, Kas., 3; Miss Mary S. Eichman, Mahoningtown, Pa., 10; Mrs. C. S. Roberts, Basking Ridge, N. J., 2; Mrs. A. J. Newell, Central City, Neb., 10; Rev. S. Ward, Emporia, Kas., 3; "O. W. D.," 100; "H. T. F.," 5; "C. Penna.," 6..... \$ 7,861 80

Interest from the Permanent Fund..... 9,585 41

Total for Current Fund in March..... \$36,488 41

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Martha O. Abbey, Phila., (less tax)..... 3,800 06

Total from all sources in March, 1895..... \$40,288 41

Total Current Fund from April 1, 1894, to April, 1895..... 171,613 54

Total Current Fund for the same period last year..... 152,003 85

WILLIAM W. HEBERTON, Treasurer,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1895.

ATLANTIC.—*Atlantic*—James Island sab-sch, 2 70. *Fairfield*—Congruity sab-sch, 1; Good Will sab-sch, 2 42; Ladson Chapel sab-sch, 90; Milina sab-sch, 1 60. *McClelland*—Abbeville sab-sch, 4; Mattoon (C. E. S.), 1 2. 14 62

BALTIMORE.—*Baltimore*—Baltimore 1st, 50;—2d, 3 83;—Covenant, 2;—La Fayette Square (sab-sch, 5 17). 38 17;—Light St. sab-sch, 10;—Memorial, 5;—Westminster sab-sch, 10; New Windsor, 45 cts.; Waverly church and sab-sch, 5; Zion, 1. *New Castle*—Chesapeake City, 5; Delaware City, 6 26; Elkton, 7; Green Hill, 3; Pencader, 2; Wicomico, 5; Wilmington 1st, 3 20. *Washington City*—Georgetown West St. (C. E. S.), 10, 40 06; Hyattsville, 5; Washington City 6th, 12 50;—Eastern sab-sch, 1 50;—Metropolitan, 16;—New York Avenue, 5. 230 97

CALIFORNIA.—*Benicia*—Mendocino, 13. *Los Angeles*—Azusa Spanish, 1; Los Angeles Spanish, 1; North Ontario, 4; Palms 2; San Gabriel, 1. *Oakland*—Alameda sab-sch, 25 08; Pleasanton C. E. S., 5. *Sacramento*—Chico (sab-sch, 5), 15; Ione sab-sch, 1; Red Bluff, 12. *San Francisco*—San Francisco Trinity, 3 20. *San José*—Templeton, 1. *Stockton*—Fowler, 12. 95 28

CATAWBA.—*Cape Fear*—Bethany sab-sch, 1 28; Mt. Pleasant, 1 50. *Catawba*—Biddleville sab-sch, 1. *Southern Virginia*—Albright sab-sch, 8 20; Allen Memorial sab-sch, 1; Danville Holbrook Street sab-sch, 5; Grace Chapel sab-sch, 1. *Yadkin*—Allen's Temple, 2; Winston, 1. 21 98

COLORADO.—*Boulder*—Valmont, 10 cts. *Denver*—Elbert, sab-sch, 50; Elizabeth sab-sch, 1. *Gunnison*—Delta sab-sch, 3 25; Poncha Springs sab-sch, 6. *Pueblo*—Cinicro, 1; Del Norte sab-sch, 5 20; La Luz, 1; San Rafael Mexican, 1. 19 05

ILLINOIS.—*Alton*—Greenfield C. E. S., 9; Hardin, 3 32; Staunton, 1; Virden, 3. *Bloomington*—Monticello sab-sch, 10; Rankin C. E. S., 1. *Cairo*—Centralia C. E. S.,

5 35; Du Quoin, 5; Mount Carmel sab-sch, 5; Nashville 1 33. *Chicago*—Chicago 1st, 14 54;—1st German, 1;—2d, 100 59;—4th, 40;—Christ Chapel, 7 38;—Grace, 1;—Italian, 1;—Scotch, 3; Joliet Central sab-sch, 59; Oak Park, 2 75; Wheeling Zion, 2. *Freeport*—Oregon, 2. Rock Run, 4 40. *Mattoon*—Assumption, 8 35. *Peoria*—Canton, 5 65; Yates City, 3. *Rock River*—Hamlet, 2 15. *Schuyler*—Monmouth, 5 21; Oquawka, 1; Rushville, 7 71; Salem German, 1. *Springfield*—Farmington, 2. 318 73

INDIANA.—*Crawfordsville*—Delphi, 2 92; Lafayette 2d, 4 12; Rockville, 43 cts., Union, 1. *Indianapolis*—Indianapolis 7th, 5. *Logansport*—Bethel, 5; Mishawaka, 2. *Muncie*—Wabash, 2 28. *Vincennes*—Olivet, 2; Sullivan, 1; Upper Indiana, 1. *White Water*—Connersville German, 5; Kingston, 2 37. 34 12

INDIAN TERRITORY.—*Muscogee*—Steven Forearm Society, 36 cts. *Oklahoma*—Edmond, 2 50. 2 86

IOWA.—*Cedar Rapids*—Blairtown 3 40; Clarence, 1. *Corning*—Malvern sab-sch, 12 29. *Council Bluffs*—Council Bluffs 1st, 11 75;—2d, 2; Greenfield, 6; Griswold, 3 34; Menlo, 5; Missouri Valley, 3. *Dubuque*—Dyersville German, 1; McGregor, 4; Sherrill's Mound German, 4. *Fort Dodge*—Bethel, 13 92; Estherville, 10; Lake City, 15; Rockwell City, 3. *Iowa*—Burlington 1st, 2 79; Fairfield, 12 15; Hope sab-sch, 1; Spring Creek, 1; Wapella C. E. S., 3 50; Winfield, 4. *Iowa City*—Bethel, 36 cts.; Blue Grass, 1; Davenport 1st, 27 73; Ladora, 1; Malcom, 5; Muscatine, 39. *Sioux City*—Battle Creek, 6; Hartley sab-sch, 1 45. *Waterloo*—East Friesland, 8; Kamrar German, 3; La Porte City, 22 15; Nevada, 28; Waterloo, 8; West Friesland German, 1. 274 83

KANSAS.—*Emporia*—Arkansas City, 5; Indianola sab-sch, 1; Wellington sab-sch, 12 25; Wichita Oak Street 2. *Highland*—Horton (sab-sch, 4 58), 11 98; Marysville 4; Nortonville, 2. *Larned*—Burrton, 3 80; Garden City sab-

sch, 2 65; Kingman, 1. *Neosho*—Humboldt, 1 65; Moran, 59 cts.; Mound Valley, 1; Sugar Valley, 1. *Solomon*—Cawker City, 1; Saltville, 1. 51 92

KENTUCKY.—*Ebenezer*—Ashland, 19 38; Falmouth, 1; Greenup, 3; New Concord, 1; Newport, 5. *Louisville*—Kuttawa, 1. *Transylvania*—Burkessville, 89 cts. 31 27

MICHIGAN.—*Detroit*—Detroit Central C. E. S., 25; Marine City, 5. *Flint*—Argentine, 39 cts.; Lexington, 1. *Lake Superior*—Newberry sab-sch, 3. *Lansing*—Brooklyn sab-sch, 1 75; Lansing 1st C. E. S., 2; Marshall, 4. *Monroe*—Coldwater (sab-sch, 9 55), 11 85; Hillsdale, 7; Raisin, 2. *Petoskey*—Elk Rapids, 2 43; Harbor Springs sab-sch, 4; Traverse City, 1. *Saginaw*—Ithaca, 6 09; Taymouth sab-sch, 5. 81 51

MINNESOTA.—*Duluth*—Virginia sab-sch, 1 50. *Minneapolis*—Minneapolis 1st, 8 81. *Red River*—Fergus Falls, 73 cts. *St. Cloud*—Rheiderland German sab-sch, 1. *St. Paul*—St. Paul East sab-sch, 6 19; —House of Hope sab-sch, 5. *Winona*—Chatfield, 5 44; Frank Hill German, 1; Owatonna, 12 45; Ripley, 1; Winona German, 3. 46 12

MISSOURI.—*Kansas City*—Kansas City 5th sab-sch, 15. *Ozark*—Carthage, 7; Joplin, 2 60; West Plains sab-sch, 14. *Palmyra*—Birdseye Ridge, 4 92; Edina, 2; Knox City, 1. *Platte*—New Point, 1; Oregon C. E. S., 3. *St. Louis*—St. Louis 2d, 9 75; —Washington and Compton Avenue, 25. *White River*—Holmes Chapel, 3; Plantersville, 2; Westminster, 2. 92 27

MONTANA.—*Butte*—Butte, 25; Dillon, 20 50; Hamilton, 2; Stevensville, 2. *Helena*—Helena Central sab-sch, 10; Pony, 4; Wolf Creek, 1 50. 65 00

NEBRASKA.—*Hastings*—Nelson, 7. *Nebraska City*—Hickman German, 8; Table Rock sab-sch, 2. *Niobrara*—Belmont sab-sch, 2 61; Pender sab-sch, 6. *Omaha*—Blair, 7; Plymouth, 1. 33 61

NEW JERSEY.—*Corisco*—Gaboos, 1. *Elizabeth*—Bayonne City, 4; Connecticut Farms, 29; Cranford (sab-sch, 9 52), 20 68; Elizabeth 1st German, 5; —Marshall Street, 19 83; —Warren Chapel, 1; Plainfield 1st, 5; —Crescent Avenue, 1; Pluckamin, 1 80; Roselle, 3 02. *Jersey City*—Hackensack, 6; Jersey City 1st, 29 85; —Scotch, 5; Passaic sab-sch, 5; Paterson 1st, 3; —2d, 30. *Monmouth*—Allentown, 20; Atlantic Highlands, 85 cts.; Bordentown, 4 55; Farmingdale, 1; Manalapan, 3; Matawan, 20 38; Oceanic, 18; Plumstead, 80 cts.; Point Pleasant, 6; Westminster sab-sch, 5; Whiting and Shamong, 1. *Morris and Orange*—Chester sab-sch, 10; Dover Welsh, 2; East Orange Bethel, 16 41; Flanders sab-sch, 6; German Valley, 5; Madison, 3 16; Myersville German sab-sch, 2; Orange Valley German, 2; Parsippany, 5; Pleasant Grove, 7 19; Schooley's Mountain, 7; South Orange 1st sab-sch, 6. *Newark*—Newark 6th, 6; —1st German, 4; —3d, 5; —Bethany, 25; —Park, 5 46. *New Brunswick*—Bound Brook, 4; Dayton, 2 25; Flemington (sab-sch, 10), 30; Hamilton Square C. E. S., 5; Kingston, 20; Kingwood, 1; Princeton 2d (sab-sch, 20) 32 14; Trenton 5th, 3; —Prospect Street (sab-sch, 14 22), 47 92. *Newton*—Belvidere 1st, 16; Greenwich, 4; Newton (sab-sch, 25), 55; Stevensville (sab-sch, 13 44), 18 44; Wantage 2d, 2 25; Washington, 25. *West Jersey*—Atlantic City 1st, 10; —German (sab-sch, 75 cts.), 2 75; Bridgeton 1st, 20; —West, 82; Cedarville Osborne Memorial C. E. S., 10; Deerfield, 5; Elmer, 5; Pittsgrove, 22; Wenonah, 30; Woodstown, 3. 823 73

NEW MEXICO.—*Arizona*—Flagstaff, 4. *Rio Grande*—Jemes, 2. 6 00

NEW YORK.—*Albany*—Albany 4th, 25; —6th, 2; Jeremiah Memorial, 5. *Binghamton*—Binghamton 1st, 64 22; —Immanuel Chapel C. E. S., 5; Cortland sab-sch, 75; McGrawville, 5 33; Marathon, 10; Masonville sab-sch, 9 62. *Boston*—Lawrence German, 7; Lowell, 10; Taunton, 3. *Brooklyn*—Brooklyn Ainslie Street, 5; —Central, 10; —Friedenskirche, 4; —Mount Olivet Missionary Society, 10; —Noble Street, 5; —Trinity sab-sch, 3 14; Woodhaven French Evangelical, 10. *Buffalo*—Buffalo 1st, 100; —Calvary, 19 60; —Central, 13 28; Ellicottville, 5; Olean, 5; Portville sab-sch, 14. *Cayuga*—Dryden church and sab-sch, 9. *Champlain*—Mineville, 2; Peru, 1. *Columbia*—Valatie, 2. *Genesee*—Attica, 11 97; Batavia C. E. S., 10; Byron, 4; Wyoming, 5 60. *Geneva*—Canandaigua, 10 68; Oak's Corners church and sab-sch, 3; Ovid sab-sch, 16; Waterloo, 5. *Hudson*—Amity, 1; Good Will, 51 cts.; Goshen, 25 76; Hempstead, 13; Nyack German, 1; Washingtonville 1st sab-sch, 14 11. *Long Island*—Bridgehampton, 19 85; Yaphank, 2. *Lyons*—Huron, 1; Palmyra, 4 45; Walcott 1st, 7 60. *Nassau*—Huntington 1st, 16 19; Newtown, 10; Smithtown church and sab-sch, 13 57. *New York*—New York 2d German, 2; —13th Street sab-sch Missionary Association, 25; —Calvary, 5; —French, 5; —Mount Tabor, 3; —Scotch sab-sch, 50; —Tremont, 15; —West sab-sch, 15. *Niagara*—Albion, 7; Niagara Falls (sab-sch, 7 09), 24 52. *North River*—Canterbury, 5 70; Little Britain sab-sch, 9 50; Matteawan C. E. S., 5; Newburgh Union, 25; Pine Plains, 15; Poughkeepsie, 5 01.

Rochester—Avon Central, 5; Genesee Village, 17 41; Ogden, 96 cts.; Rochester 1st, 100; —Brick, 50; —Memorial, 2; —St. Peter's, 8 03. *St. Lawrence*—Potsdam, 8. *Steuben*—Bath, 33 50; Canaseraga sab-sch, 7; Corning, 88 cts. *Syracuse*—Oswego Grace, 10 58; Syracuse 4th, 10 12. *Troy*—Hebron, 1; Hoosick Falls, 12 14; Waterford, 3 72. *Utica*—Cochran Memorial, 13 08; Oneida, 6 05; Oriskany, 6 25. *Westchester*—Bedford sab-sch, 10; Croton Falls, 5; Greenburgh, 66 26; Mt. Kisco, 3; New Rochelle 1st, 23 55; North Salem, 1; Scarborough, 11 31; Sing Sing, 21 53; South East, 2; Yonkers Dayspring, 5. 1,299 60

NORTH DAKOTA.—*Pembina*—Arvilla, 2; Drayton, 5; St. Thomas, 2. 9 00

OHIO.—*Athens*—Athens sab-sch, 26 53; New Plymouth sab-sch, 4 10. *Bellevue*—Bellevue, 2 82; Urbana sab-sch, 6 50. *Chillicothe*—Greenfield 1st, 5 10; Hamden, 3 85; Pysgah C. E. S., 5; Wilkesville C. E. S., 2. *Cincinnati*—Monterey, 1; New Richmond sab-sch, 10; Reading and Lockland, 4; Westwood German, 1. *Cleveland*—Cleveland Madison Avenue, (sab-sch, 1 81), 3 01; —Miles Park, 5; —South, 2 23. *Columbus*—Columbus 1st, 30 72. *Dayton*—Dayton 3d Street, 114; —Park, 5; —Riverdale, 88 cts.; Eaton, 4; Fletcher, 1 30; Gettysburg, 2 81; Springfield 1st, 32. *Huron*—Freemont, 8; Genoa, 1. *Mahoning*—Ellsworth, 10 24; Middle Sandy, 3; Mineral Ridge, 1; North Jackson, 1; Salem, 3. *Mauvee*—Delta, 1 08. *Portsmouth*—Portsmouth 1st German, 7. *St. Clairsville*—Cadiz, 23; Freeport, 2; Powhatan, 1; Still Water, 2 45; West Brooklyn, 1. *Steubenville*—Amsterdam, 5; Bloomfield, 5; Buchanan Chapel, 5; Cross Creek, 2; New Cumberland, 1; Still Fork (C. E. S., 2 10), 15. *Wooster*—Bethel, 1; Mansfield, 20; Orange, 1; Shelby, 1 45. *Zanesville*—High Hill, 1; Jersey, 1 50; Keene 75 cts; Mt. Zion, 2. 403 32

OREGON.—*East Oregon*—Cleveland sab-sch, 10; Monkland, 2 15; Moro, 2 10; Summerville, 2. *Willamette*—Dallas, 2 25. 18 50

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 4; —1st German, 4 92; —North, 16 39; Evans City, 4; Freedoms sab-sch, 10; Hoboken, 1; Natrona C. E. S., 10; Plains, 1 25; Sewickly, 22 61. *Blairsville*—Avonmore, 2; Blairsville (sab-sch, 32 50), 53 50; Ebensburg, 5; Manor, 2. *Butler*—Middlesex, 5 25; Portersville, 1; Westminster, 3. *Carlisle*—Centre, 4; Harrisburg Elder Street, 1; Lower Marsh Creek, 3 15; Waynesboro, 3 64. *Chester*—Coatesville C. E. S., 15 59; Dilworthtown C. E. S., 10; Fairview, 3 50; Oxford 1st sab-sch, 22 61. *Clarion*—Bethesda, 3; Mill Creek, 1; Reynoldsville, 1. *Erie*—Concord, 1 77; Erie Park, 6 04; Fairfield, 2; Fredonia, 2; Mercer 2d, 2 50; Oil City 1st, 1 50; Pleasantville, 7 85; Sugar Grove, 1; Utica, 2 00. *Huntingdon*—Altoona 2d, 50; —Broad Avenue sab-sch, 16 37; Birmingham, 10 24; Curwensville, 9 32; Kylertown, 2; Mapleton, 4; Upper Tuscarora sab-sch, 11 01. *Kittanning*—Atwood, 1; Bethel, 2; Cherry Run, 3; Clinton, 2; East Union, 1; Mechanicsburgh, 4; Midway, 2; Rural Valley, 4; Saltsburgh, 10. *Lackawanna*—Brooklyn, 2; Canton, 13; Orwell, 1; Wilkes Barre 1st, 25. *Lehigh*—Easton 1st, 6; Lock Ridge, 5; Lower Mount Bethel sab-sch, 4; Slatington, 4; Stroudsburg, 5. *Northumberland*—Briar Creek, 1; Chillisliquoque, 2 08; Grove, 27; Mount Carmel sab-sch, 45 59; Shiloh, 1; Williamsport 2d, 2 45. *Parkersburg*—Wyoma, 25 cts. *Philadelphia*—Philadelphia Bethany, 20 43; —Central (sab-sch, 8 48), 16 96; —Cohocksink, 29 40; —Covenant, 8; —Emmanuel, 4; —Gaston, 16 02; —Greenway, 5; —Greenwich Street, 10; —Hope, 13; —Oxford (sab-sch, 178 11), (C. E. S., 10), 188 11; —Patterson Memorial C. E. S., 5; —Susquehanna Avenue, 5; —Temple, 20; —West Green Street, 104 05; —West Spruce Street (sab-sch, 34 53), 284 33; —Wharton Street, 2. *Philadelphia North*—Abington C. E. S., 5; Bridesburg, 5; Falls of Schuylkill, 14 85; Forestville, 15; Frankford (sab-sch, 45), 59 80; Germantown 2d, 95 75; —Market Square, 25 31; Huntingdon Valley church and sab-sch, 20. *Pittsburgh*—Amity, 31 15; Chartiers, 1 20; Duquesne, 2; Lebanon, 10; Long Island, 3 83; Monongahela City, 25; Mount Carmel, 1; Pittsburgh Bellefield, 15 59; —East Liberty (sab-sch, 19 07), 38 22; —Hazlewood, 19; —Morningside, 2 05; —Park Avenue, 10; —Point Breeze, 45; —Tabernacle, 10. *Redstone*—Dunlap's Creek C. E. S., 7 04; Fayette City, 2; Mount Pleasant Reunion C. E. S., 6; Sewickley, 2; West Newton, 31 75. *Washington*—Frankfort, 2 50; Lower Ten Mile, 2; Mount Olivet, 4; Washington 2d, 10. *Wellsboro*—Arnot, 1; Elkland and Osceola, 3. *Westminster*—Bellevue, 2 84; Donegal, 2 97; Hopewell, 19; Mount Nebo, 1; Slate Ridge, 11; Union sab-sch, 44. 1,859 23

SOUTH DAKOTA.—*Aberdeen*—Wilmot, 1. *Central Dakota*—Huron, 1 07; Manchester, 2 30; Pierre sab-sch, 3. *Southern Dakota*—Ebenezer, 1; Kimball, 63 cts.; White Lake sab-sch, 3. 12 00

TENNESSEE.—*Holston*—College Hill, 1 10; Oakland, 2.

Union—Clover Hill, 1; Knoxville 4th, 7 60; Rockford, 2 18 70
 TEXAS. — *Austin* — Galveston St. Paul's German, 2 11 00
Trinity—Albany, 9.
 UTAH. — *Kendall*—Idaho Falls, 3. *Utah*—Ephraim, 3;
 Evanston, 3; Manti, 6; Nephi Huntington, 3 06; Pleasant
 Grove, 64 cts. 18 70
 WASHINGTON. — *Olympia* — Olympia, 1 40; Stella, 1.
Walla Walla—Lapwai, 1 50; Prescott, 2; Waitsburg, 3 8 90
 WISCONSIN. — *La Crosse*—La Crosse 1st sab-sch, 16 60.
Milwaukee—Cedar Grove (sab-sch, 5), 10; Eagle, 1; Mil-
 waukee Holland, 6; — Westminster, 1 40; Oostburg, 5;
 Ottawa, 20 cts. *Winnebago*—Appleton sab-sch, 20; Osh-
 kosh, 6; Weyauwega, 2. 68 20

MISCELLANEOUS.

Kiowa sab-sch, Colo., 3 60; Hopewell sab-sch,
 Ind., 2; Pioneer sab-sch, Mont., 4 05; Weather-
 ly sab-sch, Ore., 3 55; Dixey Creek sab-
 sch, Ore., 1 15; Collected by W. D. Reaugh
 from Mission schools, Neb., 7 01; Mission
 schools, Grand Rapids Presbytery collected
 by D. A. Jewell, 10; Mission schools, East
 Oregon Presbytery, collected by W. J.
 Hughes, 3 25; sab-sch, No. 51, Harlan Co.,
 Neb., 55 cts.; Eagle Mills sab-sch, Mich.,
 2 70; Poplar sab-sch, Mont., 2 80; Craven
 sab-sch, N. C., 1 10; Rocky Run sab-sch,
 Wis., 4; Caledonia sab-sch, Wis., 6 35;
 Nasonville sab-sch, Wis., 2 31; Sechlerville
 sab-sch, Wis., 5; sab-sch, No. 23, Furness
 Co., Neb., 1 16; Tallahassee, Boulevard sab-
 sch, Fla., 50 cts.; Clarks sab-sch, Va., 1;
 Greenwood Union sab-sch, Mich., 2 25;
 Ladies' Aid Society of 1st Church, Plain-
 field, N. J., for Nebraska sufferers, 10; High-
 land sab-sch, Neb., 4; Mission sab-sch of
 Wood River, Neb., 5 05; Port Royal sab-
 sch, Ga., 33 cts.; No. 4 Bible School, S. Dak.,
 58 cts.; Humboldt sab-sch, Neb., 4 04; Gilead,
 No. 2 sab-sch, Ills., 44 cts.; Oak Grove sab-
 sch, Ills., 1 50; Collected by C. A. Mack,
 9 90; Mount Pleasant sab-sch, Neb., 1 50;
 Greenwood sab-sch, So. Dakota, 1 70; sab-
 sch, No. 32, Harlan Co., Neb., 60 cts.; Goshen-
 ville sab-sch, Pa., 5; Palatka 2d sab-sch, Fla.,
 75 cts.; Collected by C. Humble, 14; Collected
 by E. S. Genning, 11. \$ 134 72

INDIVIDUAL CONTRIBUTIONS.

Mr. J. B. Davidson, Newville, Pa., 10; Anony-
 mous, Plattsburgh, N. Y., 3; "R.", 3; Mr.
 Warren H. Landon, San Anselmo, Cal., 3;
 Rev. and Mrs. Brooks Hitchings, Evanston,

Wyo., 1 50; "State of California," 163 56;
 Rev. and Mrs. Geo. Magill, Cabery, Ills., 5;
 "Friends" in Markleton Sanatorium, Pa.,
 3; Rev. P. G. Cook, Buffalo, N. Y., 5; Mrs.
 Rev. Jos. Platt, Davenport, Iowa, 10; C. S.
 Haines, Newark, N. J., 15 69; "Three
 Friends," Oakland, Cal., 40; Mr. and Mrs.
 J. H. Hobson, Oakland, Cal., 5; Robt. Fergu-
 son, Crawford, Neb., 5; Mrs. Mary E. Bean,
 60 cts.; "C. Penna.," 1; E. P. Goodrich, Ypsi-
 lanti, Mich., 3; Miss Molly Clements, 2 43;
 Mr. A. W. Post, Rathdrum, Idaho, 1; In-
 terest from trustees, Wright Fund, 19; J.
 C. Green Fund, 2 037; General income, 157 67;
 Interest on Bank balances, 1 456 35; Interest
 from trustees, Baldwin Fund, 436 69; Seaman's
 Fund, 22 90; Benjamin Fund, 253 26; Woodbury
 Fund, 86 50; Starkweather Fund, 279 88;
 Starr Fund, 13 22; Pinkerton Fund, 57 53;
 Three friends, Westminster Church, Detroit,
 Mich., 16; B. F. F. C., per A. G. Gilbert,
 Fulton, N. Y., 5; Robert McKee, New York,
 1; Geo. M. Kendall, New York, 5; "O. W.
 D.," 30. \$ 3,706 43

Total receipts from churches, March, 1895..... \$ 4,815 68
 Total receipts from Sabbath-schools, March,
 1895..... 1,286 06

Total receipts from churches and Sabbath-
 schools, March, 1895..... \$ 6,101 74
 Individual contributions..... 3,706 43
 Interest on bank balances..... 1,486 35

Deduct contributions from Zion German
 Church, N. Y., 1.
 Deduct contributions from Mt. Zion sab-sch,
 Mich., intended for Foreign Missions, 2 97... 3 97

Total receipts, March, 1895..... \$11,290 55
 Amount previously acknowledged..... 93,972 22

Total receipts since April 2, 1894..... \$105,262 77

CLOTHING ACKNOWLEDGED.

Lansingburg 1st church, N. Y., Home Mission-
 ary Society, 75; Buffalo church, Pa., 14;
 Mrs. S. E. Roberts, Phila., 40; Plainfield 1st
 church, N. J., 250; Women's Home Mission
 and Aid Society of Pittsburg, Shady Side
 church, 200; Ladies' Missionary Society of
 Mt. Pleasant church, Ohio, 50.

C. T. McMULLIN, Treasurer,
 1334 Chestnut St., Phila.

REPORT OF CONTRIBUTIONS RECEIVED FROM CHURCHES TO SYNODICAL SUSTENTATION OF PENNSYLVANIA FOR THREE MONTHS ENDING MARCH 31, 1895.

Allegheny—Allegheny North, 83 30; Aspinwall 1st, 2 35;
 Evans City, 8; Emsworth, 6 35; Hoboken, 4 40; Industry,
 2; Pine Creek 1st, 5; — 2d, 12; Plains sab-sch, 1 08;
 Sewickley, 28 65; Springdale, 4; Vamport, 2; Allegheny
 1st German, 11 12.

Blairsville—Avonmore, 9 20; Beulah, 7; Chest Springs,
 2; Cresson, 5; Cenemaugh, Women's Missionary Society,
 10; Derry, 28 96; Gallitzin, 3; Irwin, 21 58; Jeannette,
 19 53; Ligoniers, 30; Latrobe, 76; Livermore, 2 20; Manor,
 2; Murrysburg, 4; Penn Station, 3 20; Unity, 26; Union,
 2 08.

Butler—Butler, 25 91; Buffalo, 2; Middlesex, 13 35;
 North Butler, 3; Plain Grove, 9; Prospect, 3; Porters-
 ville, 10; Summit, 4 30; West Sunbury, 3 25.

Carlisle—Chambersburg Central, 7 44; Duncannon,
 26 65; — Y. P. S. C. E., 10; — sab-sch, 5 35; Dauphin 1st,
 1 15; Dickinson, 8; Harrisburg Pine Street, 32 28; —
 Market Square, 11 50; — Market Square Macedonian Bd.,
 30; Landisburg Centre, 40; McConnellsburg, 2 25; Ship-
 pensburg, 12 50; Silver Spring sab-sch, 3; Steelton 1st, 12.

Chester—Ashmun, 5; Bryn Mawr, 52 56; Bethany, 1;
 Chester 3d, 25 14; Darby Borough, 34; Dilworthtown, 2;
 Doe Run, 5; Honey Brook, 12; Middletown, 14 20; Marple,
 3 00; Oxford, 83 05; Phoenixville 1st, 4; — Y. P. S. C. E.,
 2 50; Upper Octorara, 115.

Clarion—Bethesda, 4; Beechwoods, 29 74; Clarion,
 14 10; Callensburg, 15 09; Greenville, 13; Johnsonburg,
 10; Licking, 10; Leatherwood, 14 22; New Bethlehem, 23;
 Oak Grove, 13; Penfield, 12; Perry, 5 60; Richland, 5;
 Sligo, 14 50; Shiloh, 2; Scotch Hill, 1; Sugar Hill, 7;
 Tionesta, 9 44; Tylersburg, 1; Wilcox, 16.

Erie—Cochranston, 6; Cool Spring, 4; East Springfield,

1; Erie Park, 50; — Chestnut Street, 9 05; Fredonia, 4,
 Fairfield, 2; Garland, 5 12; Mercer 1st, 12; Meadville Cen-
 tral, 14; North East, 27 50; New Lebanon, 2; Oil City 1st,
 25 46; Bittsfield, 4 30; Sugar Grove, 2; Utica, 7; Union
 City, 5; Venango, 1 03; Warren 1st, 141 49; Waterloo, 2.

Huntingdon—Lower Tuscarora, 7.
Kittanning—Black, 6; Curries Run, 3; Concord, 9 61;
 Centre, 1; Glade Run, 6; Plumville, 1 25; Rural Valley, 3;
 Saltsburg sab sch, 25; Srader's Grove, 1 70; Tunnelton, 3.

Lackawanna—Carbondale 1st, 46 30; Canton, 13; Dun-
 more 1st, 4; Elmshurst 1st, 1 46; Great Bend 1st, 7; Har-
 mony Brandt, 20; Kingston, 30 33; Moosic, 8; Montrose
 1st, 40; Nicholson, 12; Orwell 1st, 2; Sayre 1st, 2 17; Scran-
 ton 1st, 118; — 2d Memorial, 117 81; — German of Peters-
 burg, 15; Sugar Notch, 2; Towanda 1st, 50; Tunkhan-
 nock, 23 57; Uniondale, 5; Ashley, Y. P. S. C. E., 5; Car-
 bondale 2d, 5.

Lehigh—Allen Township, 15; Bangor, 8; Easton 1st, 75;
 Hokenaqua Y. P. S. C. E., 1 03; Lock Ridge, 16;
 Mahanoy City 1st, 10 67; — 1st sab-sch, 10; Reading 1st,
 16; Shawnee, 13; South Bethlehem 1st, 23.

Northumberland—Briar Creek, 3; Chillisquaque Y. P.
 S. C. E., 2 46; Derry, 1; Emporium 1st, 5; Grove, 31;
 Jersey Shore, 16; Lewisburg 1st, 27 72; Muncy, 2 50;
 Mount Carmel 1st, 16 08; Montoursville, 11; Mifflinsburg
 1st, 7; New Columbia, 3 25; Washingtonville, 2 25;
 Williamsport 1st, 125; — 2d, 116 56.

Parkersburg—Buckhannon, 13; Grafton, 12; Hughes
 Run, 7 50.

Philadelpha—Calvary, 100; Central, 24 75; Cohock-
 sink, 27 90; Evangel, 18; Grace, 6; Greenwich Street,
 10; Kensington 1st, 40; North Broad Street, 50; Philadel-

phia 2d, 60 93; — 3rd, 30 11; South, 8; Tloga, 17; F. and F., 2; Princeton sab-sch, 20; Mariners, 3.

Philadelpha North—Abington, 32; Ann Carmichael, 10; Bridesburg, 10; Chestnut Hill 1st sab-sch 22; Doylestown, 99 84; Frankford, 50; Fox Chase Memorial Church and sab-sch, 21; Forestville, 10; Germantown 1st, 167 08; — 2d, 91 65; — Wakefield, 76 52; — Wakefield sab-sch, 20; Holmesburg, 9; Hermon, 50; Huntingdon Valley, 30; Lawndale Ladies Missionary Society, 5; Langhorne, 5 55; Neshaminy of Warwick, 10; Norristown 1st, 94 08; Torridale Macalister Memorial, 10; Wissinoming, 10; Lower Providence sab-sch, 5; William P. Merrill, 10.

Pittsburgh—Canonsburg 1st, 8; — Central, 7; Duquesne, 8; Edgewood, 12; Knoxville, 6 50; Lebanon, 15; Monongahela City 1st, 10; McDonald 1st, 4 80; Oakdale, 10; Pittsburgh 1st, 229 75; — 2d, 20; — 3d, 250; — 7th, 2 60; — Park Avenue, 7 50; — East Liberty, 52 13; — South Side, 5; — Bellefield, 42 29; — Bellefield sab-sch, 50; — Lawrenceville, 14 18; — Homewood Avenue, 7 60; — Shady Side, 60; — Morning Side Missions, 3 73; — 1st Sessional Fund, 10; Wilkinsburg, 142 03.

Redstone—Little Redstone, 4 89; McKeesport 1st, 50; Mount Pleasant Reunion, 5 64; Mount Vernon, 2; Rehoboth, 10; Sewickley, 8; West Newton 1st, 28 40.

Shenango—Ellwood, 6 25; Hermon, 10; New Brighton 1st, 37 26; Rich Hill, 5; Sharon 1st, 12 75; Sharpville, 1 29.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM JANUARY 1, 1895, TO APRIL 1, 1895.

Elizabeth—Clinton, 72; Conn. Farms, 43; Elizabeth 1st, 135; — 2d sab-sch, 180; — 3d, 38 61, Y. P. S. C. E., 2; — 1st German, 20; Lamington, 53; Metuchen, 45 45; Plainfield 1st Y. P. S. C. E., 2; Pluckemin additional, 25; Woodbridge Women's Missionary Society, 10, Young Ladies Mission Band, 5. 631 06

Jersey City—Claremont, 9; Hoboken, 20; Jersey City 1st Missionary Association of sab-sch, 25; — 2d, 30, Y. P. S. C. E., 4; — Westminster, 21 10, Y. P. S. C. E., 2; Passaic 1st sab-sch, 5; Paterson 3d, 33 04; — Church of the Redeemer, 145; Rutherford, 78 75; Tenafly, 12 57, sab-sch, 3 43; West Hoboken additional, 60. 448 99

Monmouth—Barnegat, 4 50; Burlington, 43 76; Forked River, 2 40; Keyport, 15; Mount Holly Y. P. S. C. E., 2; Oceanic, 9; Shamong (Chatsworth), 1 10; Tennent, 5 36, Y. P. S. C. E., 2. 115 12

Morris and Orange—Berkshire Valley, 2; Chatham, 76 48; Chester, 5, sab-sch, 5; Dover Welsh, 3; Mendham 1st, 67 20; Morristown South Street, 83 48; New Vernon, 5 36; Orange Central Y. P. S. C. E., 2; Pleasant Grove Y. P. S. C. E., 2; Schooley's Mountain Y. P. S. C. E., 2; Summit Central, 104 83. 358 35

Newark—Bloomfield 1st, 200; Montclair 1st Y. P. S. C. E., 5; Newark 1st, 300; — 2d, 100; — 3d, 290; — 6th, 11; — 1st German, 27; — 3d German, 20; — Bethany, 5; — Calvary, 33; — High Street, 70; — Memorial 30; — Park, 50. Benevolent Association of sab-sch, 37 11; — South Park, 152 28; — Woodside, 61. 1,331 39

New Brunswick—Amwell 1st at Reaville, 18, Ladies' Home Mission Society, 12; — United 1st at Ringoes, additional, 2 66; Flemington, 150 70; Frenchtown, 17 40; Kingwood, 1; Lambertville, 31; New Brunswick 1st, 40 16; Princeton 2d Y. P. S. C. E., 10; Stockton, 15; Trenton 1st Y. P. S. C. E., 4 48; — 1st Chapel, 7, sab sch, 10, Y. P. S. C. E., 1 29; — 2d Y. P. S. C. E., 2; — 3d, 53 85, sab-sch, 40;

Washington—Claysville, 8 95; Cross Roads, 2; East Buffalo, 14 50; Fairview, 2; Frankfort, 2 50; Mount Prospect, 13 25; Mill Creek, 3; Washington 2d, 25; Wheeling 1st, 100; Wellsburgh, 21 16; Hollidays Cove sab-sch, 28 07. *Wellsborough*—Elkland and Osceola, 10.

Westminster—Chestnut Level, 4 05; Cedar Grove, 17; Chanceford, 6 50; — sab-sch, 18 58; Donegal, 8; Hopewell, 21; Little Britian 10; Mount Joy, 18 15; — sab-sch, 2 45; Slate Ridge, 11; Union, 5; Wrightsville, 9; York 1st, 79 54; — Calvary, 21 21; Chestnut Level sab-sch, 10 26; Cash, 5.

SUNDRIES.

Mrs. Wm. H. Scott, Treas. Women's Sustentation Com., 250.

SUMMARY.

Contributions received for three months ending March 31, 1895	\$6,084 93
Contributions previously reported	3,188 01
Total	\$9,272 94

FRANK K. HIPPLE, *Treasurer*,

1340 Chestnut Street, Philadelphia.

— Prospect Street Brookville Mission sab-sch, 2 08. 419 02

Newton—Asbury, 50, Y. P. S. C. E., 2; Belvidere 1st, 69; Bloomsbury, 12; Franklin Furnace, additional, 5; Greenwich, 8; Newton, 50; Phillipsburgh Westminster, 15; Stewartsville, 10. 221 00

West Jersey—Atco, 1 64; Atlantic City 1st, 29, Y. P. S. C. E., 2; — German, additional, 1; Berlin, 1 15; Bridgeton 2d, additional, 57 66; — West, additional, 33; Cape Island (Cape May City) sab-sch, 18 62; Deerfield, 42; Elmer sab-sch, 10, Y. P. S. C. E., 2; Fairfield at Fairton, 2; Greenwich Woman's Home Missionary Society, 15; Janvier, 2 74; May's Landing, 40; Merchantville Y. P. S. C. E., 2; Pittsgrove Y. P. S. C. E., 6 68; Pleasantville Y. P. S. C. E., 2; Salem sab-sch, 20 40; Waterford, 1; Wenonah, 25; Williamstown, 23, Y. P. S. C. E., 2. 339 59

Contributions as above	\$3,864 82
E. J. Rathbun additional, 6; A Friend, 200; A Friend of Synodical Home Missions in New Jersey, of the 1st Church of Belvidere, N. J., 6; "J," of the Presbytery of West Jersey, 15	227 00
Donations as above	

Received in three months	\$4,091 82
Previously acknowledged	1,440 89

\$5,532 71

The offerings from Young Peoples' Societies enumerated above amount to \$54 77.

ELMER EWING GREEN, *Treasurer*.

P. O. Box 133, Trenton, N. J.

QUESTIONS.

FOR THE JUNE MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. How many Gospel sermons are preached every Lord's Day by the home missionaries of our Church? Page 480.

2. Give other statistics of this work. Page 480.

3. What five sorts of missionaries are employed by the Home Board? Page 480, 481.

4. Give a summary of the life and work of the

missionary hero, Rev. John McMillan, D. D. Pages 475-480.

5. How was the joy of a Mormon convert expressed? Page 432

6. Name some of the elements of sturdy character in the Indians. Page 473.

7. What is said of the Nez Perce Christians? Page 528.

8 Describe a meeting of the Indian Woman's

Missionary Society at Good Will. Page 482.

9. What educational work is now undertaken for Negroes by the Presbyterian Church? Page 510.

10. Why is the duty of evangelizing the Negroes imperative? Page 510.

11. What evidence of the progress of the Negro? Page 528.

12. Tell something of the origin, growth, and present condition of Lincoln University. Pages 505-508.

13. To what extent is the Church indebted to the Sabbath-school mission work? Page 513

14. How many of our churches contributed last year to the College Board? Page 515.

15. Describe the widening of the work of Church Election since the organization of the Board fifty years ago. Page 512.

16. What are some of the advantages of the obligation assumed by those who take the Christian Endeavor pledge? Page 517.

17. Repeat the title and first sentence of the Christian Endeavor pledge in the Laos idiom. Page 518.

18. What do recent figures show as to Christian Endeavor support of the Church? Page 521.

19. State some of the facts concerning the reunion, twenty-five years ago, of the Presbyterian Church. Page 468.

WORK ABROAD.

20. Repeat a "Modern Chapter of the Acts of the Apostles." Page 522.

21. Give some description of the Hausas. Page 531.

22. Relate the story of Dr. Good's last journey. Page 500.

23. Repeat some of the incidents given in Mr. Marling's letter. Pages 501-504.

24. What does Dr. Nassau say of the value of medical service in foreign missions? Page 491.

25. Examples of native surgery in Africa. Page 493.

26. What is Captain Lugard's opinion of medical missions? Page 527.

27. Who is Khama, and what has been his influence? Pages 521, 522.

28. Give an example of the effect of the Gospel in Central Africa. Page 487.

29. What are the French attempting to do in Madagascar? Page 486.

30. What is said of the religious belief of the natives of New Guinea? Page 528.

31. For what purpose was a special offering made at the Silver Anniversary of the Woman's Foreign Missionary Society? Page 461.

32. What gift has recently been received from the King of Siam? Page 459.

33. What example of beneficence is reported from Tripoli, Syria. Page 463.

34. Describe the sale of Hindu idols at Madura, India. Page 484.

35. The testimony of a boy in a mission school in India. Page 526.

36. Who are the *Imonshi*, or "Comforters," in the Japanese Army? Page 494.

37. Relate the story of a copy of the New Testament in Tokio. Page 527.

38. What acknowledgment has the Empress Dowager of China made of her recent gift? Pages 485-6.

39. Describe the recent Christian Conference in Mexico. Page 460.

40. Tell something of the work of the late Dr. John H. Shedd. Pages 488-490. Also of that of Mrs. J. H. Cochran. Page 490.

41. Where should the emphasis be placed in the motive which underlies our foreign mission work? Page 485.

USE OF THE QUESTIONS.

The Foreign Missions Committee of the Presbytery of Logansport, Rev. Ezra B. Newcomb, Chairman, included in its report at the spring meeting the following recommendation: "That our churches make larger use of the missionary information offered through the publications of the church, especially calling the attention of conductors of missionary meetings to the newly opened 'Question Department' of the CHURCH AT HOME AND ABROAD, as affording much assistance and assuring interesting meetings."

Commendation of this new department comes to us from all parts of the country. The pastor of a church of nearly 2000 members reports that he uses the questions each month at the monthly concert.

We are much encouraged by kind references to THE CHURCH AT HOME AND ABROAD in our exchanges. These are far more numerous of late than formerly, and they come from other denominations and other lands as well as from our own, and from secular as well as from religious publications. The suggestions and aids for the study of missions and of current events to which we have recently given prominence have met with gratifying commendation, not only in words, but by practical use of them pleasantly reported to us. It was especially gratifying to find "Current Events and the Kingdom" of our January number fully copied, with courteous acknowledgement, in *The Missionary Herald of the Presbyterian Church of Ireland*.

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